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HIGHER PERSIAN GRAMMAR

FOR THE USE OF THE

CALCUTTA UNIVERSITY

SHOWING

DIFFERENCES BETWEEN AFGHAN AND MODERN PERSIAN

WITH

NOTES ON RHETORIC

BY

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PREFACE.

THIS work is intended mainly as a book of reference, and for this purpose is printed with a copious index. It has been written chiefly for those students who have learnt, or are now studying, Persian in India. It should be borne in mind that considerable differences exist between the Persian of Afghanistan and of Persia, not only in pronunciation and diction¹ but also in construction. Many of these differences are illustrated in this work. It is hoped that the notes on composition and rhetoric will prove especially interesting to Indian students, many of whom have to study Persian through the medium of English, and it is for their benefit that these subjects have been treated from an English point of view. These notes, however, are not intended to supplant the study of Arabic or Persian rhetoric, but merely to supplement it.

The author, not being a poet, has made no attempt to deal with Prosody.

In writing this grammar, the works of Platts, Ranking, Rosen, Chodzko, Haggard and Le Strange, Tisdale, Socin, Thacher, Wright, and others, including several works in Urdu and Persian, have been freely made use of. My acknowledgments are specially due to Āgha Muḥammad Kāzīm Shirāzī, Persian Instructor to the Board of Examiners, who has assisted throughout in seeing the work through the Press, and also to his brother-in-law, the late *Shams*^{"l-"}*Ulamā*^s Shaykh Maḥmūd Jilānī, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (*viz.* portions of the *Qur'ān*, the *Alif Laylah* and other Arabic works) to the Persian Course has necessitated a far larger amount of Arabic grammar than was anticipated, a task for which I felt myself by no means competent. This portion of the work has grown much beyond the limits originally set for it. In compiling it, my thanks are chiefly due to *Shams*^{"l-"}*Ulamā*^s Muḥammad Yūsuf Ja'fari, Khān Bahādur, Head Maulavī of the Board of Examiners, to *Shams*^{"l-"}*Ulamā*^s Shaykh Maḥmūd Jilānī, and to Maulavī Hidāyat Ḥusayn of Presidency College, and others, who

¹ In modern Persian, for instance, *tamīz* تمیز means "clean," *dimāgh* دماغ "nose," *dūl* دل "stomach," *imtiyāz* امتیاز "order, medal."

helped me throughout its compilation ; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made.

Owing to the War and the consequent loss of manuscript and proofs at sea and to other unfortunate causes, this work has been unduly long in issuing from the Press.

D. C. PHILLOTT, *Lieut.-Colonel.*

CAIRO : }
March 1918. }

TO
THE HON'BLE MR. JUSTICE ASUTOSH MOOKERJEE,
C.S.I., D.L., D.Sc., F.A.S.B., F.R.S.E.,
VICE-CHANCELLOR¹ OF THE CALCUTTA UNIVERSITY, CHAIRMAN OF THE
TRUSTEES OF THE INDIAN MUSEUM, VICE-PRESIDENT
OF THE ASIATIC SOCIETY OF BENGAL,
I DEDICATE THIS BOOK,
IN RECOGNITION BOTH OF PERSONAL FRIENDSHIP
AND OF THE SERVICES HE HAS
RENDERED TO ORIENTAL
SCHOLARSHIP.

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Higher Persian Grammar.

PART I.

ORTHOGRAPHY (علم خط) AND ORTHOEPEY (قراءۃ).

§ 1. The Alphabet. (حروف تہجی).

(a) The Arabs and other Muslims write from right to left, and their printed books and manuscripts begin at what Europeans would call the end of the book. Their writing may be regarded as a species of shorthand, the short vowels being omitted.

In printing, each letter is not kept separate as in the Roman character; there are no capital letters, no stops, and no paragraphs: in short, not one of the devices valuable alike to the printers and readers of Europe; from cover to cover their books appear to contain but one long unbroken sentence, and many of the words are jumbled together, or, at the end of a line, written one on the top of the other. In some carefully written MSS., a line in coloured ink, on the top of a word indicates a proper name or the commencement of a new paragraph, but even this aid is rarely given.

Of existing alphabets, the Arabic ranks next in importance to the Latin alphabet. It has supplanted the Greek alphabet in Asia Minor, Syria, Egypt, and Thrace, and has supplanted the Latin alphabet in North Africa. It is the sole alphabet of Arabia, Western Asia, Persia, Afghanistan, Tartary, Turkey; and of all the alphabets employed in India, it is the best known.¹

“That the local alphabet of Mecca should have exterminated all other Semitic scripts, and have established itself as the dominant alphabet of Africa and Asia, is an illustration more striking than any other that can be adduced, of the power of religious influences in effecting a wide and rapid diffusion of alphabets. * * * * *

“It took no more than eighty years (632—712) for the Arab conquerors to found a dominion wider in extent than the widest empire of Rome, and to extend the alphabet of Mecca from the Indus to the Tagus.”¹

The Arabic and English Alphabets can, it is said, be traced back to the same primitive Phœnician source.

¹ “*The Alphabet*,” by Isaac Taylor.

The Arabs originally used the Syrian alphabet, in which the characters are in the same order as in the Hebrew. Remains of this former order are still preserved in the numerical value of the letters, which in their numerical order are arranged in a series of meaningless words that serve as a *memoria technica* and correspond with the order of the Hebrew or Phoenician alphabet.¹

The Arabic alphabet consists of twenty-eight letters, all consonants. The arrangement of the Arabic alphabet is morphological,² i.e. letters of similar form are brought into juxtaposition for the sake of comparison and as an aid to memory.

With the Qurʾān, the Persians³ adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four *ʿAjāmī* or *Fārsī* letters پ *p*, چ *ch*, ژ *jh* and گ *g*. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian⁵ and eight⁶ are peculiar to Arabic, while the remaining twenty are

¹ So far as their alphabets extend, i.e. up to ت 400.

² From Gr. *morphē* "form" and "*logia*." Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. "*idea*" "idea" + "*logia*"); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Deva-nāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. Vide "*The Alphabet*" by Isaac Taylor.

³ For an account of the Ancient Persian Scripts, vide "*The Alphabet*" by Isaac Taylor. At the time of the Arab conquest the Persians used the Pahlavi character.

⁴ Also printed گ. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes *g* from *k* is generally omitted. This puzzles a beginner.

It will be noticed that the body of these four letters is identical with that of Arabic letters, and that the only distinction is by the diacritical marks.

They are adaptations of ک - ز - ج - پ. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسب "horse" is frequently written اسپ.

⁵ The four letters purely Persian are enumerated in the school rhyme:—

حرف مخصوص فارسی هر چهار پا و چا ژے و گاف ای مختار
در کلام عرب بغیر بدل نشوون هیچ گلا مستعمل

⁶ These eight letters are enumerated in a school rhyme:—

هشت حرف است آنکه اندر فارسی ناید همین
تا نیاموزی نباشی اندرین معنی معاف
بشنو از من تا کدام است آن حروف و یاد گیر
تا و ح و ضاد و ظا و عین و قاف

The Urdu or Hindustani alphabet contains three more letters to correspond with three sounds, found in words of Hindi or Sanskrit origin; it thus consists of thirty-five letters.

common to both languages. The form of many of these letters varies somewhat according to their position in a group of letters.

In addition to the Alphabet, there are three vowel signs, which, if written, are placed directly above or below the consonants to which they belong, i.e. which they follow in enunciation: in practice they are omitted in writing, but are sometimes inserted in books printed specially for beginners.¹

There are also certain orthographical signs, a knowledge of which is necessary.

The following table should be studied, in conjunction with the remarks that follow and elucidate it. The greater number of the letters are by Persians² pronounced as in English:—

¹ Qur'āns are printed or lithographed with all the vowel-points and orthographical signs, as it is considered a sin by Muslims to mispronounce a syllable of the sacred text. Notwithstanding this, most, if not all, of the editions printed or lithographed in India have numerous orthographical errors. Inserting the vowels and signs adds considerably to the cost of production. The State edition of a Qur'ān printed and published in Turkey, and said to be letter perfect, is sold in Baghdad at the rate of thirty rupees, i.e. £2 a copy: a similar edition, but printed in the Roman character, would probably be sold for five shillings. The Arabic character, beautiful to look at, is an enemy to printing and an enemy to the diffusion of knowledge.

The written character of a language is merely a collection of conventional signs, a mere mechanical device used to give it expression. The Arabs have already changed their alphabet once.

Many Muslims object to printed or lithographed Qur'āns, which they do not consider *mutabarrah*. The Persian Shī'ahs however do not seem to share this objection.

² *Vide (k)* page 10.

(b). THE PERSIAN-ARABIC ALPHABET.

Order.	NAME.	Transliteration.	IN COMBINATION.				EXAMPLES.			Numerical value by <i>Abjad</i> .	REMARKS.
			Isolated.	Final.	Medial.	Initial or unconnected with prec. letter.	Final.	Medial.	Initial.		
1	الف Alif	ا, ā, etc.	ا	ا	ا	ا	ا	ا	ا	1	At the beginning of words is a mere prop and depends for its sound on the vowel that accompanies it.
*2	بā or Be	b	ب	ب	ب	ب	ب	ب	ب	2	As in English.
3	پي Pe	p	پ	پ	پ	پ	پ	پ	پ	2	"
4	تā or Te	t	ت	ت	ت	ت	ت	ت	ت	400	"
5	ثā or Se	s	ث	ث	ث	ث	ث	ث	ث	500	"
6	جīm	j	ج	ج	ج	ج	ج	ج	ج	3	"

* Bā - 12, etc., become in Persian, especially in teaching little boys, *be, te, etc.*, by *imāla*, but the pure Persian letters *pe, che, jhe* should never be pronounced *pā, etā*; *vide* "Peculiarities of Arabic Words."

Par. 7	Che	چ	ch	چ	چ	چ	چ	چ	چ	3	As in English word <i>church</i> .
Ar. 8	Hā or He	ح	h	ح	ح	ح	ح	ح	ح	8	A strong English aspirate.
9	Khā or Khe	خ	kh	خ	خ	خ	خ	خ	خ	600	As <i>ch</i> in Scotch <i>loch</i> .
10	Dāl	د	d	د	د	د	د	د	د	4	As in English.
11	Zāl	ذ	z	ذ	ذ	ذ	ذ	ذ	ذ	700	As <i>z</i> in <i>zeal</i> .
12	Rā or Re	ر	r	ر	ر	ر	ر	ر	ر	200	As <i>r</i> in Britain or as in the French <i>pardon</i> .
13	Zā or Ze	ز	z	ز	ز	ز	ز	ز	ز	7	As <i>z</i> in English <i>zeal</i> .
Per. 14	Zhe	ژ	zh	ژ	ژ	ژ	ژ	ژ	ژ	7	As <i>j</i> in the French <i>jour</i> , or as <i>s</i> in English <i>measure</i> .
15	Sin	س	s	س	س	س	س	س	س	60	As in <i>mason</i> .
16	Shin	ش	sh	ش	ش	ش	ش	ش	ش	300	As in <i>shine</i> .
Ar. 17	Ṣād	ص	ṣ	ص	ص	ص	ص	ص	ص	90	As <i>s</i> in <i>mason</i> .
Ar. 18	Zād	ض	z	ض	ض	ض	ض	ض	ض	800	As <i>z</i> in <i>zeal</i> .
Ar. 19	Tā	ط	t	ط	ط	ط	ط	ط	ط	9	As an English <i>t</i> .
Ar. 20	Zā	ظ	z	ظ	ظ	ظ	ظ	ظ	ظ	900	As <i>z</i> in <i>zeal</i> .

Order.	NAME.	Isolated.	Transliteration.	IN COMBINATION.			EXAMPLES.			Numerical value by <i>ʿIbād</i> .	REMARKS.
				Final.	Medial.	Initial.	Final.	Medial.	Initial (i.e. beginning a syllable).		
Ar. 21	عين 'Ayn	ع	'	ع	ا	ء	مع	متاع	بعد	70	Transliterated by an inverted comma only, above the line.
22	غayn غين	غ	gh	غ	ا	ف	تبع	باغ	يقل	1000	
23	ف Fā or Fe	ف	f	ف	ف	ذ	كف	كفاف	سفر	80	English <i>f</i> .
Ar. 24	ق Qāf	ق	b	ق	ة	ذ	حق	نوق	نقرو	100	A guttural like <i>ck</i> in the English word <i>stuck</i> pronounced very gutturally.
25	ك Kāf	ك	k	ك	ك	ك	بك	حاك	يكر	20	An English <i>k</i> .
Per. 26	گ Gāf	گ	g	گ	گ	گ	رنگ	راگ	جگر	20	As in <i>garden</i> .
27	لām لام	ل		ل	ل	ل	گل	سال	علم	30	An English <i>l</i> .
28	میم Mim	م	m	م	م	م	سم	نام	تمام	40	As in English.
29	نون Nūn	ن	n	ن	ن	ن	تن	نان	چند	50	As in English (<i>not</i> nasal ¹).

¹ But when *nūn* is dropped for scansion, Indians pronounce the *n* as nasal and call it *nūn-i ghūma*.

(c). THE SHORT VOWELS.

	Arabic name.	Persian name.	Examples.	Transliteration.	Pronunciation.	REMARKS.
1	فَتْحَة Fathah	زَبر Zabar	بَد bad	a	{ As <i>u</i> in the English word <i>sun</i> or as <i>a</i> in <i>axe</i> or in <i>fat</i> .	The short vowel <i>a</i> (fathah) is more common than the other two. (At the beginning of words the short vowels require an <i>alif</i> as a prop to introduce them).
2	كَسْرَة Kasrah	زِبر Zîr	يَل gil	i	As in the English words <i>fin</i> and <i>fen</i> .	ي, د, ل, between consonants represent the above vowels prolonged in sound, and by certain combinations of the two, 'diphthongs' are formed.
3	ضَمَّة Zammah	پِش Pîsh	پُل pul	u	As in the English words <i>put</i> .	

Fathah and *zammah*, i.e. *zabar* and *zîr*, are placed above the letter while the *kasrah* is placed below, as the above table shows.

(d) It will be noticed that the letters ا - د - ذ - ز - ر - and و never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

(e) The letters ط and ظ though they do not change in shape, yet unite with the letters on both sides of them.

(f) The eight letters peculiar to the Arabic are ث - ح - ص - ض - ط - ظ - ع - ق. The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

Remark.—The letter *ghayn* غ occurs generally in Arabic words, but is also found in Persian words, as بُزْغَاله “kid”; غَال “comb of bees”; غُرْبُو “shout”; غَزْه “rouge.”

(g) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ح - خ - ج etc., are called *hurūf-i mutashābih* (حروف متشابه), and sometimes *hurūf-i mutamāzil* (حروف متماثل).

Sometimes also letters that have only an imperfect resemblance, such as ز and د, are included in this term.

(h) Those letters as *mīm*, *nūn* and *vāv*¹ whose names are palindromes² (and these are all formed by three consonants) are called *Maktūbī* (مکتوبی).

If, however, the first and third letters of the anagram differ, as in *jīm*, *qāf*, etc., the letters are styled *Malḡūzī* (ملفوظی).

Masrūrī (مسروری) is a term applied to letters whose names are formed by two consonants only, as ب etc.

(i) Letters distinguished by dots are called *hurūf-i manqūṭa* (حروف منقطه) or *hurūf-i mu‘jama* (حروف معجمه).³

¹ Combined, these form the Arabic word *naum* (نوم) “sleep.”

² A palindrome is a word or sentence that, read either from right to left, or left to right, is exactly the same. Adam made the first palindrome when he introduced himself to Eve by, “Madam, I’m Adam.” Letters transposed anyhow to make a new word or sentence are anagrams, thus ‘rat’ is an anagram of ‘tar’ and ‘tear’ of ‘rate.’ A palindrome is also called an anagram.

³ *Nuḡḡa* Ar. “a dot”; اَعْجَمَ to mark with diacritical points. The term (حروف المعجم) is also applied to the alphabet irrespective of the order in which it is arranged. It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called المَسْدَد, in which there were no dots.

Dotted letters are further subdivided into *ḥawqānī* (هَوَقَانِي) those dotted above, and *taḥtānī* (تَحْتَانِي) those dotted below.

Dotted letters, whether *ḥawqānī* or *taḥtānī*, are further distinguished by the epithets *muwaḥḥada* (مُوَحَّدة), *muṣannāt* (مُثَنَّاة), and *muṣallaṣa* (مُثَلَّثة) according as they are marked by one, by two, or by three dots.

(j) The system of transliteration in the present work is practically the Hunterian system. Modifications are *q* (instead of *k*) for ق, and *m* for م before a quiescent *b* or *p*¹: for the final Arabic vowels, a small *a*, *i*, and *u*, written above the line, and a small *n* for the *nūn* of the *tanwīn*. In the rare cases where *s-h* and *z-h* are separate letters, a mark or comma is placed between them. Ex.—*as-hal* أَهْل “more or most easy”, *az-hār* أَزْهَار “blossoms.” A final ی (or ی) pronounced like *alif* is *a*. A silent و as in خواستی is transliterated by *w*. In the few words where و is pronounced short, as in خود “self” and تُو “thou”, it is transliterated *u*.

The *yā* or the *hamza* of the “*yā* of unity”, etc., or of the *izāfat*, are transliterated as pronounced.

Hamza in Arabic words is shown by a *hamza*, as in *fāʾida*.

Remark I.—In some Arabic words the *alif* of prolongation is omitted, but expressed by *fatḥa* written perpendicularly over it; thus *hāzā* “this” is always written هَذَا or هَـذَا. and رحمان is usually in Arabic رَحْمٰن; *vide* also at end of و and ی.

Remark II.—In Persian, an *alif* that is not *mamdūda* or ‘prolonged’, as in اندوختن, is also by Indians incorrectly called *maqṣūra* “abbreviated”, though this latter term is properly applicable only to a final ا and ی or ی: *vide* under letter ی.

(k) It will be seen in the table that there are two letters (ح and خ) transliterated by *h*, four letters (ذ - ز - ن - ظ) by *z*, two (ط - ت) by *t*, and three (ص - س - ش) by *s*. In Arabic all these represent different sounds, but the modern Persians make no distinction between the pronunciation of the various letters in each group. A few pedants and poets affect the Arabic pronunciation, generally that of Baghḍād.

(l) Certain letters, especially at the beginning of words, are frequently placed, not alongside each other, but above one another: this is the case in combinations with خ - ح - چ - ج.

(m) In the case of a change in letters² as *fīl* فیل Ar., from *pīl* پیل, P., it will be found that a labial is changed into another labial, a dental into a dental, etc., etc.

¹ There are five labials ب and پ - ف - م - و

² تَبَدُّلِ حُرُوفِ *tabaddul-i-ḥurūf*.

Something similar occurs in the permutations of weak consonants, a vowel (English) being usually changed into a vowel.

Sometimes, however, a palatal becomes a lingual, as in چین and صین “China”; کج and کاج (m.c.) “squint-eyed.”

§ 2. Pronunciation (*talaffuz* تلفظ) of Consonants.

Alif. (a) The Persians, unlike the Arabs, look on *alif* as an original letter and not as born from *ی* or *و*. If it commences a word, it is to be regarded as having no sound of itself; it is merely a prop for the vowel (written or understood) that accompanies it: *vide* under § 4 (b).¹

If it occurs in the middle of a word, it is a prolongation of the short vowel *fatha* and is transliterated by *ā*, irrespective of its modern pronunciation. In this position most Arabs, Indians, and Afghans pronounce it like *a* in ‘father’; Ex. کتاب *kitāb* “a book”: some Persians and some Afghans would pronounce this *a* more broadly, like *a* in “ball.” This broad pronunciation is characteristic of the tent-people and of certain dialects in Persia.

In the Fārs dialect, *ā* before *n* or *m* is nearly always pronounced like *ū*; Ex. دکان “a shop” is *dukūn* دُکُون, and *bām* “roof” is *būm* بوم. This incorrect pronunciation is in certain common words, the colloquial pronunciation of many parts of Persia; for example نان “bread” and آن “that” and its compounds are generally pronounced as though spelt *nūn* نُون, etc.

In many cases the *alif* is pronounced broad; thus باد *bād* “wind” is pronounced nearly like *bāwd*, the *alif* being given the sound of *a* in the English word *fall*. Some Afghans too have this broad pronunciation, but the Indians always pronounce the *alif* like *a* in the English word *father*. In Persia, however, if this last pronunciation be used, the word will be taken to mean بعد *ba’d* “after”, and even an educated Persian will be puzzled by it.

In *Khurāsān*, on the other hand, the *و* is turned into *alif*; Ex. *andarān* اندران for ادرون “the women’s apartments”; and *khān* خان خون “blood.”

For the pronunciation of *alif* with a hamza (أ) in the middle of a word, *vide* under ع in this section.

Remark I.—

Alif in arithmetic represents the number *one*; and in astronomical tables and almanacs,² Taurus and Sunday. It also signifies an unmarried man.

¹ In this case it is usually called *hamza*, to distinguish it from *alif* as a letter of prolongation.

² There are two kinds of almanacs, *taqvīm-i Fārsī* تقویم فارسی in which the days, etc., are written in full, and *taqvīm-i ruqūmī* تقویم رقمی in which signs and the letters of the *Abjad* اَبجد are used to represent the days of the week, etc., etc.

In Arabic it is a particle of interrogation; Ex. *A-lastu bi-rabbi-kum*, “Am I not Your Lord?” Quran VII. 168, whence the Persian **آلست** or **روز آلست** ‘the day of the original covenant between God and Man at the creation.’

Poets frequently compare an erect stature,¹ or the straight nose of a beauty, or sighs, to *alif*. Also **از الف آدم تا ميم مسيح** = “from the creation of Adam to the birth of the Messiah”; **الف استواء** “the equinoctial line”: *alif, bā* “the alphabet,” etc., etc. *Alif* is also a sign of the Unity of God.

Remark II.—Indian Grammarians assign various names to the letter *alif* according to its use:—

Kinds of *alif*.

(1) *Alif-i rābiṭa* (**الف ربطه**) “binding or copulative *alif*” joins two words that are identical; as, **دستا دستا dast-ā dast** “from hand to hand; (a ready-money bargain).” This *alif* is also called *alif-i ittiṣāl* (**الف اتصال**) “the *alif* of junction”, or *alif-i inhiṣār* (**الف انحصار**). Some Grammarians style this *alif-i vasl* (**الف وصل**) but *vide* (10).

Similar to the above is the *alif-i ‘atf* (**الف عطف**) “the conjunctive *alif*,” which conjoins two dissimilar words; as, **شبا روز shab-ā-rūz** “night and day; always”: **تکاپو tak-ā-pū** (or **تکاپوی takāpūy**) “diligent search; bustling.”

(2) *Alif-i fā‘iliyyat* (**الف فاعليّت**) “the *alif* of agency”; as the *alif* in the adj. **بينا bīnā** (**بينا**) “seeing”, which word has the force of a present participle.

(3) *Alif-i maf‘ūliyyat* (**الف مفعوليّت**) that gives the force of the past participle; as, **زيبا zībā** (**زيبا**) “adorned” (= **زيننده**).

(4) *Alif-i maṣḍar* (**الف مصدر**) which forms abstract nouns from adjectives; as, **گرم m.c.** “warmth”, **پهن m.c.** “breadth”, from *garm* and *pahn* adjectives.

(5) *Alif-i tanwīn* (**الف تنوين**) the *alif* of the Arabic accusative case; as, in the adverb **دائماً dā‘imā** “continually, for ever.”

(6) *Alif-i-qasamiyya* (**الف قسميّة**) the *alif* of the Persian vocative when expressing an oath; as, **حقاً Haqqā** “O, or by, God!”

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Alif-i nidā‘* (**الف نداء**); as, **دلا dilā** “O heart!” **بلبلā bulbulā** “oh *bulbul*!”

If however it is used in words expressing grief, etc., as in **درينا drina** “alas,” **وا فرهاد! va frēhād!** “oh help! or oh distress!” it is called *Alif-i nudba* (**الف نذبه**) “the *alif* of plaint” or *alif-i madd-i ṣawt* (**الف مدّ صوت**).

¹ An erect stature is also compared to a cypress tree.

(7) *Alif-i du'āutamanna* (الف دعا و تمنی) “the precative *alif* in verbs”; as, *mabādā* مبادا “may it not be”: *kunād* کناد “may he do.”

(8) *Alif-i tahsīn-i kalām* (الف تحسین کلام) “the *alif* of embellishment”; as, in گفتا “he said.” This is also, and more properly, called زائد *alif-i zā'id* or “superfluous *alif*”: vide (12).

(9) *Alif-i mubālagha* (الف مبالغه) “the *alif* of exaggeration” or *alif-i kagrat* (الف کثرت) “the *alif* of excess” is found at the end of some adjectives; as, in خوشا “Blessed! How happy!”

This is also called the *alif-i firāwānī* (الف فراوانی).

(10) *Alif-i waslī* (الف وصلی) is said to be the superfluous *alif* at the beginning of certain Persian words; as, in *ushtar* اُشتر (or *shatur*) “camel” and also the *alif* in Arabic marked with a *wasl* وصل (و), but vide (1).

This is really *alif-i zā'id*.

(11) In certain cases the *alif-i nidā*, vide (6), is also called *alif-i mutakallim* (الف مکالم) ; as, *Dūst-ā muhtaram mihrbānā* دوستا محترم مهربانا “oh my respected kind friend.”

(12) *Alif-i zā'id* (الف زائد) “superfluous *alif*” is sometimes, in poetry, added for the sake of metre :—

ای صبا ببرگهای غنچه پا آهسته نه پاسدانا ند گلها صائبا خواجده است

Verses written on the tomb of *Mīrzā Sā'ib*.

In *rāstā* راستا, *chapā* چپا, *sabzā rang*, سبزا رنگ, the *alif* is *zā'id*.

Vide also ‘Derivation of Words’ for ‘Formative *Alif*.’

(13) *Alif-i liyāqat* (الف لیاقت) expresses fitness or capability; as, *khayānā* (خوانا) legible.

ب *B* in Persian words is sometimes interchangeable with *f*; as, *zafān* زبان¹ (for *P. zabān* زبان) “tongue”; with *m*; as, *ghuzhm* غزم [for *ghuzhb* غوب (old)] “a single grape”; with *v*; as, *vas* و¹ (for *bas* بسی) “enough”; *khwāv* and *khāw*¹ (for *khwāb*) “sleep”; with *w* or *v*; as, *āw*¹ (for *āb*) “water”; *nahīv* نهیو (for the Persian *nahīb*) “fear.”² Pronounced as in English.

Remark.—*Bā-yi zā'id* (بای زائد) “superfluous *ب* as in بروم: vide under ‘Verb Transitive and Intransitive’ and ‘Prepositions.’

This letter is often called *bā-yi muwahhada* ‘the single-dotted *b*’ to distinguish it from *پ*.

پ *P* is called *bā-yi fārsi* بای فارسی, or *bā-yi ‘ajamī* بای عجمی. There being no *p* in the Arabic alphabet, it is frequently interchangeable

¹ Still used in speaking by Zardushtis.

² The letter that has been changed, i.e. substituted, is called *mubdal* مبدل, and the original letter from which the change was made is called *mubdal minh* (مبدل منه).

with *f* ف, as *fīl* فیل (for *pīl* پیل) “elephant”; *saḥīd* سفید (for *sapīd* سپید) “white”; *fīrūzī* فیروزی (for *pīrūzī* پیروزی) “victory.”

ت *T*; the Arabic *ṭ* is generally written in Persian ت and so pronounced: *vide* under *ṣ*.

ث *Ṭ* by the Arabs is pronounced like *th* in Cuthbert, and sometimes as *s*; in Egypt it is pronounced *ṣ*.

Among the Persians and Indians, it is an English *s*.

Some Afghans and some educated Indians give it the sound of *th*.

ج *J* called *jīm-i tāzī* جیم تازی, or *jīm-i ‘arabī* جیم عربی, to distinguish it from چ. It is the contraction for the two Muslim months *Jamāda’l-Ūlā* and *Jumāda’l-Ākhir*. It is sometimes interchangeable with *zh* ژ; as, *kazh* کز (old) (for *kaj* کج) “crooked”; with *ch* چ and *z* ز; as, *chūza* چوز (old) for *jūja* جوجه (m.c.) “a chicken, and the young of a bird”; with *g*; as, *Jīlān* for *Gīlān* a province S.W. of the Caspian; with *sh* ش; as, *kāj* کاج (old) for *kāsh* کاش “would that.”

چ *Ch* called *jīm-i fārsī* جیم فارسی, or *jīm-i ‘ajamī* جیم عجمی. It is sometimes confounded with ج.¹ It is sometimes interchangeable with *sh* ش; as, *lakḥcha* لکچه (for *lakḥsha* لکشه) “flame”; with *z* ز; as, *puchushk* پوشک (old) (for *pizishk* پزشک) “a physician.” In Arabicized words it changes to ص; as, *Sīn* سین Ar. (for *Chīn* چین) “China”; *sanj* سانج, Ar. (for *chang* چنگ) “cymbals.”

ح Called *hā yi hūttī* های حطی, *hā-yi ḥalqī* های حلقي, and *hā-yi muḥmala* های مهمله. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the *h* in “haul” if this word be pronounced in the throat. To catch this sound, the beginner should copy an Arab or an Afghan many times when he says the word صاحب *Ṣāḥib*: (he should also note the sound of ص in this word).

By the Persians this letter is pronounced like *ṣ*, q.v.

Remark.—Children in Indian schools are taught to make a distinction in pronunciation when reading between ح and ṣ, and between ص and س, but in practice, in speaking, no such distinction is made.

خ *Kh* called *khā-yi ṣakhiz* خای سُخِذ, *khā-yi manqūṭa* خای منقوطة, and *khā-yi mu’jama* خای معجمه. Great care must be taken to make this a guttural and not a *k*. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word خون *khūn* “blood.”) It is sometimes interchangeable with ق; as, *chakḥmākḥ* چخماخ (for *chaqmāq* چقماق) “flint or cock of a gun”; and with *h*; as, *khāk* خاک (old) (for *khāk* خاک) “earth.”

¹ In *Abjad*, it has the same value as ج, viz. 3.

د *D* called *dāl-i abjad* دال ابجد; *dāl-i ghayr manqūṭa* دال غیر منقوطه, or *dāl-i muhmala* دال مہملہ. It is sometimes interchangeable with *t* ت; as, *turrāj* ترّاج (for *durrāj* درّاج) “black partridge”; with *z* ذ; as, *ustāz* اُستاد (for *ustād* اِستاد) “master”; *sāzaj* Ar. form of *sāda* سادہ “a kind of plant”; with *z* ز; as, *dīzār* دیزر (for *dīdār* دیدار).

ذ *Z* called *zāl-i manqūṭa* ذال منقوطه, or *zāl-i mu‘jama* ذال معجمہ. It is sometimes interchanged with *d* د; as, گنبد for گنبد. By the Arabs it is sounded like the *th* in “though,” if, when pronouncing it, the tip of the tongue be thrust well forward between the front teeth of both jaws and slightly compressed: compare with ظ and غ.

By the Persians like ز, or as *z* in “zeal.” It is a contraction for the month *Zu‘l-hijjah* ذو الحجة, while ذ is the contraction for *Zu‘l-qa‘dah* ذو القعدة.

ر *R* is always rolled and never as *r* in “are.” Called *rā-yi ghayr-i manqūṭa* رای غیر منقوطه, or *rā-yi muhmala* رای مہملہ. It is a contraction for either of the months *Rabī‘*. It is sometimes interchanged with *l* as *nīlūfal* نیلوفل (for *nīlūfar* نیلوفر) “a convolvulus; also “a waterlily”; *chanāl* چنل (m.c.) (for *chanār* چنار) “plane-tree.”

ز *Z* called *zā-yi havvaz* زای هوز, *zā-yi manqūṭa* زای منقوطه, and *zā-yi mu‘jama* زای معجمہ. It sometimes is interchangeable with *ج*; as, *sūz* سوز (for *sūz* سوز); with *غ*; as, *gurīz* گریز (for *gurīz* گریز); with *s*; as, *Ayās* (for *Ayāz*); with *چ* q.v. *Zi* (ز) is a poetical contraction of the preposition *ز*.

ژ *Zh* called *zā-yi fārsī* زای فارسی, or *zā-yi ‘ajamī* زای عجمی. It interchanges with *ج* q.v. It is pronounced as *j* in French *jour* or as *s* in “measure.”

س *S* called *sīn-i ghayr-i manqūṭa* سین غیر منقوطه, and *sīn-i muhmala* سین مہملہ. It interchanges sometimes with *ش*; as, *kustī* کُستی (for *kushti* کشتی) “wrestling”; also the Zardushti belt * worn under the clothing, and *مشک* for *مسک* “musk.” Also sometimes with *ص*; as, قفس for قفس.

ش *Sh* called *shīn-i manqūṭa* شین منقوطه, and *shīn-i mu‘jama* شین معجمہ. It is an abbreviation for *Shamāl* شمال “the North.” It interchanges with *چ*; as, *pāchān* پاچان (for *pāshān* پاشان) “scattering”; with *ج*; as, *kāj* کاج (for *kāsh* کاش) “a pine”; also with *س* q.v.

ص *S* called *ṣād-i ghayr-i manqūṭa* صاد غیر منقوطه, and *ṣād-i muhmala* صاد مہملہ. It is the abbreviation for the month of *Ṣafar* صفر and

¹ Pathāns say *ustāz* in Pushtoo.

² *د* and *ل* are sometimes interchangeable. Ex. سیر or میل.

³ Still used in speaking by Zardushtis.

⁴ The Bombay Parsees call this belt *kustī*, but the Persian Zardushtis call it *kushtī*.

also for the word *ṣādiq* صادق “genuine” which shows that an account has been audited; hence *ṣād kardan* صادر کردن (old) to so mark an account, etc. By the Persians it is pronounced like *س*. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: *vide* remark to *ح* *h*.

ض *Z*, *zād-i manqūṭa*, or *zād-i mu‘jama*. Pronounced by the Persians like *ز*, i.e. like *z* in *zeal*. In Baghdād like the *th* in *though* if pronounced with the tip of the tongue behind the root of the front teeth of the upper jaws. (In Egypt a hard palatal *d*).

ط *T* called *tā-yi ḥuṭṭi* طای حطی, *tā-yi ghayr-i manqūṭa*, and *tā-yi muḥmala*. By the Persians pronounced like *ت*. By the Arabs a hard palatal *t*. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with *د*; as, خطشه for חדشه.

ظ *Z* called *zā-yi manqūṭa* ظای منقوطة, or *zā-yi mushāla* مشالای. By the Persians, like *ز*. In Baghdād like the *th* in *though* pronounced naturally.

ع called *‘ayn-i ghayr-i manqūṭa* عین غیر منقوطة, or *‘ayn-i muḥmala* عین مهمله. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with *ح* *h*. It is transliterated by an inverted comma.

In Arabic the *ع* is a strong guttural. Few Persians can imitate the Arab pronunciation.

At the beginning of a word, it is by the Persians treated as though it were the prop for a vowel. Ex. عبادت *‘ibādat* “adoration” (as though spelt *إبادت*).¹

At the end of a word it is, in Persian, either quite silent as *جمع jam*,² or else more properly there is a slight vowel sound like a half *a* or half *e* as in *طمع tama*. The Persians never say *jama* like the Indians.³ Many words like *جمع jam* and *منع man* are often pronounced with a drawl, and a peculiar intonation that sounds affected to English ears; such words are not pronounced in the least like *جم jam* or *من man*: If so pronounced they will often be unintelligible.

In the middle of a word this letter has a half-bleating sound like

¹ By the Persians عین is pronounced as though spelt *أرف*, but the Arabs would give a distinct and peculiar sound to the consonant *ع* before pronouncing its vowel *u* *و*.

² This at least is the case in Southern Persia with some words of three letters ending in *ع*. In the more accurate pronunciation of the better classes in Tehran the final *ع* is perhaps always pronounced though slightly.

³ The Arabs fully enunciate this final *ع*, though not quite like the Indians.

a double *a*; Ex. سعد *sa'd* is pronounced *sā-ād*.¹ Words like اعتبار are pronounced *i-i-tibār* and transliterated, of course, *i'tibār*. [An Arabic word with a mute *hamza* in the middle, has, in Arabic, and should have in correctly-spoken Persian, this same half-bleating sound; Ex. مأمور *ma'mūr* "ordered; a commissary" (pronounced *ma'amūr*)].

When ع begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. قلعة *qal'a* "a fort": care must be taken to make this pause in the correct place, as the pronunciation *qa-l'a* or *qal'a* is generally unintelligible. The Arabs do not make this pause.

غ *Gh* called *ghayn-i manqūlā*, غين منقطه or *ghayn-i mu'jama* فین معجمه.

A hard guttural something between *gh* and *r*, the *r* being sounded much like the *r* in *Parisienne*, by a "Parisienne." It represents 1000 in arithmetic and hence is with Persian poets a symbol for the *bulbul-i hazār dāstān* بلبل هزار داستان. It interchanges with ق as *ayāgh* اباغ (old for *ayāq* اباق) "a cup."

ف *F* called *fā-yi sa'foṣ* فای سفص: sometimes interchanges with پ q.v.

ق *Q* called *qāf-i qarshat* قف قرشت. Sometimes interchanges with غ q.v.

In Baghdad and by Persian Turks often pronounced like a hard English *g*.

A guttural like *q* pronounced from the depth of the throat as if undergoing suffocation, or like *ck* in *stuck* when pronounced at the back of the throat. It must not be pronounced like *k*, a common English mistake.

By the uneducated it is confused with غ, and even educated Turks give it this pronunciation in certain common words: Ex. غدر *ghadr* instead of *qadr* قدر. In Turkish words used in Persian, the two letters seem interchangeable: a Turk of Persia will often spell the same word with either letter indifferently.

The distinction in spelling is generally observed between عفا "a eunuch" and اقا "master", but both are colloquially *āghā*.

ک *K* called *kāf-i tāzī* کاف تازی, or *kāf-i 'arabī* کاف عربی. It is in Persian frequently confounded with *gāf*.

گ *G* called *kāf-i fārsī* کاف فارسی, or *kāf-i 'ajamī* کاف عجمی. It is sometimes interchangeable with ج, as *lijām* لجام for *lagām* لگام "bridle; halter" (Persia).

ل *L* is an abbreviation of the month *shavāl* شوال. Poets compare it to a ringlet.

م *M* is an abbreviation for the month *Muharram* محرم. It sometimes interchanges with ن و; as, *bān* بان (m.c.) (for *bām*, بام² (m.c.)).

¹ Vide Haggard and Le Stranges' *Vazir-i Lankurān*. In *ba'd* بعد, the double sound is less perceptible.

² Pronounced *būn* and *būm*.

ن *N*. There is no nasal n^1 in Persia. In India, however, n is in some words almost nasal or is imperfectly pronounced, as in *chunān*, *jahān*; it is then called *nūn-i ghhunna*;² but before a vowel (and consequently before an *izā/at*) the nasal sound disappears. It has usually the sound of m م when it immediately precedes b ب (or p پ). Ex. *tanbal* (تنبال) “lazy” is pronounced *tambal*: note that this is transliterated *m*. Nasal n always follows a long vowel.

و *W* or *V*. At the beginning of a word, or in such words as *javāb* جواب “an answer”, *ṣavāb* صواب “rectitude”, *ṣavāb* ثواب “a reward” or “a good work,” it is amongst Persians a consonant like v ; but amongst Arabs, Afghans and Indians it is a w , like the w in *we* or *went*. In *برویم* and *شویم* it is pronounced like a v , or between a v and a w . The v sound is common in Isfahan and Kirman.

Before an *alif* and after $و$ و, $خ$ has, in pure Persian words, no sound; Ex. خواهر, خواش, etc., are pronounced *khāhar*, *khāhish*, etc.; there is, therefore, no difference in pronunciation between *khāstān* خواستن “to wish” and *khāstān* خاستن “to rise up”: this silent $و$ is transliterated *ṣ*. *Khūsh* خوش and its compounds are pronounced *khīsh* (transl. *khūwish*). In Arabic words, however, $و$ before *alif* is pronounced; Ex. *ḫuṣ* pl. of *ḫaṣ* خاص. In *خوردن* “to eat” and its derivatives, the $و$ is pronounced like *pīsh* پش and is transliterated *u*; also *دو* *du* “two”, *تو* *tu* “thou”, *خود* *khud* “self”, *خوش* *khush* “pleasant”, *خورشید* *khurshīd* “the sun”, *خورسند* *khursand* “happy”. *چو* and *همچو* are often pronounced *chi* and *hamchi*.

A few Arabic words like *ḥayāt* حیات “life”, *ṣalāt* صلاة “prayer”, are generally in Persian phonetically written *حیات* and *صلات*.

$و$ is sometimes interchangeable with $ف$, as *yāfā* یافا (old) [for *yāvā* یافا (m.c.)] “vain, foolish”. The *vāv* that occurs before an *alif* and is not pronounced, as in *khāstān* خواستن, is called *vāv-i ma’dūla* واو معدوله “distorted *vāv*, or *vāv-i ishmām-i ṣamma* واو اشمام ضمه “the *vāv* that gives a smell of $و$ ”: this is *maktūb-i ḡhayr-i malfūz* (مکتوب غیر ملفوظ) “written but not pronounced.” A *vāv-i malfūz-i ḡhayr-i-maktūb* (واو ملفوظ غیر مکتوب) sometimes occurs as in *ṭā’ūs* طائوس “a peacock,” but the more correct form *ṭā’ūs* is also found. In Ar. both the *wāws* have the sound of w in this word.

Remark.—A letter that is written, but not pronounced, is also called *ḥarf-i masrūq* (حرف مسروق) “a stolen letter.” For further remarks on $و$, *vide* under vowels § 3 (b) and (d).

¹ In Arabic the nasal *nūn* occurs before the letters $ث$ ث, $ذ$ ذ, $ج$ ج, $و$ و, $ز$ ز, $س$ س, $ص$ ص, $ض$ ض, $ظ$ ظ, $ف$ ف, $ق$ ق, $ك$ ك, as in the words *عَنكَ* “from thee” *أَنْتَ* “thou”—*Azoo*.

² *Nūn-i ghhunna* only occurs after the weak consonants $ی$ ی, $و$ و, $ا$ ا.

ð *H* called *hā-yi havvaz* (های هوّز), or *hā-yi mudawwara* (های مدوّره) (round *hā*). A decided aspirate like *h* in *hope*, except when it ends a Persian word¹ or a feminine Arabic word (which is always preceded by a *fatḥa*²). In this case it is called the “obscure,” “imperceptible” or “silent *h*”, and is transliterated *a*; Ex. خانه *khāna* “a house”, گفته *gufta* “said” (Past Participle). This ‘obscure’ *h* is in India pronounced like *fatḥa*, but in Persia it is pronounced like a short *e*, or *é* as *khāné* or *gufte*. (If the silent *h* precedes an *alif*, as in گفته *am* “I have said”, there may, it is said, be a slight breathing sound of the *h*, as *guftah-am*, but the writer is of opinion that this sound is imaginary and that the *h* generally remains silent.

In the first case, i.e. when aspirated, the *h* is called *hā-yi malʿūzī* (های الملوّظی), *hā-i muzhar* or *zāhir* (های مظهر or ظاهر), or *hā-yi jalī* (های جالی) “manifest,” i.e. sounded; in the second case it is (های مخفی or مخفی) *hā-yi mukhtafī* or *makhfī* “concealed”, i.e. mute.

The *h* is distinctly but not too markedly sounded in نه *nuh* “nine”, نه *niḥ* “place” (Imper.), به *biḥ* “good” (but به *ba* or *bi*, the preposition “to” or “for”), به به *bah bah* (m.c.) “well done, excellent,” and in such like words.³

In سه *si* “three”, چه *chi* “what?”, کی *ki* the interrogative pronoun “who?” and the conjunction “that”, there is no aspirate, and the final *h* is pronounced like short *i*.

In نه *na* and نه *ma* “not”, it is silent according to rule; but مه *mih* “great”, also “a mist, fog”, and ماه *mah* moon.

Final *h* after و - or ی is fully sounded; Ex. پادشاه *pādishāh* “a king”, گله *guh* “human excrement”, etc., etc. In شاه *shah* “king”, ماه *mah* “the moon” or “a month”, راه *rah* “a road”, where the *fatḥa* stands for *alif*, the final *h* is aspirated.

It must be distinctly pronounced in words like مهر *mahr*, میهر *mihr* and میهر *muhr* and in similar words, and in the proper names طهران *Tih-rān*⁴ and مشهد *Mash-had*.

A final silent *h* will sometimes become ق in Arabic, as فستق *fustaḡ* Ar.

¹ Some grammarians consider the Persian silent *h* to be a vowel.

² Except when changed into ت. The *ḥ* is not silent in Arabic. This final *h* can only be silent (in Persian) when not an original letter.

³ Note that when final *h* is sounded, it is transliterated by *h* and not by *a*. Ex. ده *dah* “ten.”

⁴ Three distinct syllables, not two as in India.

⁵ Two syllables, not three. In 1903 Persian newspapers changed the spelling to تهران.

(for *pista* پسته P.) “a pista-nut”; also ج, as *nākāj* ناکج (said to be Arabic) (for *nāgāh* ناگاه P.) “suddenly.”

In Arabic, final *z* is in certain cases written *z̤* and is then called by the Arabs *tā marbūṭa*¹ and by some Indians *hā-tā*, and is in classical Arabic pronounced like *t* except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. حالت instead of حالة. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with *z̤* and ت, but with different significations. Ex. آلة *āla* is generally so written when it has the signification of an instrument or apparatus,² but آلات *ālat* (pl. آلات) when it signifies “penis.” این نوشته صحیح دارد “is this paper correct?”, but این نوشته صحه دارد “is this paper signed?”

This distinction is, however, seldom observed and is considered pedantic, thus *jihat* “cause” and *qimat* “price” may be written both جهت or جبهه and قیمت or قیمت.

Vide also remarks on حیات and صلات at the end of و.

ی *Y*, *yā-i tahtānyya* یای تحتانی. At the beginning of a word is the English consonant *y*; also in the middle of a word after an initial long vowel; Ex. آیا *āyā* “whether.” When, for the sake of euphony, the initial *alif* of a verb is changed into ی, this letter is pronounced *y* as it retains its original short vowel; Ex. from آمدن *āmadan* “to come”, میا *mayā* “don’t come”; افتادن *uftādan* “to fall”, نیفتاد *neyuftād* “he did not fall, etc.”

In the middle of words, ی also represents the long vowel *ī* (pronounced as *i* in *pique*) or a diphthong *ai*: vide § 3 (*d*).

At the end of a word it is a long *ī*, but at the end of the words بلی and خیلی it is sometimes shortened; thus *bale* or *balī* and *khayle* (for *khaylī* or *khailī*). It is long in the verbal prefix می, thus *mī-gušt*: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix *me*).

In Persia, as in India, the dots are never written under the ی where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the *alif-i maqṣūra*.³

آ *a* at the end of a word, and preceded by a *fatḥa*, is pronounced like *alif*, and is transliterated *a*: thus دعوی (also in India written دعوی) is pronounced *da‘wā*. This آ is in Arabic called *الف مقصورة* *alif-i maqṣūra* “the abbreviated *alif*”, as opposed to *الف مدودة* (*alif-i mamdūda*) “the

¹ Colloquially in Indian schools *te-gird*.

² باقله or باقله is, in modern Persian, often incorrectly spelt باقلی; it is pronounced *bāqile*.

³ In Persian this ی is often written as *alif*.

prolonged *alif*'' [vide § 4 (d)], and is not sounded when in contact with *ali/-i vaṣl*; thus دعوى المتأخرين "the contention of the moderns" is pronounced *da'va'l-muta'akhkhirīn*.

Note that in the Persian-Arabic compound أولتر or اولتر the ی is in reality a final letter, and the comparative suffix نر can be written separately, as اولی نر.

Remark I.—In Urdu or in Indian writing *yā-e ma'kūsī* or "reversed *yā*" (عـ) is written at the end of a word to show that the ی has a *majhūl* sound. In modern Persian the 'reversed *yā*' has the same sound as the ordinary ی.

In the Turkish میوردسات *suyursāt* "supplies levied in kind", the ی is frequently omitted, both in writing and pronunciation; it is however better to omit it in both cases: this word has no singular.

For further remarks on ی, vide § 4.

Remark II.—Even when quoting Arabic or reading the Qur'ān, the Persians do not try to give the Arabic pronunciation to all the Arabic letters. Indians and Afghans, on the contrary, not only attempt but greatly exaggerate the Arab pronunciation of certain letters.

For the Arabic and the Persian pronunciation of the alphabet and the form of certain letters before the *iza'fat*, vide 'Peculiarity of Arabic Words.'

In Indian dictionaries a letter preceding another is termed ما قبل *ma qabl*, and one following another is styled ما بعد *ma ba'd*: thus in the word رب, the letter *rā* is ما قبل *mā qabl-i bā*.

§ 3. The Short and Long and Diphthong Vowels (in the middle of words).

(a) There are no regular vowels in the Arabic written language, but the Arabs make use of the three signs َ ِ ُ [vide table, § 1 (c)] which they call الحركات *al-ḥarakāt* "the movers" (lit. "motions"), and one of these signs placed above or below a consonant determines its vowel sound. When a consonant is accompanied by one of these "movers", it is called متحرك *mutaḥarrik* or "moving." The short vowels were originally quite unrepresented. As the "movers" only give the vowel sound essential to a consonant, it is obvious that they cannot stand alone at the beginning of a word: vide § 4 (c).

For pronunciation, vide Table.

(b) The letter having *kasra* or *zīr* below it, is called *maksūr* (مكسور), that having *fatha* or *zabar* above it, *maftūḥ* (مفتوح), and that having *ḡamma* or *pīsh*, *maẓmūm* (مضموم).

(c) In Arabic, the vowels, as terminal signs of inflection, are called *raf*,

(رُفَع) or nominative (جَر), *jar* (جَر) or genitive (نَصَب), and *naṣb* (نَصَب) or accusative (مَرْفُوع), and the words, not the letters, so marked, are styled *marfū'* (مَرْفُوع) *majrūr* (مَجْرُور), and *manṣūb* (مَنْصُوب): vide § 8.

Remark.—The short vowel *i* is in Persian oftener pronounced like *e* in 'fen' than like *i* in 'fin.' Also *fatḥa* is locally so pronounced, as *kerd* for *kard*.

(d) Long vowels (in the middle of words).

Alif, و and ی are weak or infirm consonants¹ or semi-vowels and correspond respectively with the "movers", i.e. the short vowels *a*, *u*, *i*.² In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. *bā* بَا, *bū* بُو, and *bī* بِي) and pronounced like *a* in *father*, *u* in *prude* and *i* in *police* or *pique*.³

Remark I.—In *ġ*, the *alif* is written to indicate that the *fatḥa* belonging to the *ب* is prolonged in sound: vide § 2 (a).

Remark II.—The و and ی of prolongation and *الف المقصورة* (ف or ي) are before (vide § 2, p. 21) a *waṣla* shortened in pronunciation, thus *في الفجر* is pronounced *fi'l-fawr* (*fil-fawr*).

(e) Diphthongs (in the middle of words).

By combining *fatḥa* with ی and with و, the diphthongs *ai* or *ay*, and *au* or *aw*, are formed, and pronounced like *ai* in *aisle* (rare in Persian) or *ey* in *they*, and *ou* in *stout*; Ex. *ميل* *mail*⁴ or *mayl* "inclination", *صوم* *ṣaum*⁴ or *ṣawm* "fasting."

In modern Persian the *ay* is most often pronounced like *ey* in *they*; Ex. *خيلي* is pronounced both *kḥailī* and *kḥeylī* (also *kḥailé*, etc., etc.) (vide under letter ی); also the *au* sound, characteristic of the Arabic, Afghan, or Indian accent, tends towards the sound of *o* in *hose*.

(f) The original Persian vowel system was that of the Sanskrit, with the semi-vowel *ri* peculiar to the latter excluded.

¹ حروف علت "weak letters" is the term applied to و - ي - ا as opposed to حروف صحيح the 'real consonants.' These are included in the school rhyme:—

حرف علت نام باشد و او الف و یای را

هرکرا دردی رسد ناچار گوید "وای" را

² Hence *alif* is called *ukḥt-i fatḥa* "sister of *fatḥa*"; *vāv* is called *ukḥt-i ṣamma* "sister of *ṣamma*"; and *yā* is called *ukḥt-i kasra* "sister of *kasra*."

³ When و - ي - ا form vowels they are called حروف المد *hurūʾ-i l-madd* "letters of prolongation", or *hurūʾ-i l-ishbāʾ* حروف الإشباع "letters of filling up or impregnating with a sufficiency of colour."

⁴ In modern Persian pronounced more like *meyl* and *ṣom*.

When و and ی follow a consonant unmarked by a short vowel or by *jazm*, they were said to have an open sound called مجهول *majhūl*, or “unknown” (i.e. unknown to the Arab invaders); Ex. مور *mor* an ant, شیر *sher* “a lion”¹; but when a و was preceded by a consonant pointed with ُ or a ی with ِ, then the sound was called معروف *ma‘rūf* or “known”; Ex. موش *mūsh* “a mouse”: شیر *shīr* “milk.”

The *majhūl* sounds *o* and *e* are still preserved in the Persian spoken by Afghans and Indians, but they are now unknown in Persia: in modern Persian² “an ant” is called *mūr*, and there is nothing in pronunciation to distinguish the word for “lion” from *shīr* “milk.”

Remark I.—There are thus, exclusive of the *majhūl* sounds, at least nine vowel sounds in Persian, *a*, *ā*, *i*, *ī*, *u*, *ū*, and diphthongs *ai*, *ay*, and *aw*. The last takes the place of the *au* sound characteristic of Indians.

Remark II.—To sum up the remarks on the weak consonants, ا - و - ی, when و and ی are initial, or are movable in the middle of a word, they are real consonants and are pronounced with their proper vowels; when they follow a *jazm* they are consonants, as in جز *juz*; and when they follow a consonant that has neither a vowel nor a *jazm* they were in classical, and are in Indian Persian *majhūl*. When the consonant preceding و has a *pīsh* or *zamma* (ُ) the sound is *ū*; when the consonant preceding ی has a *zīr* or *kasra* (ِ) the sound is *ī*.

When و and ی follow a consonant that has a *zabar* or *fatha* (َ) they may be called diphthongs.

§ 4. Hamza³ (ء) and the short vowels at the beginning of words.

(a) In endeavouring to pronounce a vowel without a consonant, a distinct though slight effort is made with the muscles of the throat; this jerked sound or hiatus is by the Arabs called *hamzah*, which signifies “prick, impulse”, and is represented by ء, the form of which has arisen from the

¹ In Persia lion is شیر *shīr* and a tiger ببر *babr*. In India the tiger is called شیر *sher* and the lion *babar*: the word *sher* is also loosely applied to the leopard, panther, etc.

² i.e. in Persia. Dr. Rosen justly remarks in his grammar: “The Persian of India may be looked upon as a petrification of the old classical language. It has also preserved the “*majhūl*” vowels *e* and *o* for *ī* and *ū*, and many other differences of pronunciation. The Persian-speaking Indians, whose studies are mostly confined to the classics and poetic exercises, have followed none of the developments of the modern language.” The Persian of India, therefore, though far purer both in idiom and pronunciation than the language of Persia, sounds pedantic, and is almost unintelligible to ordinary Persians.

³ Denotes “pressure” or “puncture.” Among Arab grammarians the first letter of the alphabet is more generally called *hamzah*.

letter *ع* of the word قَطَعَ. In other words *hamza* represents the cutting off of the stream of breath preceding or following a vowel.

In Arabic, *hamza* is placed over or under *alif*, or over *و* and *ي*, but when final is written by itself, and may follow any of the letters. The letter so marked is called مَهْمُوز *mahmūz* or "hamzated", a term also applied to a word having *hamza* for one of its radicals.

Remark.—*Alif* when it is merely a letter of prolongation is not *hamza*.

(b) *Short vowels at the beginning of words.* In most cases *alif* occurs as the bearer of *hamza* and then performs a function essentially different from that in the Remark to § 13 (d); Ex. أَب *ab*, أُب *ub*. When an *i* sound follows, then the sign ة is placed under the bearer ا, as اِ.

For the pronunciation of a silent *hamza* in the middle of a word, *vide* under letter *ع* § 2. In the word مَأْمُون *ma'mūn* "permitted", the *hamza* is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: م is pointed with اِ, the two together in Persian give the half-bleating sound mentioned in the remarks on the letter *ع* § 2.¹ In the word رَأْس *ra's* "a head", "a chief", the *hamza* is not silent, but is marked with اِ and is consequently pronounced like اِ at the beginning of a word. In the words أَمْرَاءُ - مَرُوءِ, the final ة has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final ة in these words something like *shay-ā*, *sū-ī* *umarā-ā*, but the Persians ignore the ة in such Arabic words²; they do however pronounce the ة at the end of مَرُوءِ, probably to distinguish it from the Persian word سُر *sū* "direction, towards."

In the pronunciation of an Arab, the *hamza* is an articulation very perceptible, especially when it begins a syllable that is in the middle of a word, as in قَرَأَ - جَرَأَ³ which are not pronounced *qur-ān* and *jur-at*.

¹ Note that though the م is marked with اِ the 'hamzated' *alif* does not serve to prolong the sound of the م as would be the case if *hamza* were absent from the ا; this to all intents and purposes *alif-hamza* (or *hamza*) and *alif* are two separate letters.

² This final ة in Arabic must not be confused with the Persian ة following a silent ه (or ا ي) as a sign of the genitive case. That the Persians do ignore the Arabic ة in such words as أَمْرَاءُ and شُرَفَاءُ (Arabic broken plurals of أَمِير and شَرِيف), is shown by their manner of writing these words in a state of construction, thus: امرای وقت or شرفای وقت "the nobles of the time"

³ When *hamza* is found at the end of syllable, it is in Urdu changed into the letter of prolongation corresponding to the short vowel that precedes; thus نَائِبِر and مُؤْمِن become in Urdu نَائِبِر *nā'ibir* and مُؤْمِن *mūmin*.

(c) The latest Arabic Dictionaries treat *alif-hamza* as the first letter of the alphabet, and *alif* alone as ا, or ع; for example, if it be desired to look out the Arabic root سأل *sa'ala* "he asked", the ا must be looked for at the beginning of the alphabet; if however it be desired to look out سأل *sāl* "it flowed", the *alif* must be treated as ع, and the searcher must look for a word spelt *sīn, yā, lām* (instead of *sīn, alif, lām*), while for سار *sāra* "he scaled a wall", he should look for *sīn, wāw, rā*. The reason is, that, in Arabic, *alif* is not considered an original letter, but is supposed to be the offspring of one of the two weak consonants و or ع,¹ and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a 'measure' or 'form' with a vowel that is not analogous to it: accordingly, in the last two examples, an original و or ع has by permutation been changed into an *alif*. Similarly نبي "a prophet" is from نَبَأَ - يَبَأُ, and the letter after ب must be treated as the first letter of "the alphabet." The second letter of سأل is *hamza*, because it is *mutaḥarrik* or movable, while the second letter of سأل is called *alif*, because it is a letter of prolongation. *Hamza*, however, may be *sākin*, as in أَسْ.

(d) *Long vowels at the beginning of words.* As already stated, the long vowels are formed by a combination of a short vowel and the weak consonant that is its affinity; and the manner of writing the long vowels in the middle of words has been demonstrated in § 3 (d). It follows by rule [*vide* short vowels at beginning of words (b)], that the long vowels at the beginning of a word are introduced by a *hamza*, thus أوب = *ūb*; and إيب = *īb*. Similarly آب should = *āb*; but to avoid this awkward form the second *alif* is written over the first, thus آ: this *alif* on the top is called *madda* "the mark of *madd* or prolongation."²

(e) By the same rule the "diphthongs" at the beginning of words are written أيب *aib* (or *ayb*), and أوب *aub* for *awb*; for pronunciation, *vide* § 3 (e).

¹ It will be noticed that the three weak letters or semi-vowels are *alif, rāw* and *yā*. The *hamza* is a strong letter, although in certain cases it is liable to modification or change like any of the weak letters. While *vāw* and *yā* are sometimes real consonants, the *alif* is not regarded as such at all; but only as a prop for *hamza*, or as a letter of prolongation, as in the word سأل.

² An *alif* so marked is by some Grammarians called *alif-i mamdūda*, as آمدن Pr. "to come." *Alif-i mamdūda* can only occur at the beginning of a syllable: قرآن *Qur-ān*. In Arabic the term *alif mamdūda* is restricted to a final *alif* followed by *hamza*, as in طباء, سماء, in contradistinction to *alif maqṣūra*, as in عما and ننى.

As in Arabic, *hamza* following a long \bar{a} is written on the line,¹ the *alif* that precedes such a *hamza* is generally marked with a *madda*, but this *madda* has no effect on the pronunciation; thus in Arabic جَاءَ, for جَأَ, "he came." This is also the case when و or ی act as bearers of *hamza*, e.g. قَائِلٌ qa'il.²

Final *hamza* in Arabic words (as اطباء ³) is rarely written in Persian, and always disappears in writing before the ی of the *izāfat*; as, اطباءى فوجي "medical officers of the Military Department": were the ء retained, the ی might be mistaken for the ی of unity: *vide* Remark to (g); *vide* also § 26 (f) (2).

(f) In Persian the sign ء over ا at the beginning of words is omitted, even in words fully pointed with the vowels, etc.; and in the dictionaries, Persian and Urdu, no distinction is made between *alif* and *hamza*; i.e. both are at the beginning of the alphabet.

Hamza corresponds to an English hyphen in such words as re-open,⁴ and is then written over a y (ي) without the dots: in other words, *hamza* is thus written, instead of over the prop *alif* in those cases when (according to Englishmen) one syllable ends in a vowel and the next begins with one; Ex. فائدة fā'ida "benefit" instead of فائدة or فائدة.⁵

When two ی come together, it is more correct to omit the dots in the first and place the sign ء over it, as: پائیدن pā'idan "to stand firm." This word may also be written پاییدن pāyidan, but in this case the first ی must be treated as a consonant and transliterated y. Similarly گنجایش gunjā'ish or gunjāyish گنجایش.

Strictly speaking a *hamza* in Persian ought to be used whenever a

¹ As a rule *hamza* has in Arabic no bearer when it is movable by a *fatha* and follows a long vowel, or when it is final and preceded by *sukūn*. In words like خطبة, i.e. in words where the long vowel preceding the *hamza* is ی, the *hamza* is placed on or above the line, or is written over a ی (without dots): thus خطبة or خطبة.

² In Modern Persian usually pronounced qāyil.

³ In Persian, it is optional to write or omit the final ء in such words.

⁴ In Urdu a *hamza* does duty for a hyphen, e.g. جاؤں jā-ūn "may I go?", جاؤ jā-o "go."

It will be seen that the Persians and Indians have extended the use of the Arabic orthographical sign *hamza*.

⁵ In Persian pronounced fāyida. A *hamza* is not correct in such Persian words as گا gāw cow, though Indians do write گاء (gā'ū).

In قاعده qā'ida and such words no *hamzā* can be written, as ق is a strong consonant and cannot take ء.

syllable beginning with a vowel is added to a root, thus: ¹بدئي (for بد-اي) and ددئيم (for دد-ايم), but this rule is only observed in certain cases when it is necessary for distinction [*vide* Remark I (g)]. For the Persian "hamza" as a sign of the genitive case, etc., after an obscure *h* or after a final ي, *vide* § 26 (f); as substitute for the ي of unity, *vide* § 41 (c) (d).

(g) *Hamza* in the middle or at the end of an Arabic word used in Persian, is often omitted, both in pronunciation and in writing; as, قائم *qāyim* for قائم *qā'im*, but generally سائل *sā'il*, rarely سایل *sāyil*.

Remark I.—The practical uses of *hamza*, and its omission in modern Persian, are best illustrated by the following examples: گدا *gadā* "beggar"; گدائي *gadā-i*² "begging"; گدائي *gadā-i*² "a beggar"; گدای کرمان *gadā-yi-Kirmān* "the beggar of Kerman."

It will be noticed that the distinction between the words for "begging" and "a beggar (with ي of unity)" lies in the accent only.

Māhī ماهي "fish"; ماهي *māhī-i*³ (class) "a fish" [ماهی یک *yak māhī* in m.c.]; یک ماه دیگر *yak māh-i digar* (m.c.) "one month more"; یک ماهي دیگر *yak māhī-yi digar* (m.c.) "one fish more"; also in m.c. ماهي دیگری *māhī-yi digar-i* and classically ماهي دیگر *māhī-i digar*: نمايم *numāyam* "I show but نمايم *numāyīm* "we show."

Remark II.—Note the division of syllables when ء occurs in the middle of a word: جرئت or جرات is *jur-at* (not *ju-rat*). In the same way قرآن *Qur-ān*: مسأله or مسألة *mas-ala*.

§ 5. The letter ع (at the beginning of words).

In Persian (but not in Arabic) the consonant ع at the beginning of a word is pronounced like the consonant *hamza*, thus عیب is pronounced like عیب, and عيوب *u. ūb* (Ar. broken plural of عیب) "defects, vices," as though spelt آيوب, *vide* § 20. In the Roman character, ع is transliterated by a reversed comma above the line.

¹ بدئي would in modern Persian be taken to be *badī-i* "a badness," but in جدائي *judā'i* the *hamza* is necessary. When a syllable begins with a vowel, the mark *hamza* is used to introduce it. But this *hamza* being written above the line requires "a prop"; and this in the case of *a* is ا, in the case of *u* it is و (with or without ء), and in the case of *i* it is ي (with or without ء), only that in the initial form this last is [often] distinguished from the ordinary *y* by losing its dots: e.g. سؤال *u. āl* "a question," مسؤل *mas-ul* "inquired of," فائدة *fā-idā* "advantage."

Palmer's Concise Eng.-Per. Dict.

² Note the different position of the accents in the two words.

³ For ماهيني.

§ 6. Jazm or Sukūn.

(a) In Arabic and Persian, the first letter of a word is always accompanied by a vowel, hence in the mouth of an Arab or Persian a word like Smith becomes Ismith (or Ismit).¹

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be *sākin* ساكن, i.e. “quiescent, inert, or mute,” and the symbol called *jazm* جزم “cutting off, or amputation,” or هكون *sukūn* “rest” [ْ َ ُ ِ] is placed over it. In the word مردم *mardum* “men,” the first letter (م) is “moved” by *fatḥa*, but the second letter (ر) is “quiescent, inert, mute, or silent,” having the sign *jazm* (ْ) over it; while the third letter (د) is ‘moved’ by *zamma* or *pīsh*; and finally the last letter (م) is “quiescent.”

A letter so marked is called *sākin* “quiescent” or *majzūm*; it has none of the حركات. When two or more quiescent letters occur together, the first only is termed *sākin*, the others being termed *mawqūf* موقوف “dependent on” or “supported”; thus in دوست *dūst* “friend” the و is *sākin* and the س and ت are *mawqūf*.

In Persian (but not in *classical* Arabic), the last letter of all words is quiescent; this being a rule, the sign *jazm* is omitted in the case of final letters. *Jazm* therefore signifies that (in the Roman character) two consonants in the middle or end of a word have no vowel between them.²

(b) In such words as نَدَد - نَدَل - نَدَل, great care must be taken in Persian to avoid even the *suspicion* of a vowel between the two last letters; many Persians pronounce these words almost like *tiḥlī*, *naqlā*, *nagdā*, and in the two last words slightly dwell on the *fatḥa*. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were *tiḥel*, *naqel*, *naqed*.³

Remark.—The presence or absence of a *jazm* in a word of three letters, sometimes completely alters the meaning, e.g. نَفَس *naḥs* means “passion”; “the penis”, but نَفَس *naḥas* means “breath”; نَرْج *narj* “a fissure and the privities of a woman,”⁴ but نَرْج *naraj* “freedom from grief or sorrow.”

¹ Few illiterate Indians can pronounce two consonants at the beginning.

² In Hindustani a few words begin with two consonants with no vowel between them. In such cases a *jazm* is not written over the first letter as theoretically a quiescent consonant cannot occur at the beginning of a word. It is for this reason that a vowel is often inserted; thus *Brahman* is often pronounced *Birahman*.

³ *Barf* “snow” is in India pronounced *baraf*; this pronunciation renders the word unintelligible to many Persians.

⁴ In Arabic the privities of either sex. Uneducated Persians pronounce both words *farj*.

§ 7. Tashdid¹ and Idghām.

(a) A doubled letter in the middle of a word is *written* only once, but the sign (ّ), called تشدید *tashdīd* “corroboration” or “strengthening”, is placed above it to indicate that it should be *pronounced* twice.

A letter so marked is called *mushaddad* مُشَدَّد “strengthened”, “corroborated.” The first of the doubled letters ends one syllable, and the second begins the following syllable.

(b) In practice, the Persians strongly *emphasize* the letter that is marked with the sign of duplication; Ex. كُحْرَم *khurram* “joyful”; اَلْبَتَّة *albatta* “certainly.” The Arabs however pronounce the doubled letter twice, unless it ends the word, when it can only be emphasized.

(c) Arabic words of only two letters are rare; consequently words like شَاقَّ and دَقَّ (*shatt* and *daqq*) are three lettered, even if the sign (ّ) be omitted. For further remarks on (ّ) *vide* under “solar letters”, § 10.

Remark I.—Without the *tashdīd*, there is nothing to show whether a word spelt like قُوت is *qūt* “food” or *quvvat* “strength.”

In Arabic words a *euphonic tashdīd* occurs when the article *al* precedes a word beginning with a solar letter: *vide* § 10.

Remark II.—*Tashdīd* is said not to be found over any of the four letters that are purely Persian. The word بَاحِچَا *bachcha* is an exception; if the (ّ) be omitted there is nothing to distinguish it from بَاحِی *bi-chi*, “for what”; *vide* also “Peculiarities of Persian words.” In compounds, the *tashdīd* over *bachcha* is dropped, as *sag-bacha*, *bacha khar*, *bacha-Turk*, etc., and also in the expression: *Bacha! mār-at bi-zanad* (a curse). Other exceptions are تَپَّة “hillock”, and کُتَب “thick, dense.”

(d) *Idghām* ادغام signifies inserting one letter into another, coalescence, as شَپَرَا *shappara* (from *shab-pira* شَب پِرَا). As a letter so assimilated (*mudgham* مدغم) is marked with *tashdīd*, the two words are practically synonymous.

Remark I.—Removing a *tashdīd* تشدید from a word, as جَادَّة *jāda* for جَادَّة *jādda* “path”, is called *takhfīf* تخفیف “lightening”, and a word so “lightened” is *mukhaffaf* مَخْفَف.

Remark II.—‘Doubled’ Arabic substantives in which the last two radical letters are the same,² in order to avoid two quiescent letters coming

¹ *Khar-i bā tashdīd* خَر با تشدید (m.c.) “most emphatically an ass.”

² In Arabic مُضَاعَف *muzā‘af* “a reduplicate verb, i.e. one whose second and third radicals are the same. The term *muzā‘af* is also applied to a quadrilateral verb of two equal syllables, as زَلَزَلَ “*zalzal*.”

together, lose the *tashdīd* تشدید before the Persian plural termination *hā*; thus *jinn* جِنّ “a spirit, a Jinn” has for its Persian plural *jinhā*. Similarly from *ṣaff* صَفّ “a line” comes the Persian compound *ṣaf-dar* صفدر “rank breaking” (an epithet of ‘Alī). Such Arabic words frequently lose the *tashdīd* in Persian, as *kaff* كَفّ, Ar., “palm of the hand,” *kaf* كَف, ¹ P.; *ḥabb* حَبّ “a berry, grain, pill” becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the *ی* of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-i* حبّی (m.c.) “a pill”; *fan* فَن “art”, *fann-i* فنّی; but *kaf* كَف “palm of the hand”, *kaf-i* كَفّی (m.c.) (not *kaff-i* كَفّی).

Remark III.—A *mushaddad* letter is rarely found in a pure Persian word; *arra* (S. *ārā* “a saw”; *farrukh* (or *farukh*) “happy, etc.” are exceptions.

§ 8. Tanwīn (تنوین)

In classical Arabic the short vowels are used as terminations to express the three cases of nouns² :—

َ is the nominative	} <i>Vide also § 3 (a).</i>
ِ is the genitive	
ُ is the accusative	

If the noun is indefinite, these terminations are doubled and written ً, ٍ, ٌ, and pronounced with the *nūn* or *n*-sound. This is called تنوین *tanwīn* “giving the *nūn*.”³

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. *ittifāq* اِتِّفَاقٌ “by chance” the accusative of اِتِّفَاقٌ. Note that the final *alif* is not sounded.

If the word ends in ء or ة, there is no final *alif*; Ex. *bināʾ* بِنَاءٌ “accordingly”, *ḥikmat* حِكْمَةٌ “skilfully”; similarly if the word ends in ِ (in such words the *tanwīn* is written over the letter preceding the ِ, and the ِ is unsounded), thus *hawāʾ* هَوًى “lovingly.”

In modern Persian the tendency is to omit the *n* and prolong the final *ā*

¹ Such words are considered by Lexicographers to be Persian.

² There is practically only one declension in Arabic.

³ In modern colloquial Arabic the final vowels and *tanwīn* are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the *tanwīn*. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.

⁴ The *alif* over the ِ is now seldom written, the word being spelt هَوًى: the ِ is silent غير متحرك. Words like *uqbā* عِزْبِي are generally written عِزْبِي (without *alif*). In the Roman character, a final ِ pronounced like *ā* is transliterated *a*.

in the pronunciation of these Arabic adverbs; Ex. *حَالًا* *hāl-^a* “now, at present”, is in modern Persian always pronounced *ḥālā* *حالاً*, while *أَمَلًا* “in reality” is pronounced both with and without the *n*. In some words the *n* is always retained; Ex. *غَفْلَةً* *ghaflat-^a* “suddenly” or “by accident”, *جَبْرًا* *jabr-^a* “by force.”

§ 9. Waṣlah.

This word signifies “a conjunction or joining” and is only found over the *alif* of the Arabic definite article *الـ* *al* “the”: it signifies that the *alif* is suppressed in pronunciation and the *J* joined by the previous vowel; thus *amīr* “*Amīr*” *المؤمنين* *al-muʾminīn* ¹ “Commander of the Faithful”: *vide* Remark II to § 3 (d).²

If a word before a *waṣla* ends in a long vowel or in an *alif-i maqṣūra*, the final vowel is shortened in pronunciation before the *alif* with *waṣla*, thus *نِي الْجُمْلَةِ* is pronounced *fi'l-jumla* and not *fi'l-jumla*.

§ 10. Solar and Lunar Letters.

(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called *أَلْحُرُوفُ الشَّمْسِيَّةِ* *al-ḥurūf/s'h-shamsiyyat* or “solar letters” for the by no means obvious reason that the word *shams* شمس “sun” begins with one of them. They are ن - ل - ظ - ط - ض - ص - ش - س - ز - ر - ذ - د - ث - ت. If an Arabic word with the article *الـ* begins with one of these letters, then, for euphonic reasons, the *J* of the article is not *sounded*, but to compensate for its loss, the first letter of the word itself is doubled and marked with *ـ*, thus: *سَلَامٌ* *Salāh*-d-dīn “the Peace of Religion” (Saladin). The dentals

sinniyyā *سِنِيَّة*, those that are enunciated by the aid of the teeth,³ are ذ - ظ - ط - ض. The lingual *asaliyya* (*أَسَلِيَّة*) are those that are pronounced by the aid of the tip of the tongue, and are ر - ز - س - ش - ص - ض.⁴

(b) The lunar letters *حُرُوفُ قَمَرِيَّة* *ḥurūf-i qamariyya* are said to be so called because *qamar* the moon begins with one of them. With them no such change takes place in the *J* of the article.

The lunar letters are subdivided into the labials *shafahiyya* or *shafawiyya* (*شَفَوِيَّة* or *شَفَوِيَّة*) ج - ق - ي (*لَهَوِيَّة*) ; the palatals *lahawiyya* (*لَهَوِيَّة*) ب - ف - م - و (*شَقِيَّة* or *شَقِيَّة*)

¹ The *hamza* is pronounced.

² Difficulty of pronunciation or want of euphony is called *istiḡāl* (*اِسْتِغَال*).

³ The loss of the front teeth prevents the people pronunciation of the dentals.

⁴ The letters ر - ز - س - ش - ص are called *حُرُوفُ الصَّفِير* “sibilant letters.”

and the gutturals, *ḥalqīyya* (حَلْقِيَّة)¹ or *ḥanjariyya* (حَنْجَرِيَّة)² ع - غ - ه - خ - ح - خ.

Remark.—Arab grammarians have themselves fallen into confusion over these ill-defined divisions.

(c) The Arabs further term certain letters حُرُوفُ اللَّقَّة *hurūf^u-l-laqlaqaḥ* “clacking letters”; *hurūf^u-z-zalq* حُرُوفُ الذَّالِقِ or حُرُوفُ الذَّوَلَقِيَّة *al-hurūf^u-z-zawlaqīyyah* letters articulated with the tip of the tongue and the lips; they are the liquids ر - ل - ن - و - ي: *hurūf^u-l-līn* حُرُوفُ اللَّيْن “soft letters” مِطْبَقَةٌ *mutbaqaḥ* “arched”, viz. ط - ظ - ع - ض: *niṭ^u-iyyah* نِطْعِيَّة letters pronounced by the tongue and the fore part of the palate (viz. ط - د - ت): *mustafilah* مُسْتَفِلَةٌ “depressed (letters)” are those in which the tongue does not rise.

§ 11. Abjad.⁸

(a) The following meaningless words give the letters in their numerical order⁴:—

1000 900 800 700 600 500 400 300 200 100 ٩٠٠ ٨٠٠ ٧٠٠ ٦٠٠ ٥٠٠ ٤٠٠ ٣٠٠ ٢٠٠ ١٠٠ ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠ ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠ ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠ ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠ ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠ ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠ ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠ ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١٥١٩ ١٥٢٠ ١٥٢١ ١٥٢٢ ١٥٢٣ ١٥٢٤ ١٥٢٥ ١٥٢٦ ١٥٢٧ ١٥٢٨ ١٥٢٩ ١٥٣٠ ١٥٣١ ١٥

The date of Taymūrlang's death is in the dramatic words وداع شهر یاری *Vidā-i Shahryārī* "Farewell to Royalty," this = 807 (H.) = A.D. 1404-5.

A new gate¹ to the mosque at *Kāzīmāyn* was constructed by Farhād Mirzā, an uncle of Nāṣir^u-d-dīn, Shāh of Persia, in A.H. 1300 (=A.D. 1882), and an Afghan poet of Bagdad, who wrote under the *takhalluṣ* تخلص or 'nom de plume' of Shihāb, immortalised (as his son says) the event in a poem, the chronogram of which, according to custom, occurs in the last, or the last two *miṣra'* مصرع (a line of verse) :—

شهابش از پی تاریخ گفت تا دل شاد بود بجانب فردوس راحت از این در

"Shihāb in a happy frame of mind fixes its date—" *May your road to Paradise be by this gate.*" The sum of the letters in the second *miṣra'* is 1299, but the writer says at the end of the first line "*bā dil-i-shād* بادل شاد" and these words may also be translated "*with the heart of shād*": now the heart of *shād* is *alif* which = 'one,' so this makes the total 1300. Persians love obscurities.

The letters of *abjad* can also be used to represent figures, thus با for 12, ک for 21, etc.²

(c) In a certain style of almanac called *taqvim-i ruqumī* (نقویم رقمی), the letters of the alphabet are used with special significations; thus the letter ط denotes Thursday, the sign Virgo, the planet Venus, and the moon when bright. Few Persians nowadays know these signs, and the almanacs never contain a key. The *taqvim-i Fārsī* فارسی نقویم is preferred.

§ 12. Numerical Figures.

(a) The usual signs for the numerals (borrowed from the Hindus by the Arabs) are :—

•	۱	۲	۳	۴	۵	۶	۷	۸	۹
0	1	2	3	4	5	6	7	8	9

In combination these are written from left to right as in English thus, ۱۹۰۱ = 1901.

¹ Called by the Arabs the *Bāb-u-l-Farhādiyya* and by the Persians *Bāb-i-Farhādiyya*.

² The *abjad* system is also used as a species of Morse alphabet for visual and auditory signalling, in a manner that will readily be understood by Military Officers. Double raps or long sounds, such as sighing or sucking a pipe, indicate the number of the word in the *abjad* system, while single raps or short sounds indicate the position of the letter in that word. Similarly, signs made by the right eye or eyebrow, or by the tongue in the right cheek, or by the right hand or foot, indicate the word, while those on the left, the letter. *Vide* also § 16.

(b) In MSS., variations in the signs for the numerals are ۲ for 2, ۳ for 3, ۴ or ۵ for 4, ۶, ۷, ۸ or ۹ for 5, ۱۰ for 6, < for 7, and > for 8.

Fractional numbers are usually written as in English as:—

$$\frac{1}{3}, \frac{1}{4}, \frac{3}{5}, \frac{2}{7}, \text{ etc.}$$

§ 13.

To find the year A.D. corresponding to the year of the *Hijra*:—

Let M = the Muslim date in years and decimals.

Let E = the required English date in years :

Then $E = M \times 0.970225 + 621.54$. The answer is the date A.D. of the end of the year A.H.

The year A.D. 1900 (1st May) = 1318 H.

§ 14. Siyāq (سياق).

Mustawfīs (مستوفي) or Revenue Accountants, and Munshis keep their accounts in a system of figures called سياق *siyāq*¹ or دیوانی *dīvānī* which is nearly the same رقم *raqam* of India.

For a detailed account of this system, *vide* Appendix to *Woolaston's English-Persian Dictionary*. The system is a complicated one.

Shop-keepers and merchants keep their accounts in a form of *siyāq* (سياق): they do not understand the *dīvānī* (دیوانی) or *siyāq* (سياق) of the *Mustawfī* (مستوفي).

Ruqūmī (رقومي) is applied to a system of writing a sum in a receipt: the sum is first written in *siyāq* (سياق) and then in words underneath it; under this again, *half* the sum is written in *siyāq*.

§ 15. Letters in Poetry.

Persian poets delight in discovering fanciful resemblances in the form of letters. As already stated, an upright stature is likened to the letter *alif*,² but bent by grief or age it is a ۷: a bent neck is like ۵, while a drooping head is like ۶. The Persian poet Jāmi in his beautiful but

¹ The revenue accounts being kept in *siyāk* none but a *mustawfī* مستوفي or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

"I heard of one Governor who on removal from office had his accounts made up and was found to be a debtor to Government to the extent of 80,000 tumams (£16,000). He got another *mustawfī* (مستوفي) to examine his accounts and the latter brought him out a creditor to the amount of 40,000 tumams."—*Yates' Khorasan and Sistan*.

² Sighs are also compared to *alif*,

somewhat lengthy poem “Yūsuf and Zulaykhā”¹ compares the heroine’s teeth to *sīn* (س), her mouth to *mīm* (م), and her eyes to *ṣād* (ص) or ‘*ayn* (ع); *zulf* is again compared to *lām* and *jīm*.

§ 16. Handwritings.

The two most important varieties of Arabic writing are the *Kūfī* and the *Naskh*,² and all the other varieties, national or calligraphic, may be referred to one of these two styles.

The Kūfī took its name from the town Kūfa on the Euphrates,³ a town that at one time was a seat of Muslim learning, and famous for a school of Arabic copyists.

From authentic Kūfī inscriptions, it is now no longer doubtful that the Arab employed the Kūfī style at the time of the conquest of Syria, before the foundation of Kūfa. It is now supposed that the *naskh* did not originate in the second or third century after the Prophet but was used simultaneously with the Kūfī in the time of the earliest Khalīfas, and possibly in the time of the Prophet himself.³

The *Ta’līq* (تعليق), ‘hanging’ hand, is an elegant court hand that was, and still is, much admired in Persia.

¹ According to the Eastern romance *Zulaykhā* saw and loved Yūsuf in a dream. Many suitors hearing of her beauty vainly sought her hand. At length she agreed to espouse the ‘Azīz of Egypt, Qitfīr (Potaphar of the Bible) believing him to be the Yūsuf (or Joseph) of her vision. Her marriage was a rude awakening and her respect for her husband was doubtless lessened by the fact that he was, for some reason or other, a eunuch. Joseph is recognized and bought in the slave market by Zulaykhā and adopted by her husband. Zulaykhā makes furious love to the unwilling youth. The ladies of Memphis discover her secret and talk scandal. Zulaykhā hears the gossip, and faces the difficulty by giving a banquet to all the ladies of her acquaintance. While sending for Yūsuf she gives each lady an orange to peel, with directions to observe Yūsuf covertly the while. The ladies are so agitated at the sight of the slave-boy’s unexpected beauty that they absently cut their fingers instead of the orange. They have to confess that Zulaykhā has an excuse for her passion, the temptation being so great. The Qur’ān says: “—and she shut the doors and said ‘come hither!’ He said ‘God keep me! Verily my lord hath given me a good home and the injurious shall not prosper.’ But she longed for him; and he had longed for her, had he not seen a token from his Lord.” Qitfīr dies and Zulaykhā becomes a beggar, old, blind, decrepit, but Joseph retains his youth. Zulaykhā builds a reed-hut on the way by which the man she so faithfully loves has to pass. Joseph fails to recognize in the blind beggar-woman his former mistress. She has however expiated her sin by suffering. Her youth is restored to her, and Yūsuf is directed to make her his wife. Yūsuf is a type of male beauty, the Adonis of the Muslims.

² *Naskh* نسخ “writing of transcribers.”

³ Qurans are written, lithographed, or printed, in what is commonly styled *khatt-i ‘arabī* (خط عربي), i.e. *naskh* with all the points.

The *nasta'liq* (نستعلیق) is a combination of the *naskh* (نسخ) or ordinary hand and the *ta'liq* (تعلیق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *ta'liq*.

Some old Arabic manuscripts written in Persia are in this style.

The *shikasta* شکسته or "broken" hand is the term generally applied to the cursive or running hand used by the Persians and Indians.¹ In it the dots are omitted and all the letters are joined together. It is very illegible and puzzling even to natives.

The *ruq'ah* رقعہ is used by Arabs and Turks in ordinary correspondence.

The *diwānī* دیوانی,² *tughra* طغرا, *gulī* ثلثی (or ثلث)³ are the names of other ornamental hands used in the titles of books, headings of diplomas or edicts, etc., and correspond to flourished letters and monograms amongst Europeans.

These several scripts are little more than calligraphic styles.

In Persia, even at the present day, calligraphy is one of the fine arts. One or two lines written by certain old Calligraphists sell for many pounds sterling.

The *Khatt-i shajari*⁴ (خط شجرى) or "tree-writing", a species of enigmatical writing, is merely another application of *abjad* اَبجد; in it an upright stroke represents as it were the trunk of a fir-tree in which the number of branches on the right indicates the number of the word in *abjad* اَبجد, and the number on the left the letter in that word. Thus in *Alī* علی, the first letter occurs in the fifth word of the *abjad* system, namely in *sacfas* سَعْفَس, and it is the second letter in that word. '*Alī* would therefore be written:—



Vide also § 11 (b) footnote 2.

Remark.—In writing and in printing, Persian and Arabic words should not be written half at the end of one line and half at the beginning of the next; also dual words connected by *wa* should not be separated. Only inferior copyists make mistakes in 'spacing' and resort to the practice of dividing words.

¹ The Arabs have a vile *shikasta* شکسته of their own.

² The *diwānī* دیوانی, a bold round hand, is the official character, in Turkish passports, etc.

³ The *gulī* ثلثی is a fanciful character with calligraphic flourishes.

⁴ Called also *khatt-i sarvī* سروی خط or "cypress writing." There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. Vide Brownie's "A Year Amongst the Persians."

A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written *above* the line in one or more lines decreasing in length.

Two words are often written in one, as: آنمرد *ānmard* "that man." Two words separated by an *izafat* are sometimes incorrectly joined in one as کتابمرا (*kitāb-i marā*), which ought to stand for *kitāb-am-rū*.

§ 17. Punctuation.

In Qurāns or ornamental verses, punctuation is represented by various marks such as, : — . . — . . — : : etc., etc., but in manuscripts, as already stated, neither are the short vowels written¹ nor the other symbols. Even in printed works an occasional *tashdīd* نشدید or short vowel is the only assistance given to the reader. This is one of the reasons that the Persians and Indians mispronounce so many common Arabic words.²

The following punctuation marks (علامات وقفه) are occasionally used:—

Comma	' <i>alāmat-i waqfa</i> علامت وقفه	..	..	و
Colon	' <i>alāmat-i mutlaq</i> علامت مطلق	..	..	ط
Full stop	' <i>alāmat-i āyat</i> علامت آیت	..	..	o (for ۛ)
Mark of interrogation	' <i>alāmat-i istifhām</i> علامت استفهام	..	..	ف (f)
„ „ exclamation	' <i>alāmat-i nidā, faryād, yā ta'ajjub</i>			
	علامت ندا و فریاد یا تعجب	..	..	ن (n)
Quotation,	' <i>alāmat-i iqtibās</i> علامت اقتباس	..	..	،
Parentheses (),	' <i>alāmat-i jumla-yi mu'tariza</i> علامت جمله معترضه			
brackets [].				
Poetry	' <i>alāmat-i manzūma</i> علامت منظومه	..	..	..

In manuscripts, a dash (—), called *lakht* لخت, is sometimes used to introduce the words of a speaker and consequently takes the place of inverted commas. The modern sign — over a word signifies either that it is a proper noun or that it begins a sentence. These signs, if used, are frequently in red ink.

¹ In classical Arabic the short vowels are the most valuable part of a word: the final short vowel distinguished the person in a tense, the case of a noun, or the gender of a pronoun; a short vowel makes the difference between the active and passive voice, and frequently between a transitive and intransitive verb, and the presence or absence of *tashdīd* may entirely alter the sense: in the absence of "marks," a trilateral root may be pronounced in *twelve* different ways.

² The vowels of even Persian words are misplaced; the Ispahanis say *amrūz* for *imrūz*, and in most parts of Persia *pādīshāh* is the pronunciation of *pād-shāh*. A common example is 'awaz of the Persians, instead of 'iwaz (عوض). The Persian word *giryā* گریه is in m.c. *gariya*.

§ 18. Abbreviations, Contractions, and Imāla.

(a) An abbreviation of a word is strictly a part of it, as: A.D. for An Domini; dict., for dictionary.

A contraction is the elision of letters or syllables from the body of word, made in such a manner that the whole word is indicated, as: *rec'd pay* for "received payment."

The term *mukḥaffafāt* مخففات is applied to both abbreviations and contractions.¹

(a) Some of the most common abbreviations are:—

- (1) *alay-hi* = عليه السلام, *alay-hi's salām* "Peace be upon him.
- (2) *Salla-llāh* = صلى الله عليه وسلم, *Salla-llāh* "alay-hi wa-sallam" "God be gracious to him and give him prosperity" (of the Proph only).

For Christ or other Prophets the Muslim says:—

علي نبينا وآله وعليه السلام—وصلى الله على نبينا وعليه

- (3) *Salla-llāhu* "alay-hi" "God be gracious to him." Also for *ṣaḥiḥ* "correct."
- (4) *Salām-llāh* = سلام الله عليه (or عليهم) *Salām-llāh* "alay-hi or alayhi" "The Peace of God be on him (or them)."
- (5) *Raḥmat-llāh* = رحمه الله عليه (or رضى الله عنه) *Raḥmat-llāh* "alay-hi. "The mercy God be on him."
- (6) *La'nat-llāh* = لعنة الله عليه (or لعنة الله عليه) *La'nat-llāh* "alay-hi. "The curse God be on him."
- (7) *Sallama-h* = سلمه الله تعالى *Sallama-h* "alay-hi ta'ālā (for ordinary persons, in letter writing).

Nos. 2 and 3 are used for the Prophet only.

No. 1 is generally used for Saints, but not for the Prophet.

No. 4 is used for the Prophet or for Saints.

Nos. 5 and 6 are used for anyone.

No. 7 for Satan; for Yazīd,² the assassin of the Prophet's grandson; for anyone specially obnoxious to the writer.

No. 8 for Mujtahids, etc., when alive.

The form of writing the above Arabic abbreviations varies slightly.

- (9) *al-ḥ* = إلى آخره, etc., in the sense of "and so on" (when the first few words only of a quotation are quoted).

- (10) ج for جمع plural (also in the Qurʾān for جائز a lawful pause):
 جج for جمع جمع plural of plural.
- (11) د for بلد “name of town” (in geographical works).
- (12) ع for موضع “name of a place” (geographical works).
- (13) ه for بلدة “name of a small town” (geographical works).
- (14) ع = عيسوي “Christian era.”
 ه = هجري “Muslim era.”
- (15) ف = فاعل “subject” (gram.).
- (16) ن = نسخة “note.” Vide § 17, line 13.
- (17) ك = كذلك “and so on.”
- (18) م and خ = مقرر and مقدم “first,” and “last,” i.e. ‘reverse the order’ (read the word with م over it *first* and with خ over it *last*).

م also stands for مبتدأ “subject,” and خ for خبر “predicate”: vide also (23).

- (19) مفعول = مفعول “object” (gram.).
- (20) مصنف = مصنف “author.”
- (21) قاموس = قاموس (a well-known dictionary).
- (22) غياث اللغات = غياث اللغات (a well-known dictionary).
- (23) منتخب اللغات = منتخب اللغات (a well-known dictionary): vide also (18).
- (24) برهان قاطع = برهان قاطع (a well-known dictionary).

(b) The following common contractions occur in words purely Persian in origin:—

(1) An initial *alif* followed by a quiescent consonant is frequently elided, and the *jazm* being removed, the consonant is then pointed by the same short vowel that occurs in the second syllable of the original word, as: اکنون *aknūn*, “now,” کنون *kunūn*; افسردن *afsurdan* “to freeze, be dejected,” fusurdan; اسفیداج *isfīdāj* (obs.) “a paint used by women,” سفیداج *sifīdāj* (m.c.).

If the initial *alif* is pointed with *kasra*, the short vowel of the first letter of the contraction becomes *kasra*, as: istādan استادن or istāndan استاندن “to take,” sitādan ستادن or sitāndan ستاندن.

If the initial *alif* is pointed with *pīsh* and the second vowel is *fatḥa*, the first vowel of the contraction can sometimes be either *zīr* or *pīsh*, as: uftādan افتادن “to fall”; fitādan or futādan فتادن or فتادن. [Another form by *imāla* is *uftādan*]. Ishkistan اشکستن (m.c.) for shikistan شکستن.

(2) Long vowels are sometimes converted into short vowels as:—
nigāh نگاه, *shāh* شاه, *dīgar* دیگر, *shukūh* شکه, *būdan* بدن, for *nigāh* نگاه, *shāh* شاه, *dīgar* دیگر, etc.

(3) Examples of other contractions not subject to rule are:—*mār*, مار for *bīmār* بیمار “sick,” for *mādar* مادر “mother,” and for *mayār* میار “bring not”; *chī*, چه (vulg. and m.c.) for *chīz*. حد “thing”: *mā-ram* مدم (vulg.

and m.c.) for *mī-ravam* میروم; *mī-khāy* میخای (vulg. and m.c.) for *mī-khāyāhī* میخواهی, *sham* شم for *shavam* شوم, [*shūm*, for Ar. *shūm*]; *nūsha* نوشه, “happy” for انوشه; *anūsha* (old); *chunū* چنو, for او چون *chūn ū*; *tī* for *tihī* تہی (*tahī* or *tuhī* (mod.) “empty”; *shāndan*, شاندن for *nishāndan* نشاندن; *ā* آ (mod.) for *āqā* آقا; *mī-rad*, *mī-shad* and *mī-dad* are vulgarisms for *mī-ravad*, *mī-shavad* and *mī-dihad*; *ustū* for *ustād* (vulg.); *shāzda* for *shāhzāda*. *Tū sandūq* and *rū mīz* are contractions for *tū-yi sandūq*, *rū-yi mīz*.

§ 19. Summary.

From the preceding remarks it will be seen that the learner must take *special care*:—

(1) to discriminate between ك an English *k* and خ *kh* (latter pronounced like *ch* in *loch*);

(2) to make ق a guttural (like *ck* in *stuck* when pronounced in the throat);

(3) to pronounce ع with the half-bleating sound when it occurs in the middle of a word: and when it begins a middle syllable¹, to make a pause before pronouncing that syllable: and when it ends a word to omit it or half omit it, and to pronounce the word with a peculiar drawing intonation.

In such words as وداع, the ع must be *slightly* pronounced after the *alif*;

(4) to avoid the suspicion of a vowel between the two last letters of words like طفّل *ṭifl*;

(5) to aspirate the ه (or ح), particularly in words like مہر *mīhr*, طہران *ṭīhrān*, and مہ *mih* (final silent ه of course being exception).

Remark.—As a rule every letter in a word must be distinctly enunciated; there must be no ‘English’ slurring of words. An uneducated Persian learning English would have little inclination to fall into the objectionable habit of “clipping” his words.

A clear distinction must be made between the long and short vowels. English people seem to have a passion for making the short vowels long; they also expend a good deal of energy in shouting and putting the accent on every syllable. For accent *vide* § 21.

The necessity for enunciating every letter will be discovered in distinguishing between such words as سرشته *sirishṭa* “mixed,” سر رشتہ *sar-rishṭa* “a good knowledge or experience of a thing,” and سر رشتہ *sar-i-rishṭa* “the end of the thread.”

(b) The pure vowel sounds are *a*, *i*, *u*, and *ā*, *ī*, *ū*, besides the diphthongs *ay* (generally pronounced *ey*) and *aw*¹ (generally pronounced like *ow* in *cow*).

¹ In India *ai* as in *aisle* and *au* as in the German *haus*.

There is also the rarer *majhūl* vowel-sound o.¹

(c) Except as a sign of the *izāfat* [vide § 26 (f)], *hamza*, in Persian, usually occurs between two vowels (i.e. vowels according to English ideas) and thus corresponds to a hyphen.

(d) A peculiar stress must be given on a double letter, i.e. a letter with a *tashād* on it.

(e) In printing and writing, all short vowels and orthographical aids are generally omitted.

§ 20. Exercise in Transliteration.

(a) The following meaningless words are merely an exercise in reading to teach the vowels :—

Short—اَن an	اِن in	اُن un
عَن 'an	عِن 'in	عُن 'un
Long—اَل (for اِل) āl	اِیل īl	اُیل ūl
عَال 'āl	عِیل 'īl	عُیل 'ūl
Diphthong—اِیل ayl	اَوِل awl or ol	
عِیل ayl	عَوِل 'awl	

Remark.—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between اَب - عَب, etc., but not the Persians.

(b) The following is also an exercise in reading, but all the words have meanings. Special attention is directed to words that are apparently spelt the same.

The learner is recommended first to cover up the right-hand column and then by the meanings test his pronunciation :—

گل a rose	gul
گل clay	gil
خاک earth	khāk
سود gain, interest	sūd
قوم tribe, family	qawm
بید a willow	bīd
² { مو a hair	mū
(مو vine-stock	maw
² { بچه young, or the young of anything	bachcha
(بچه for what	bi-chi

¹ As in اوي o-ē, oh!

² There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.

خون blood	<i>khūn</i>
کون the anus	<i>kūn</i>
خان a squire, a gentleman	<i>khān</i>
خوان a 'table' with the meat on it	<i>khupān</i>
رو face	<i>rū</i>
رو go (imperative)	<i>raw</i>
خود self	<i>khud</i>
خود a helmet	<i>khūd</i>
آبرو honor	<i>ābrū</i> ¹
آبرو gutter (for water)	<i>āb-raw</i>
شو ² become or go (Imperative of the verb <i>shudan</i>)	<i>shaw</i>
شو ² wash (Imperative of the verb <i>shustan</i>)	<i>shū</i> ³
بدو for him, to him (for او به)	<i>bi-dū</i>
بدو run (Imperative of the verb <i>davīdan</i>)	<i>bi-daw</i>
جو barley	<i>jaw</i> [<i>jav-i</i> one grain].
جو rivulet	<i>jū</i>
جو seek (Impera. of the verb <i>justan</i>)	<i>jū</i>
{ پسر a follower, attendant	<i>pas-raw</i>
{ پسر a little son	<i>pisarū</i>
{ گرو a pledge	<i>giraw</i>
{ گرو if he (poetical contraction)	<i>garū</i> (for <i>agar ū</i> او اگر)
{ عیب a defect, vice	<i>'ayb</i>
{ عیوب Ar. broken pl. of above	<i>'uyūb</i>
{ يوم a day, Ar.	<i>yawm</i>
{ ایام Ar., pl. of above	<i>ayyām</i>
روز a day, P.	<i>rūz</i>
امید hope	<i>umīd</i> or <i>ummīd</i>
میز table	<i>māz</i>

¹ In modern Persian *ābarū*.

² Or *bi-shaw* "become." In modern Persian the Imperative *بشور bi-shūr* is used instead of the obsolete *شو shū*.

³ Also a "husband" (a word much used by the tent-folk).

⁴ In modern Persian *بجو bi-jū* "seek" instead of *jū*.

⁵ The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

شیر ^۱ lion	<i>shīr</i>
شیر milk	<i>shīr</i>
با with	<i>bā</i>
بی ^۱ without	<i>bī</i>
پف a blow or puff (with the mouth)	<i>puf</i>
پفک a blowpipe (for killing birds)	<i>pufak</i>
ماه month; moon	<i>māh</i>
ماهی a fish	<i>māhī</i>
اسم a name	<i>ism</i>
خواب sleep	<i>khwāb</i> ^۲
{ پستان mean, low, pl. of. پست	<i>pastān</i>
{ پستان, the breast, nipple	<i>pistān</i>
خوارج strangers (Ar. pl.)	<i>khawārij</i> ^۳ (sing. خارج)
خواهر sister	<i>khwāhar</i> ^۲
خوار wretched, miserable	<i>khwār</i> ^۴
جرئت boldness	<i>jur'at</i>
دق الباب a knocking at the door	<i>daqq</i> ^۵ l-bāb ^۶
عرف Civil Code in Muslim law	<i>'urf</i>
عين an eye	<i>'ayn</i>
رأس (A. head) a cape	<i>ra's</i> ^۶
رئيس chief	<i>ra'īs</i>
ورق a leaf	<i>varaḡ</i>
بندۀ a slave	<i>banda</i> ^۷ (pron. <i>bande</i>)
یاور a Major	<i>yāvar</i>
عرب an Arab	<i>'Arab</i>
{ وقت time	<i>vaqt</i>
{ اوقات pl. of above	<i>awqāt</i>
خوراک food	<i>khurāk</i> ^۸
خوش pleasant	<i>khush</i> ^۸
عادت custom	<i>'ādat</i>

^۱ The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

^۲ The و not pronounced in these Persian words, vide § 2 (و).

^۳ The و is pronounced in this Arabic word, vide § 2 (و).

^۴ The و is not pronounced in Persian. The Afghans, however, generally pronounce it in this particular word.

^۵ This Arabic phrase is common with professional story-tellers.

^۶ Note the half-bleating sound of *hamza*, vide § 2 under ع.

^۷ Final *h* silent, vide § 2 under ه.

^۸ This is one of the few Persian words in which the ا is pronounced like short *u*: vide § 2 under و.

آدم Adam	Adam
ضرر loss, harm	zarar
قائم Ar. standing, erect, firm	qā'im ¹

(c) The following difficult examples of transliteration should be studied :—

خورد	<i>khurd</i>
خواستن	<i>khwāstan</i>
فی الجملة	<i>fi'l-Jumla</i>
معنى	<i>ma'na</i>
اطباء اند	<i>aṭibbā-and</i>
جماعة دار	<i>jamā'a-dār</i>
نعوذ بالله	<i>na'ūz bi'llāh</i>
بسم الله	<i>bism'illāh</i>
ضائع	<i>zā'i</i>
دفعه	<i>daḥ'a</i>
هیئت or هیئات	<i>hay'at</i>
صلاح الدین	<i>Ṣalāḥ 'd Dīn</i>
بند او	<i>banda-yi ū</i>
خوبی او	<i>khūbī-yi ū</i>
مشهد	<i>mash, had</i>
زهار	<i>az, hār</i>
انسانیت	<i>insāniyyat</i>

(d) As already stated in § 1 (a), the Arabic character is a species of short-hand. The following Persian puzzles are exercises in inserting the diacritical points, the solutions being given below :—

(1) رحب رحب رحب رحب رحب و ترب.

(2) بر بر بر بر بر بر بر بر بر بر بر بر.

Remark.—The solution to No. 1 is :—رحب رحب رحب رحب رحب و تربت.

No. 2 begins *buz-i nar* بر نر and ends with *man chi-kunam* من چکنم.

(3) What is the word حرم ? The guesser says *haram*, *jazm*, *jurm*, *jirm*, *khurram*, etc., till at last he says, *khar-am* ("I am an ass"). The reply then is *ānchi gufti hasti vali īn nīst* آنچه گفتی هستی ولی این نیست "what you have said you are, you are; but it is not the answer to this."

(4) جعفری دیدم که بر جعفر نشست جعفری میخورد از جعفر گذشت.

The key to the answer depends on the various significations of *ja'far* جعفر. The first *Ja'far* جعفر is man's name, the second signifies "donkey,"² the third "parsley" and the fourth "a bridge."²

¹ Practically ' equals a hyphen in this Arabic word, but in m.c. the word is generally pronounced *y*, as *qāyim*.

² *Ja'far* is a local word in Kirman for a "donkey" and also for a bridge: one of the Arabic significations of *ja'far* is "river."

(5) A man named *Badrī* بدری went to the *Sadr-i A'zam* صدر اعظم or Prime Minister and asked for money, but got nothing. He said :—

تو صدر جهاني و من بدریم اگر بدریم همچو تو صدریم

The first is *Badrī-yam*; the second *bad rīyam* (for *rī-dam* a crude word); the last word is *ṣad rīyam*.

§ 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: پشه *pashá* “a mosquito,” پسره *pisará* “a boy”; دست کش *dast kásh* “a led horse (old)”; “a glove (m.c.).” [In India this word means “an assistant to a falconer”]; درختان دست کشها *dast kashhá*: درختان *darakhtán* “trees”; هنوز *hanáz* “yet”; کردن *kardán* “to do”; کرده *kardá* “done” (Past Part.); کردنی *kardani* “that has to be done”; بهتر *bihár* “better”; خوب ترین *khūb-tarín* “the best, most beautiful,” etc., etc.

Remark.—The accent does not fall on the *izāfat* nor on the affix *ra*. Ex.: *darakhtán-i bāgh* درختان باغ “the trees in the garden”; *darakhtán-rā* درختانرا or *darakhthā-rā* درختهارا “to the trees.”

(b) Exceptions are :—

(1) For the sake of emphasis the accent falls strongly on the *first* syllable of all imperatives, negative or otherwise, (frequently with special stress). Ex.: بردار *bár-dār* “take away”; بکن *bí-kun* “do thou”; نکنید *bí-kunīd* “do ye”; مکن *má-kun*, مکنید *má-kunīd* “don’t do”; بروند *bí-ravand* “let them go”; بکنم *bí kunam* “let me do.”

(2) The accent falls on the *first* syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: کنم *kúnam*, بکنم *bí-kunam* “I may do, shall I do,” etc.; میکنم *mí-kunam* “I am doing, I will do, etc.”; میکردم *mí-kardam* “I was doing, etc.”; نمیکنم *námí-kunam*; نمیکردم *námí-kardam*.

In the phrase—تا نگویی *tā na-gūī*—, the accent seems to fall on the *ū*, rather than on the negative: in تا نبینی *tā na-bīnī* it seems to fall either on the negative or on the first syllable of the verb (*bī*). Afghans and Indians say گوئے *goē*.

Should these tenses be preceded by a preposition that is part of the verb, the accent still falls on the first syllable, i.e. on the preposition. Ex.: بر میدارم *bár mī-daram* “I will take it away”; بر نمیدارم *bár namī-daram*; در نمیروم *dár namī-ravam*.

(3) In the Preterite (except when it is negative), the accent is on the penultimate of all persons *except* the third person singular, when it is on the

آماده *āmāda* “prepared” has the accent on the second syllable: the infinitive *āmādan* is obsolete; *āmāda kardán* is used instead.

last syllable. Ex.: پرسیدم *puršidam* "I asked": فرمودید *farmūdīd* "you ordered": دادند *dādand* "they gave": گفتیم *gúftīm* "we said, etc.": but پرسید *puršid* "he asked": فرمود *farmūd* "he ordered," etc.

(4) In negative Prets., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: افتاد *uftād* "he fell," نیفتاد *náyuftād* "he did not fall," but در نیفتاد *dár na-yuftād*.

(5) The affixed pronouns do not take the accent. Ex.: درختهایش *darakht-há-yash* "his trees": کتابهایشان *kitābhá-yitān* "your books": مداخلشان *madá-khil-ishān* "their income": است بستان *bás-i-tān ast* "it is sufficient for you."

(6) The accent never falls on the ی of unity¹ [but it may fall on the demonstrative ی].

Remark.—Abstract nouns ending in ی and formed from adjectives and nouns, as also adjectives ending in ی that are formed from nouns, follow the rule and take the accent on the *last* syllable, i.e. on the ی. Ex.: نیکی *nīkī* "goodness": دوستی *dūstī* "friendship" (from نیک *nīk* "good" and *dūst* "a friend"),² etc. It therefore frequently happens that there is nothing but the accent to distinguish between two words which are spelt the same; thus دوستی may stand for *dūst-i* "a friend" or *dūstī* "friendship", عروسی (*arūs-i*)³ may mean "a bride" or "nuptials" (*arūstī*).

(7) The following indeclinable particles have the accent on the *first* syllable:—

اما *ammā* "but": لیکن *likin*⁴ "but": بلی *bāle* (or *bālī*) "yes": یعنی *yāni* or *yá'nī* or *á'nī* "that is to say": ولی *vālī*⁵ "but yet, however": آیا *áyā* (an interrogative particle) "whether or not," etc.: آری *ārī* "yes, very well": اینک *īnak* "here is, behold": بلکه *bálki* "perhaps, moreover, on the contrary": لَبَّيْ *lābbay* (in Persian generally *labe*) "here I am."

In the preposition برای "for the sake of" the accent is on the second syllable. Ex.: بارای *barā-yi*⁷ *Khudā* "for God's sake."

¹ This rule applies equally to a *hamza* that stands for this ی, vide § 4 (g).

² Afghans and Indians say *nek*, *dost*, etc.

³ In m.c. عروس is a bride (not a bridegroom).

⁴ The Afghans and Indians say *lekin*, the Arabs *lākin* (لكن).

⁵ Afghans and Indians *wale*, or *wa-lekin*.

⁶ "Here I am, yes" for Arabic لَبَّيْ *lābbayka*. *Lābbay* is common amongst women.

⁷ Pronounce the ی slightly as a consonant. The Afghans and Indians say *barā*, e. بر آید Impera. of آمدن بر آید.

(8) The following Infinitives have the accent on the *first* syllable:—
 خوردن *khúrdan* “to eat”: آشامیدن *áshāmīdan* “to drink: خوابیدن *khwábīdan*
 “to sleep”: آمدن *ámadan* “to come.”¹

(9) The simple prepositions take no accent, neither do the *particles* *که* and *چ* or the conjunction *و*. As pronouns, *که* and *چ* may take the accent.

The particle *چون* is accented, except when it forms compounds, as in *chūnān*, *chunān ki*.

(c) A correct accent, pronunciation, and intonation can only be acquired by ear, i.e. they must be caught orally. The rules given above have, however, few exceptions, and if carefully studied will prove a great aid to the learner.

It must, however, be remembered that there are dialectical differences in accent, as well as in pronunciation: of two well-educated Persians, one may say *pídar-i man* and another *pidár-i man*.

According to Dr. Rosen the only Persian *noun* with the accent on the first syllable is *منار* *šānnār* “a penny,” a contraction of *صد دینار* *ṣad dīnār*. This remark probably refers to the more correct modern Persian spoken at Teheran. In Shiraz, however, and some parts of southern Persia, the accent falls on the first syllable of the following common Persian and Arabic nouns:—

پدر *pídar* “father”: *مادر* *mádar* “mother”: *خواهر* *khwáhar* “sister”:
تومان *tūmān* (a coin, in value about three rupees or about four shillings):
دینار *dīnār* “(an imaginary and infinitesimal coin, 50 of which go to one *shāhī*, 200 to one ‘*abbāsī* and 1000 to one *qirān*): *عباسی* ‘*abbāsī* (the fifth of a *qirān*): *قصاب* *qáṣṣāb* “a butcher.”

In *برادر* *barádar*, “a brother,” the accent is on the second syllable.

There are probably other exceptions to the rules in (a) and (b).

(d) In the old-fashioned classical Persian of India and Afghanistan, the accent does not follow the above rules.

¹ In the Past Part. the accent falls according to rule, as, *āmādá*, to be distinguished from *āmáda* “prepared”; vide note 1 to § 21 (a).

² In Arabic nouns of intensity of the form *فَعَالٌ* the accent is on the second syllable, as *سَر تَيْپ مَشَاق* *Sartip-i mashsháq* “a drill-master Colonel.”

CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into صرف *Ṣarf*¹ Etymology and نحو *Nahw* Syntax. The Arabs say *الصرف أم العلوم والنحو أبوها* 'accidence is the mother of knowledge and syntax is its father.'

§ 23. Etymology صرف.

PARTS OF SPEECH *Aqsām-i kalima*² (اقسام كلمه).

There are according to Arab and Persian Grammarians three parts of speech: (1) اسم *ism*,³ which includes substantives, adjectives, numerals, pronouns, and participles; (2) فعل *fi'l*, the verb; (3) حرف *ḥarf* the particle, which includes the remaining parts of speech, viz. adverbs, prepositions, conjunctions, and interjections.

The *ḥarf* is divided into *mufrad* "single, simple" and *murakkab* "compound." The former consists of letters of the alphabet that are used singly as articles, as *ز* and *ب* for the prepositions *از* and *به*: these are said to be twelve:—

ا - ب - ت - ج - ز - ش - ك - م - ن - و - ه - ي

§ 24. The Article.

It is customary to say that there is no article in Persian. There is, however, a means of rendering a substantive both definite and indefinite: *vide* 40 and § 41.

In the absence of any article a substantive like شراب *sharāb* signifies ther "wine" or "the wine," according to the context.

§ 25. The Substantive³ (جنس) — Gender (اسم موصوف).

(a) 'Alam علم a proper name includes not only names, as *Aḥmad* احمد, *tc.*, but titles (*khiṭāb* خطاب, and *laqab* لقب); 'noms de plume' (*takhallus*),

¹ *Ṣarf* "accidence or etymology (gram.)"; *ishtiqāq* اشتقاق "derivation of Arabic words; deriving words from an Arabic root": *vajh-i tasmiya* (lit.) "cause of naming" "derivation."

² Not to be confused with *kalām* (كلام) sentence; proposition, etc. *Kalima* also means the 'Muslim profession of faith.' The distinction between (كلمه) *kalima* and *لفظ* (لفظ) is that the former is a word with meaning whereas the latter may be a word (of two or more letters) without meaning.

³ The term 'noun' in English formerly included 'adjective': noun-substantive and noun-adjective were the terms used.

surnames or nick-names or epithets (*laqab*) of famous people, as *Rūyīn-tan* رُوین تن “brazen-body,” i.e. “invulnerable” (name of Isfandiyār); any common contraction by which a person is commonly known, alias (*‘urf* عَرَف), as *Kallan* (Indian) for *Kālā Khīn*, *Ma’rafī* (Persian) for *Muḥammad Rafī*, *Mīrzā*; and the filionymics and patronymics (*kunyāt*) of Arabs (which precede the name) as *Abu’l-Qāsim Muḥammad bin Yūsuf*.

(1) Definite nouns (اسم معرفه) include ‘alam (mentioned above); nouns ordinarily indefinite that become definite by construction, as *ghulām-i Zayd* غلام زيد “the servant of Zayd”; any common noun given as a *secret* epithet (*ma’hūd-i zihnī* مَعهود ذهني),¹ as *dūst* دوست “the (our) friend,” *dushman* دشمن “the (our) enemy”; any common noun used as an epithet and commonly known (*ma’hūd-i khārijī* مَعهود خارجي), as *Ghulām-i Miṣr* غلام مصر “the slave of Egypt (Joseph), *Khalīl* خلیل “the Friend of God” (Abraham); the *muzāf* of a pronoun; and the personal and demonstrative pronouns: vide § 40 (b) Remark.

(2) Indefinite nouns (اسم نكرة); *ya’nī ism-i har chīz-i ghayr-i mu’ayyan* یعنی اسم هر چیز غیر معین.

Remark.—In *kas-i rā shunīdam* کس را شنیدم the object is considered indefinite though marked by the postposition *rā*.

(b) Grammatically speaking it may be said that there is no gender in Persian. Males and females² are either expressed by different words, as: *dīv* دیو and *parī* پری; *zan na-dīda* زن ندیده and *dūshīza* دو شیزه; *mard* مرد “a man,” *zan* زن “a woman”; *khwāja* خواجه “lord, etc.,” *khātūn* خانم “lady”: or else they have the words *nar* نر “male” and *māda* ماده “female,” etc., added, as *nar-gāv* نر گاو or *gāv-i nar* (m.c.) “a bull,” *māda-gāv* ماده گاو or *gāv-i māda* “a cow”; *shīr-i nar* شیر نر “a lion”; *shīr-i māda* شیر ماده “lioness”;³ *mard-i bīva* مرد بیوه and *zan-i bīva* زن بیوه [bīva however generally means ‘widow’ only and *zan-murda* زن مرده (m.c.) is [‘widower’]; *mard gā* مرد گدا “beggar-man,” *zan gā* زن گدا “beggar-woman.”

Remark.—*Tazkīr* تذکیر the masculine gender; *ta’nīz* تأنیت the feminine gender: *muzakkar* مذکر and *mu’annaṣ* مؤنث (adject.) masculine and feminine. *Tamyīz-i jins* تمییز جنس “distinction of gender.”

¹ *Asp rā farūkhī* آسپ را فروختی “did you sell the horse?”; *asp rā* is مَعهود ذهني. Vide § 26 (h) Rem. II.

² Arabic nouns are either masculine or feminine, and when in Persian qualified by Arabic adjectives, distinction of gender is sometimes observed, as will be shown later.

³ Pronounced vulgarly *gāb*. The Afghans and Indians say *gā, ū*, writing the word with a *hamza*, گاو.

⁴ *Nar-shīr* نر شیر and *māda shīr* ماده شیر are not used by Persians. *Nar-i asb* in vulg. m.c. means “the yard of a house”; *narrakhar-i* نر خری in m.c. means “a great fat blockhead,” but *nar-i khar* نر خَر vulg. means “the yard of a jack-ass.” *Nariyān* and *mādiyān* “stallion” and “mare” in m.c.

(c) Many Arabic nouns form the feminine by adding *ah* (in Persian the imperceptible *h*¹) to the masculine, as ملک *malik* “a king”; ملکه *malika* P. “a queen”; سلطان *sultān*; سلطانه *sultāna*¹ P. (class.).

Remark.—In Arabic this feminine termination is called *tā marbūṭah* (تاء مربوطة) and by Indians *hātū* (हट्टु). It is, however, only in certain words pronounced and written *t* in Persian: *vide* remarks on *h*. This termination is also called *tā-yi taʾnīṣ* (تای تانیث). Ex. زوجة.

(d) *Khānum* خانم “a lady” is the feminine of خان *khān* “a squire” (at present a title given to almost every officer), and *begum*² بیگم is the feminine of *beg* بیگ. Grammarians call this *m, mīm-i taʾnīṣ*.

(e) The Persian word بانو *bānū* “a lady, a princess,” (a word sometimes also added to female names) is not the feminine of بان, a word only used in compounds, as باغ بان *bāgh-bān* “a gardener,” etc.: thus کد بانو *kad-bānū* “a neat house-wite”³; بانوی حرم *bānū-yi haram* “female guardian of the harem” (specially for the Shah). *Vāv* و must not, however, be considered a Persian feminine termination: زالو *zālū* “a leech”; زانو *zānū* “the knee”; دارو *dārū* “medicine, gunpowder, wine” and such words are neither masculine nor feminine.

In words like پسر *pisarū* and دختر *dukhtarū* the و is diminutive: these words are distinctly vulgar and should be avoided.⁴

The word خالو *khālū* “a maternal uncle” is from the Arabic خال and has for its feminine خاله.⁵

Remark.—By the uneducated, و is sometimes added in familiar talk, as مهارگیر *mahārū bi-gīr* “take hold of the camel’s *mahār* (nose-string)”; یارو آمد و گفت *yārū āmad va guft* “the fellow came and said”; (*yārū* is here used in a half-joking sense).⁶

¹ In Arabic the *h* is not silent *مَلِكَة*. In modern Persian *haram-i shāh* حرم شاه “wife of Shah.”

² Turks, also Afghans and Indians, give the *e* the broad *majhūl* sound; but in modern Persian the *e* is pronounced short as in the English verb “to beg.”

³ Also *kad-bānū shud* کد بانو شد “the girl is married, i.e. became a mistress of a house.”

⁴ In Kirman a *vāv* (و), and in Teheran a *yā* (ي), is often vulgarly added to proper names, as *Aḥmadū* احمدو and *Aḥmadī* احمدی for *Aḥmad* احمد.

⁵ *Khāla* خاله is properly the feminine of *khāl* خال Ar. “a maternal uncle” which is not used in Persian.

⁶ In India *yārū* یارو is often vulgarly used as the vocative of *yār* یار.

(f) *Kam-tarīn* کمترین, the superlative of کم “little in quantity,” has in modern Persian for its feminine کمینه ¹ *kamīna*, which in modern Persian is used as a substantive by women instead of the pronoun “I” or “me,” when writing to a superior. Ex.: (میکنم or) می کند عرض کمینه *kamīna* ‘arz mī-kunad (or mī-kunam) “I (your slave) make petition”; باین کمینه جواب *bi-īn kamīna javāb iltifāt bi-farmāyīd* “kindly inform me (i.e. your slave-girl the writer).” *Kamīna* کمینه is apparently the feminine of the contracted superlative *kamīn*.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible ² [vide (c)]. Ex.: محبوب من *mahbūb-i man* “my friend (male),” محبوبه من *mahbūba-yi man* “my friend (female);” مرحوم *marhūm* “the deceased (male);” مرحومه *marhūma* (female); معشوق ³ *ma‘shūq* and معشوقه *ma‘shūqa* “beloved”; مطلقه *mutallaqa* ⁴ “a divorcee” (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مؤنث حقیقی or مؤنث اصلی, as opposed to مؤنث غیر حقیقی or مؤنث غیر حقیقی “grammatical or irregular (*lit.* ‘heard’) feminines,” such as شمس *shams* “the sun,” ارث *arz* “the earth,” which are feminine in Arabic.

Remark.—مؤنث لفظی are Arabic words that are feminine by form, as *jannat* ⁵; کبری [fem. of اکبر].

§ 26. Declension, *Tasrīf* or *Gardān* (تصرف or گردان).⁴

There is only one declension.

(a) When indefinite, the accusative case is usually the same as the nominative: when definite *ra* is affixed to the nominative.

(b) The dative is formed by prefixing the preposition ⁵ *bi* to the nominative, or by affixing *ra*.⁵

¹ In classical or modern Persian *kamīna* is used as a positive adjective signifying ‘mean, vile.’ In the Panjab it is used in the plural or qualifying a collective noun to signify “camp followers.” گفت کمینه آن که مراد خاطر یاران بر مصالح خود مقدم دارند *guft kamīna ān ki murād-i khāṭir-i yārān bar maṣālīḥ-i khud muqaddam dārānd* (Sa‘dī), “he said the least (of their qualities) is that they put the desires of their friends before their own comfort, i.e. they are unselfish: an *izāfat* after *kamīna* is wrong. Here *S‘adī* used کمینه as a masc. superlative. Vide § 40 (e) (2).

² In classical Persian عاشق *‘āshiq* is generally used for the male lover, while معشوق *ma‘shūq* or محبوب ‘the beloved’ is generally considered to be feminine of necessity, and is not therefore distinguished by the feminine termination: vide also § 43 (t) (5).

³ In Arabic طالق is more usual for divorcee.

⁴ These, especially *gardān* گردان, also signify “conjugating a verb.”

⁵ Seldom written separately in its full form unless the word following it begins with a b. The dative with *bi* is generally used in m.c. in preference to *ra*.

Remark.—The *rā* را of the dative case is sometimes considered the equivalent of the *izāfat*: in *yak-ī rā khar-ī dar gil uftāda būd* یکی را خری در گل افتاده بود (class.), the same meaning could be expressed by *khar-ī yak-ī*.

(c) The vocative is formed by prefixing *ay* یا or *yā* “oh”, or one of the interjections calling attention. For the vocative in *alif* in poetical or rhetorical language *vide* § 27 (e) and § 118.

(d) The Ablative, Instrumental, and Locative cases are formed by prepositions.

(e) There is no proper Genitive in Persian. This case is expressed by coupling two nouns together by a short *i* (or *kasra* كسره)¹ called by grammarians the *kasra-yi izāfat* كسره اضافت (“the *i* of annexation” or “the *i* of joining”), or more commonly *izāfa* or *izāfat*. The thing possessed is placed first. Ex.: *pisar-i malik* پسر ملک “the son of the king”; *kitāb-i pisar-i malik* کتاب پسر ملک “the book of the son of the king.”

Remark—

Grammarians enumerate many kinds of *izāfat*:—

(1) The *izāfat-i tashbīhī* (اضافت تشبیهی) ‘the similitudinary *izāfat*,’ and *izāfat-i isti‘āra* (اضافت استعاره) ‘the metaphorical *izāfat*,’ *vide* (12) and (2)(iv).

(2) The *izāfat-i tawṣīfī* (اضافت توصیفی) ‘the *izāfat* of qualification,’ as *mard khūb* مرد خوب. Here *mard* is termed ‘the (noun) qualified.’

The qualifying *izāfat*’ is subdivided into:—

(i) The *izāfat-i tawṣīfī maddī* (اضافت توصیفی مجرد) the simple qualifying *izāfat*, as *mārd-i khūb* مرد خوب.

(ii) The *izāfat-i tawṣīfī nafī* (اضافت توصیفی نفی) where the substantive is qualified by a privative adjective, as *darkhī-i bī barg* درخت بی برگ “a leafless tree”; *mārd-i kam-aql* مرد کم عقل “a man deficient in sense.”

(iii) The *izāfat-i tawṣīfī tarkībī* (اضافت توصیفی ترکیبی) where the substantive is qualified by a compound agential adjective, as *mārd-i sukhān-chīn* مرد سخن چین “a criticizing (fault-finding) man.” *Vide* (vii).

(iv) The *izāfat-i tawṣīfī tashbīhī* (اضافت توصیفی تشبیهی) where the substantive is qualified by a metaphorical adjective, as *mārd-i sang-dīl* مرد سنگ دل “the stony-hearted man.”

(v) The *izāfat-i tawṣīfī tarkībī* (اضافت توصیفی ترکیبی) where the substantive is qualified by a compound privative agential adjective, as *pisar-i nā-sa‘ādat-mānd* پسر ناسعادتمند “undutiful son.”

¹ In modern Persian this *i* is often pronounced like the *e* in *bed*. The second noun is in construction and is called *مضاف الیه*. In modern colloquial Arabic the two nouns are placed in juxtaposition without any sign of the genitive case, as, *ibn malik* “a son of a king”; *ibnu’l-malik* “the son of the king,” etc.

(vi) The *izāfat* توصيفي مضاف is where the substantive is qualified by two adjectives.

(vii) The *izāfat* توصيفي في بيان الموصوف links a substantive to a compound adjective the first part of which qualifies the second part, as *asp-i tiz-raftār* اسب تيز رفتار (= *asp-i tiz* تيز طرفي). Vide (iii).

(3) The *izāfat-i zarfī* (اضافات ظرفي) 'the adverbial *izāfat*,' as *shīsha-yi gulāb* شيشه گلاب 'bottle of rose water,' or conversely *āb-i shīsha* آب شيشه 'bottle water,' *āb-i birka* آب برکه 'tank water.'

(4) The *izāfat-i fā'ili* (اضافات فاعلي) 'the agential *izāfat*,' as *farū-shanda-yi kitāb* فروشنده کتاب 'seller of books.'

(5) The *izāfat-i maf'ūli* (اضافات مفعولي), as *sūkhta-yi āftāb* سوخته آفتاب 'burnt by the sun.'

(6) The *izāfat-i tamlikī* (اضافات تملکي) 'the possessive or property *izāfat*' or the *izāfat-i haqīqī* (اضافات حقیقي) 'the true *izāfat*,' as *ganj-i ḥakīm* گنج حکیم 'the sage's treasure (i.e. the 1st chapter of the Qur'ān); *Shāh-i Irān* شاه ایران 'the Shah of Persia.' Vide also No. (8).

(7) *Izāfat-i takhṣīṣī* (اضافات تخصیصي) 'the particularizing or specificizing *izāfat*,' as *dukān-i qaṣṣāb* دکان قصاب 'the butcher's shop.'

(8) *Izāfat-i tabyīnī* (اضافات تبییني) or *izāfat-i bayānī* (اضافات بیانی) 'the descriptive *izāfat*,' as *sā'at-i tilā* ساعت طلا 'a watch of gold.'

The descriptive *izāfat* includes the *izāfat* بیانی متکلم which shows possession of the 1st person singular, as, *kitāb-i man* کتاب من 'my book'; the *izāfat* بیانی مع غیر which shows possession of the speaker and his friends (i.e. 1st person plural), as *kitāb-i mā* کتاب ما 'our book'; the *izāfat* بیانی مخاطب shows possession of the person addressed; the *izāfat* بیانی مشار الیه shows possession of the third person, as *kitāb-i ū* کتاب او 'his book.'

These might also all be included under 'the possessive *izāfat*' (No. 6).

(9) The *izāfat-i tawẓīḥī* (اضافات توضیحي) 'the *izāfat* of manifestation,' which is nearly identical with the 'izāfat of specification (No. 7),' as, *kitāb-i Gulistān* کتاب گلستان 'the book Gulistan'; *rūz-i shamba* روز شنبه 'Saturday.'

Remark.—The difference between the two is that the members of the second compound can be reversed, as *Shahr-i Mash, had* شهر مشهد or *Mash, had Shahr* مشهد شهر; but in the first they cannot be reversed.

(10) The *izāfat bi-l-jins* (اضافات بالجنس) 'the cognate *izāfat*,' as *bād-i sabā* باد صبا 'the morning breeze.'

(11) *Izāfat-i ibnī* (اضافات ابني) 'the *izāfat* of filiation,' as 'Abbās-i 'Alī' عباس علي 'Abbas son of Ali.'

(12) The *izāfat-i tashbīḥī* (اضافات تشبیهي) 'the *izāfat* of simile,' as *nargis-i chasm* نرگس چشم 'the narcissus of the eye (i.e. the eye like a narcissus).'

¹ *Zarf* ظرف 'a vessel.'

² Properly *nargis-chasm* is an implied simile and *nargis-i chasm* a metaphor.

The *izāfat-i isti'āra* اِضَافَتِ اسْتِعَارَةٍ “the izafat of metaphor” or the *izāfat-i majāzī* اِضَافَتِ مَجَازِي “the figurative izāfat,” as *dast-i 'aql* دَسْتُ عَقْلِ “the hand of wisdom” and *daftar-i shikāyat* دَفْتَرِ شِکَايَتِ. The distinction between the two is that in the former there is an implied simile, in the latter there is not.

(13) For *fakk-i izāfat* فَكِّ اِضَافَتِ and *izāfat-i maqlūbī* اِضَافَتِ مَقْلُوبِي “the inverted izāfat” vide § 117.

(f) If the first substantive terminates in a semi-vowel (و - ی), or in a silent *h*,¹ the *izāfat* is pronounced *yi* and is then no longer written - but as follows:—

(1) After silent *h* it is written ء or ه, as, *khāna-yi mard* خانۀ مرد² “the house of the man.”

For the pronunciation of *hamza* when it stands for the ی of unity, etc., vide § 41 (c).³

Remark.—After aspirated *h* it is written هـ; as, *bīst nozde amālsh* بیست نوزده اموالش⁴ *nūzdah-i amvāl-ash* “nineteen-twentieths of his wealth.”

(2) After *alif* or *vāv* it is in modern Persian written ی,⁴ without ه, as *pā-yi mard* پای مرد “the foot of the man”; *bū-yi gul* بوی گل “the scent of the rose (or flower).” It used also to be written ه or هـ, as *rū-yi ū* رؤ او “صداء بلند”; but modern Persians maintain that ه is incorrect in such cases as also after ی: in the latter case they maintain that *kasra* is correct.⁵

Should however the final *alif* stand for هـ at the end of Arabic words the *izāfat* is, or should be, written in the ordinary way, as *safk dimā-i ziyāda az ḥadd* سفک دماء زیاده از حد “shedding blood to excess”; *samā-i buland* سما بلند “the lofty sky.” In these two examples دماء stands for دماء “streams of blood,” pl. of دم “blood,” and سما for سموات (pl. سَمَوَات): vide also § 4 (e). As however the final ه of Arabic words is often disregarded in Persian, such forms as *rafāʾi min* رفائی من, commonly occur for رفاء من.

¹ But not after an aspirated *h* as in *māh*, “a moon; *yak māh-i digar* یک ماه دیگر “another month,” but *yak māh-i digar* یک ماهی دیگر “another fish.”

² The *hamza-yi izāfat* is Persian and has nothing to do with the Arabic *hamza*.

³ After a final ی, the *izāfat* is also written in the ordinary way, ـ instead of ه, as, *maḥī digar* ماهی دیگر; but ه, though perhaps more correct, is not used for the *izāfat* after ی in modern Persian though so used in India.

⁴ In order to distinguish it from the ی of unity vide § 41 (b). This ی is called *yā-yi izāfat*.

⁵ Persians never write رؤا etc. They also state that ماهی دریا is correct and ماهی دریا incorrect.

(3) After final ی it is usually written in the ordinary way ۛ, as ماهی دریا *māhī-yi daryā* “the fish of the sea”; but according to some grammarians it should be written ۛ (or ۛ), as ماهی دریا. As however final ی with ۛ is liable to be mistaken for the ی of unity following a weak consonant (*vide* § 4 (g)), the former method is preferable.

After a silent ی preceded by *fathah* (i.e. *alif-i maqṣūra*) or by *tanwīn fathah* نونین فتح at the end of Arabic words, the final ی is changed to *alif* and the *izāfat* اضافت expressed by ی, as, معنای آن *ma'nā-yi ān* “its meaning.” The Arabic معنی¹ is also pronounced in Persian *ma'nī* and may therefore optionally in the genitive be written معنی آن (or, as above معنای آن). Similarly *da'vā-yi īshān* may be written دعوی ایشان, or دعوی ایشان though it has the same meaning would be pronounced *dā'vā-yi īshān*.

Proper names, however, should not be, but often are, changed; thus *Mūsā Payghambar* or incorrectly موسای پیغمبر, *Mūsā-yi Payghambar* “Moses the Prophet”; عیسی مسیح for عیسی مسیح; but *Īsī-yi Maryam* or *Īsq-yi Maryam*.

With the exception of case (2), the sign of the *izāfat* اضافت is omitted in writing and printing, it being a short vowel.

(4) In modern Persian an absolute genitive is expressed by prefixing the word مال *māl* “property.”² Ex.: مال زمین *māl-i zamīn* “of or belonging to the earth”; این چیز مال دریا است *in chīz māl-i daryā ast* “this is imported” (belonging to, or coming from the sea): to the question, “whose son is this?” the answer might be مال من *māl-i man* “mine,” or مال برادر من *māl-i barādar-am* “my brother’s.”

In m.c. this word *māl* مال is frequently inserted unnecessarily, especially by the vulgar. Ex.: قنصل مال سیستان *qunsul māl-i Sīstān* “the Seistan Consul (i.e. not the Kerman Consul)”; مال قدیم است *māl-i qadīm ast* (for *qadīm ast*) “it is ancient, or of ancient days.”

(g) The Indians and Afghans do not pronounce the *izāfat* like *yi* [*vide* (f) (1) and (2)], but whether expressed by ۛ or ی they give it the classical pronunciation of *jā-e majhūl*, as: مرد خانه *khāna-e mard*, ماهی دریا *māhī-e daryā*.

(h) After the semi-vowels and silent *h*, the *izāfat* is by them generally written, if written at all, as explained in (f) (1) and (2). A *kasra* کسره may however accompany ۛ or ی, as بنده خدا *banda-e khudā* “the servant of God” جای پدر *jā-e padar*³ “the place of the father”; or instead of ا ی, *hamza*

¹ معنی is the correct Arabic form.

² The broken Arabic plural اموال *amwāl* is only used in the sense of “possessions, property, wealth, etc.”

³ In modern Persian *pidar* پدر.

and *kasra* may be written 'as, گل بود *bū-e gul* جاء پدر ¹. This form is common in the Punjab.

In practice the ء with ی of the *izāfat* is suppressed for the reason mentioned in § 41 (d).

Remark I.—In دیو *dīv* “a demon,” خدیو *khadīv* “*K*hediye,” غریو *gharīv* “clamour, lamentation” and such words the و is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the *kasra* (َ) for the *izāfat*.

Remark II.—Nouns are called proper *ism-i-khāṣ* (اسم خاص); common *ism-i-‘ām* (اسم عام); collective *ism-i-jam‘* (اسم جمع); generic (اسم جنس). A concrete noun (*ism-i-zāt*) is the name of something that has a concrete existence as opposed to an abstract noun *ism-i-ṣifat* or *ma‘nā* (معنی or اسم صفت). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, “goodness” نیکي, and more generally to all nouns that do not name concrete things, as, پادشاهی “kingdom.”

Nouns are also “primitive” (اسم جامد), and “derived” (اسم مشتق).

A noun is ‘definite’ *ma‘rifā* (معروفة) or ‘indefinite’ *nakira* (نكرة).

For definite and indefinite articles *vide* § 40-2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called معروف ذهنی *ma‘hūd-i-zihnī*, thus *ān dūst* آن دوست meaning “So-and-so, our friend about whom we’re talking.” When a common noun is used as an epithet or nickname, i.e. as a proper and definite noun, it is called معروف خارجی; thus *Khalīl* خلیل “The Friend (of God),” an epithet for Abraham. *Vide* also § 25 (a) (1).

§ 27. Examples of Declension.

(a) Singular Number مفرد, or فرد or, عدد, واحد.

Hālat (حالت) “case”

N.² حالت فاعلی *mard* مرد man or the man.

G.³ حالت اضافت { *dast-i mard* دست مرد the hand of the man.
khāna-yi mard خانه مرد the house of the man.
pā-yi mard پای مرد the foot of the man.

¹ The *izāfat* اضافت is occasionally expressed in these manners in old MSS. written in India. Note that, modern Persians would say *banda-yi khudā*, بندۀ خدا; *jū-yi pidar* جای پدر, etc.

² *Fā‘il* (فاعل) “subject,” *Maf‘ūl* (مفعول) “object” is applied to any case governed by a preposition.

³ Of two words coupled by the *izāfat* اضافت the first is called the *muzāf* (مضاف) and the second the *muzāf ilāyh* (مضاف الیه).

⁴ In India and Afghanistan pronounced *khāna-e mard* and *pā-e mard*. For another form of the genitive in m.c. *vide* § 26 (f) (4).

- D. { *mard-rā* مرد را to the man.
 { *bi-mard* بـمرد¹ to the man.
- Acc.² حالت مفعولي { *mard-rā* مرد را the man.
 { *mard* مرد man.
- V. حالت نداء { *ay mard* ای مرد oh man.
 or
 نداء و منادى { *mardā* مردا

Ab. (حالت جري) *az mard* از مرد from the man.

The remaining cases are formed by adding the prepositions.

Remark.—The accusative case is also called مفعول به and the ablative is sometimes called مفعول منه and the locative مفعول فيه.

The dative in را is considered the accusative.

(b) The plural *jam* (جمع) is declined in precisely the same manner.

(c) In classical Persian and in modern poetry the particle *mar* مر is sometimes added to some of the cases. It is generally redundant but occasionally restricts the meaning to the case in point.

With the nominative it is emphatic, as *mar jān*³ مرجان “the life itself”
mar ān مرآن “that very.”

(d) Vulgarly the accusative sign *rā* را is supplanted by one of the short vowels, thus *marda*, *marḍu* or *mardi* for *mard rā*. This is said to be a survival of a Pahlavi termination.

In *asbū rā biyār* اسبورا بيار, the و is a vulgar diminutive.

(e) A form of the vocative chiefly found in poetry is formed by affixing *ā* to the nominative, as *bulbulā* بلبل “O nightingale”; *dūstā* دوستا “O friend.” This form is found in the singular only. If the nominative ends in *ā* or in a long vowel, the euphonic rule in § 28 (c) is applied. *Darīghā* دريغا “alas” and *Khudāyā* خدايا “O God” are still used colloquially. The vocative in *ā* cannot be followed by the *izāfat*, thus, *bulbulā* (or *ay bulbul* اي بلبل⁴)

¹ This preposition بـ is seldom written separately except before a بـ.

² *Fā'il* (فاعل) “subject.” *Ma'fūl* (مفعول) “object” is applied to any case governed by a preposition.

³ هر که دارو داد مر جان مرا برد سيم و زر و مر جان مرا

Har ki dārū dād mar jān-i marā

Burd sim u zarr u marjān-i marā.—Mawlavī.

“Whoever will heal my loved one

He will get from me silver and gold and coral.”

Zarr for *zar* by poetical license.

⁴ The bulbul of Persia (*Sylvia luscinia*) is a real nightingale and must not be confused with the bulbuls of India and Turkish Arabia: its song in the writer's opinion is *not* inferior to that of the English nightingale.

“oh bulbul,” but *bulbul-i bāgh-i mā* بلبل باغ ما “oh bulbul of our garden.” For this vocative qualified by an adjective, *vide* § 118.

Nouns ending in silent *z* do not admit of this form of the vocative.¹

§ 28. Formation of the Plural (جمع)—Classical Persian.

There are two numbers, singular and plural. Old Persian (𐎱𐎠𐎼𐎿) had a dual: later Persian had none.

The following are the rules for formation of the plural in classical Persian:—

(a) Rational beings and animate nouns form the plural by adding *ān*.
Ex.: پادشاه *pādshāh* “a king,” pl. پادشاهان *pādshāh-ān*; اسب *asp* “a horse,” pl. *aspān* اسپان; ایرانی *īrānī* “a Persian,” pl. *īrāniyān* ایرانیان.²

Remark I.—If the noun end in *ī*, as *hākī* حاکمی “a narrator” it follows the general rule, the final *ی* becoming a consonant, as: *hākīyān* حاکمیان. Similarly *kay* کی “king” has *kayān* کیان, etc.

Remark II.—The origin of this plural termination is stated to be a repetition of the demonstrative pronoun *ān*, i.e. “that and that,” or in other words “more than one.”

(b) Inanimate objects and sometimes irrational animals form the plural by adding *hā*. Ex.: کتاب *kitāb* “a book,” pl. کتابها *kitāb-hā*; اسب *asp* “a horse,” pl. اسپها *asp-hā* (as well as *asp-ān* اسپان).

Remark I.—There are exceptions to this rule. Sa’dī uses the plurals *derkhān* and *sughān*. This is perhaps done to confer dignity on these nouns, the plural in *ān* being more noble than the plural in *hā*. Still under this supposition it is not easy to account for such plurals, as *giswān* - گیسوان and *zulfān* - زلفان. The plural in *ān* is frequently used both in prose and poetry for the sake of rhyme.

Remark II.—Rarely in classical Persian the plural in *hā* is used for living creatures, as: *nām-burdahā* نام برده ها “the (people) mentioned above”: (*Iqb. Nāma-yi J.*, p. ۲۱۵ ed. *Bib. Ind.* of Beng. As. Soc.).

Remark III.—In a few words a distinction is made, as: *sarān* سران (m.c.) “chiefs,” but *sar-hā* سرها “heads.”

Rukh رخ “cheek” has in modern Persian either *rukḥān* رخان or *rukḥ-hā* رخها; similarly *angushtān* انگشتان and *angushtā* انگشتها “fingers”; *akhtarān* اختران and *akhtar-hā* اخترها “stars”; *abrū-hā* ابروها and *abruvān* ابروان “eye-brows.”

¹ If they did there would be no distinction between the plural and this form of the vocative.

² The word *Yazdān* “God” (also *Izad* ایزد and *Yazd* یزد) is said to be the corruption of a Pehlevi pl. and to have been originally used in a plural sense.

(c) In forming the plural in *ān*, if the noun ends in *alif* ا, or else in a و *ū* from which a ي *ī* is apocopated, a ي *ī* is inserted for the sake of euphony. Ex.: دانā *dānā* “a sage,” pl. دانیان *dānā-yān*; پری *parī-rū* (for پری *parī-rū*) “fairy-faced,” pl. پریرویان *parī-rūyān*.

After a final و, when radically final, the ی *ī* is omitted. Ex.: بازو *bāzu* “the arm, the upper part of the arm,” pl. بازوان *bāzuwān*, ابرو *abrū*¹ “the eyebrow,” pl. ابروان *abruwān*.²

Remark I.—The plural of نیا *niyā* “grandfather, ancestor” is نیایان *niyāgān*.

Remark II.—The plurals سالیان *sāliyān* and ماهیان *māhiyān* are occasionally met with as plurals of سال *sāl* and ماه *māh*. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure ځ, this is, before ان, generally changed into گ, as مرده *murda* “dead” (past partic.), pl. مردگان *murdagān*.

Sometimes, but rarely, the ځ is retained in writing, as مرده گان: this is incorrect.

In poetry the plural termination *gān* is employed contrary to rule:—

اندر دهن فاختگان ساخته بربط اندر دهن قمریگان ساخته کوکو

Qa-ani says:—

بس دلبرگانند بهر بوم و بهر سر یا رب چه کند دل با این همه دلبر

(e) If the noun is inanimate and ends in silent *h*, this *h* usually and properly disappears in the plural, as: نامه *nāma* “a letter,” pl. نامه‌ها *nāmahā*.³

If however by the elision of the ځ any ambiguity is likely to arise, it is better to retain it, thus, محله *maḥalla* “a quarter of a town” has for its plural محله‌ها, in preference to the correct محله‌ها, which latter might easily be mistaken for the plural of محلّ. In modern Persian the ځ is generally retained.

¹ Must be distinguished from the word آبرو *āb-rū* “honour.”

² The plural of دیو *dīv* and similar words is دیوان *dīvān*, or (mod.) دیوها *dīvhā*: vide § 26 (h) Remark. Modern Persians often pronounce these دیوان *bāzīvān* and ابروان *abrivān*.

³ As نامه *nāma* may stand for either نامه‌ها *nāmehā* “names” or نامه‌ها *nāma-hā* “letters,” it is usual in modern Persian to write the latter نامه‌ها. For the same reason the plural نامه‌جات *nāmajāt* is preferred. Similarly other words, خانه‌ها “houses” for instance, might in modern Persian be mistaken for خان‌ها *khān-hā* *khāns*. If the orthographical sign *jāz* be written this ambiguity disappears. To avoid such ambiguity the spurious plural خوانین *khānīn* is used even in colloquial.

⁴ The final ځ of Arabic words ought logically to be retained.

Remark.—Nouns ending in *z* preceded by a long vowel¹ follow the general rules in (a) and (b), thus پادشاه plural پادشاهان *rāh* “a road,” pl. *rāh-hā*. Both the letters *z* should be pronounced, i.e. the word should be pronounced as written.

(f) Arabic words take the Persian plural or the Arabic broken plurals;² Ex.: کتاب *kitāb* “a book,” Pers pl. کتابها *kitāb-hā*, Arabic broken pl. كُتُب *kutub*; عامل *‘āmil* “a labourer,” pl. عاملان *‘āmilān* and عمله *‘amala*.³

Remark.—The broken (or irregular) plurals *jam‘-i mukassar* (جمع مکسر) are commoner in Arabic than the regular masculine plurals, and are applicable to both rational and irrational beings. Some words in Arabic take the regular as well as one or more broken plurals.

There are two kinds of broken plurals recognized by Arabic grammarians, ‘the plural of paucity’ and ‘the plural of multitude,’ *vide* Arabic Grammar; but the distinction is not observed in Persian except by a few pedants.

In the rhetorical style, almost any Arabic word and its broken or inner plural can be used. Sometimes a word has several broken plurals: if such a word be used in different meanings in the singular, it will generally take one plural in one sense and another in another. Ex.: from بیت *bayt* “a house or tent, a verse in poetry,” we get بیوت *buyūt* “houses,” and ابیات *abyūt* “verses”; عامل “a labourer,” pl. عمله “labourers” and عمال *‘ummāl* “agents.”⁴

(g) The regular feminine plural in Arabic ends in ات *āt*, which is an expansion of the regular feminine affix ة *ē*; thus, masc. کریم *karīm*^u “kind,” fem. کریمه *karīmat*^u and fem. pl. کریمات *karīmāt*^u; in Persian *karīm*, *karīma*, *karīmāt*.

¹ This *h* is of course not ‘silent’ nor ‘obscure,’ but aspirated.

² Called also inner plurals because they are formed, not by affixed terminations, but by internal change. They are really collective forms, and in Arabic are treated grammatically as feminine singular, even when they apply specially to males.

These broken plurals are a difficulty in Arabic and only a less difficulty in Persian: they are so irregular and various that no rules really help the student. Arabic grammars give long tables of the various ‘measures’ of these plurals which however only bewilder the beginner. The broken plurals of all words met with in reading should be written down and committed to memory. If this be done, the learner will be surprised to find that in a short time they cease to be a serious difficulty.

³ In m.c. this word is used as a singular and the plural is formed by the barbarous form *‘amalaḡāt* عمله جات.

⁴ Compare the English plurals ‘pennies’ denoting a number of penny-pieces and ‘pence’ so much value; ‘fishes’ and ‘fish’; ‘cows’ and ‘kine’; ‘brothers’ and ‘brethren.’

This regular feminine plural is frequently used for nouns with a neuter sense, as *حمام* *ḥammām*^u "a bath," pl. *حمامات* *ḥammāmāt*^u; ¹ *حال* *ḥāl*^u "condition," pl. *حالات* *ḥālāt*^u; ² *سما* *samā*^u "heaven," pl. *سموات* *samāwāt*^u.

The regular feminine plural of Arabic nouns with a neuter sense is of common occurrence in Persian, but the regular feminine plural of rational beings is rare; thus, *عدو* 'aduṡ "an enemy" (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine.³

Remark.—The Arabic noun of relation or relative adjective is formed by affixing the syllable *ـِيّ* and rejecting all such inflections as the *ة* of the feminine, or the dual and plural signs. Ex. : *مَكَّة* "Mecca"; *مَكِّي* "a person of Mecca." In Persian this final *ي* has no tashdid. In Arabic, from the relative adjective a collective plural may be formed by simply adding the feminine termination *ة*; as *دهريّ* *dahriyy*^u (in Persian *دهری* *dahrī*) "one who asserts the eternity of matter and denies the resurrection or the world to come, atheistic"; *الدهريّة* *ad-dahriyyat*^u "the sect who hold this belief." This collective plural in Persian (without the Arabic article) is *دهريّة* *dahriyya*. Only a few plurals of this description are used in Persian, principally those of various religious sects. *قاجاريّة* *Qājārīyya* "the Qajars" (the tribe of the reigning Shah) is used in m.c.

(h) Plurals of plurals (*جمع الجمع*). An additional broken plural is in

¹ This plural is rare in modern Persian: *حمامها* *ḥammāha* is preferred both in speaking and writing.

² In classical Arabic the alif with *maḍda* would be given the ordinary sound, then the hamza would be pronounced and finally the *tanwīn*: 'vide' § 4 (e) Remark. The modern Arabs have simplified the word into *sama*, while the modern Persians say *samā*, slightly prolonging the final alif. In *سموات* the *hamza* is changed into *و*: in Arabic also written *سَمَوات*.

³ In modern Persian the feminine *عدوة* may occur in writing. *عدو-ی* *adu-i* *ā'dā* signifies "deadly enemy" (lit. enemy of enemies): *dushman-i dushmanān* دشمنان has a different signification, viz. the enemy of (my) enemies, i.e. my friend, but *dushmantarīn-i dushmanān* دشمن ترین is used in this sense of "the greatest enemy." In Arabic *أعدى* *ʿadī* is the idiom and not *عدو* *adu*, though the latter is grammatically correct.

Words like *نقلیات* *naqliyyāt* and *وهمیات* *wahmiyyāt* meaning "things narrated," and "things imagined," are the regular feminine pl. of the Arabic adjectives *نقلی* and *وهمی* (*vide* relative *ی*): *وهم* *wahm* the substantive "conjecture, imagination" has for its broken plural *اوهام* *awhām*.

Arabic sometimes formed from the broken plural, as, *yad* "a hand," (for *yadī*, pl. *aydi* "hands," pl. of pl. *ayādī* "hands; benefits.")

Sometimes the regular feminine plural is added to the broken plural, as *bayt* "a house," pl. *buyūt* "houses"; pl. of pl. *buyūtāt* "a cluster of houses"; *jawhar* "a gem, jewel," broken pl. *jawāhir* "jewels," pl. of pl. *jawāhirāt* "jewels of various kinds": *jawhar* جوهر is the Arabic form of the Persian *gawhar* گوهر.¹

The shade of difference in meaning between a plural and a plural of a plural is not always observed, thus there is apparently no difference in meaning between *ṭuruq* (mod.) the broken plural of *ṭarīq* "a road" and the double plural *ṭuruqāt* (class. and rare), though the latter ought to signify "many roads and ways."²

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination *hā*, thus *zurūf* "vessels" the broken plural of *zarf*; ³ *ṭanfā* "many kindnesses" from *altāf* الطاف, broken plural of *lutf*.

These double Persian-Arabic plurals occur only in nouns with a neuter sense.

(j) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word *farmān* فرمان becomes *farāmīn* (فرايمين) in the plural, and in Persian without the final vowel of the classical Arabic, *farāmīn*.⁴

The word *anāgūr* انگور "grapes" is vulgarly used by Persians as the plural of the Persian word *angūr* انگور. There are probably one or two other Persian words, vulgarly arabicized in this manner by the Persians.

Dastūr دستور a Zardushti priest, pl. *dasātīr* دساتير; *Khān* خان, Persian, a title like squire, Arabic pl. *khavānīn* خوانين (m.c.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination *āt* ات is sometimes added to Persian words, thus *navāzishāt* نوازشات "favours" and *farmāyishāt* فرمایشات "orders, commands."

¹ *Jawhar* and *buyūtāt* are used in m.c. Persian, but *aydi* and *ayādī* only occur in high-flown Persian.

² In Urdu the same broken plural may be a plural in one part of India but a singular in another.

³ *Zarīf* "witty, ingenious" has for its common plural *zurūf*.

⁴ Such a word is said to be *mu'arrab* "made Arabic" or "Arabicized": this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be *mufarras* "made Fārsī," i.e. adopted into Fārsī or Persian.

⁵ *Anāgūr* is of course an imitation broken plural: the correct form would be *anāgūr*.

For the Arabic dual with a purely Persian word vide § 29 (i).

When the word ends in a silent *h*, the affix of this bastard Arabic plural becomes جات and the *h* (ه) disappears,¹ thus نوشته *navishta* “a written communication” (past participle of the pure Persian verb *navishtan* “to write”) becomes نوشته‌جات *navishta-jāt*, and the Arabic word قلعة *qal'a*² “a fort” becomes قلعه‌جات *qal'ajāt*. This plural occurs only in nouns with a neuter sense. An exception عملجات : *vide* p. 60, note 3.

These imitations were considered vulgar and were rarely used in classical Persian.

Remark.—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دوا *dawā* Ar. “medicine,” the broken pl. ادویه *adviya* signifies in Arabic “medicines,” but in modern Persian “spices,” while the Persian plural دواجات *davājāt* signifies in modern Persian “medicines.”

(l) Regular masculine plural Arabic, *jam'-i saḥīḥ* or *jam'-i sālim* (جمع صحيح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular وَن *ūn*^a for the nominative, and يَن *īn*^a for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامل *ʿāmil* is عاملُونَ *ʿāmilūn* “workers.”

In modern colloquial Arabic the second affix only is used with the omission of the final vowel, thus عاملِينَ *ʿāmilīn* (for all cases) “workers.”

In Persian, Arabic plurals in وَن *ūn*^a occur only in quotations from the classical Arabic. The modern plural however is occasionally used. Ex.: معاصرين *mu'āṣirīn* (in writing and speaking) “contemporaries.”

(m) Arabic Dual *tagṣniyah* (ثنائية). The dual in classical Arabic is formed by adding to the singular اِن *ān*^t in the nominative, and يَن *ayn*^t in the other cases. In construction, or when followed by the affixed Arabic pronouns, the وَن drops out.

The classical dual occurs only in quotations from the Arabic.

In modern Arabic the dual is very rarely used: it is formed by adding يَن *ayn* for all cases.

¹ The Persian tendency would be to transform ه into گ, but the suffix being Arabic, the Arabic-Persian letter ج is substituted for the pure Persian.

² قلعة *Qal'a*; the final ه has no sound whatever. The Indians and Afghans say *qilā'*. The Arabic broken plurals are قلاع and قُلُوع.

In Persian this termination *ayn* only is used. Ex.: ذر القَرنین *zu-'l-qarnayn*¹ “bi-cornous” (an epithet of Alexander the Great); سلطان برین و بحرین *Sultān-i barrayn o baḥrayn* “Sovereign of the two continents and the two seas”; حرمین *ḥaramayn* “the two ḥarams,” i.e. the shrines of Mecca and Medina. *Vide* § 29 (i).

(n) *Akh* أَخ Ar. “brother”; *akh-i* اخي Ar. “my brother.” The Persians instead of *akh-i* generally say *akhavī* اخوی as: *akhavī Husayn mī-gūyad* “my brother Husayn says—.” Hence *akhavī* has come to be regarded as one word, as: *akhavī-yi man* vulg. “my brother” and *akhavī-yi mukarram* (polite, in letters). The broken plural *ikhvān* اخوان is used in the sense of brethren (religious), as: *ikhvān-i šafā*, i.e. *ham-dīnān*.

The plural of *ukht* أُخت sister is *akhavāt* اخوات: *akhavāt-i mukarrama* is an address in preaching.

§ 29. Plurals—Modern Persian.

In the modern language, spoken or written, the plural in *ha* is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian.² In official documents or in rhetorical writing, the plurals in *an* are still used, as well as the Arabic broken plurals and the Arabic regular feminine plurals of inanimate substantives: Mullas, and travelled or educated Persians, frequently use these plurals in speaking, when ordinary people use the plural in *ha*.

Remark.—In the vulgar form of the spoken plural the *z* of *ha* is dropped. Thus instead of *bachcha-hā* بچّها the vulgar say *bachchā*. *Khudāmān* for *kudhā-mān* خودهامان is a double vulgarism.

(a) The plurals اسپان ⁴ “horses,” بازوان “arms,” گیسوان ⁵ *gīsuwān* “curls

¹ Various reasons are assigned for this epithet: one is that it arose from the pattern of helmet depicted on Alexander's coins; another that it signified that he ruled for two *qarn* قرن. According to a saying of the Prophet ten *qarn* قرن make a century, but according to others the word means a space of ten years or any multiple thereof up to 120. In m.c. it frequently signifies 30 years or 50 years. At this time the life is in danger: این بچّه قرن دارد *in bachcha qarn dārad* (soothsayer's idiom) “the life of this child is in danger.”

² In modern Arabic أَخَوِي *akhuyi* “my brother.”

³ *Zanān* زنان *kharān* خران, *aspān* اسپان, *gāvān* گاوان, *mardmān* مردمان, *shīrān* شیران, *pisarān* پسران, *dukhtarān* دختران, etc., are all common in m.c. as well as their plurals in *hā*.

⁴ In m.c. generally pronounced *asbān*.

⁵ *Gīs* گیس or *gīso* گیسو is also applied to a woman's long hair. The side locks are called زلف *zulf* and the fore locks چتر *chatar*.

or long back hair," بندگان "slaves or servants," درختان "trees" and others are still used by the professional story-tellers.¹

Muzh مژه "eyelash" is in m.c. *muzha* مژه and the common plural is *muzhahā* مژه ها. The old plurals *muzhagān* مژه گان, *mizhagān* مژه گان; *muzhgān* مژه گان and *mizhgān* مژه گان came to be regarded as singulars; hence the modern form *muzhgān-hā* مژه گانها or *mizhgān-hā* مژه گانها.

(b) The rule for writing the plural in ها of substantives ending in silent *h* (*vide* § 28 (e) and Remark) is often neglected in modern Persian, thus خانه ها may be written for خانه ها and راه ها for راه ها.²

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus اشياء *ashyāʾ* "things" ايام *ayyām* "days" (plurals of شيء *shayʾ* and يوم *yawm*) are never used in the Persian plural: the word حضرات *ḥazarāt* "sirs, gentlemen" (a word common in speeches) has no Persian plural. *Fuqarāʾ* فقراء (pl. of *faqīr* "poor"), اهالي *ahālī* (pl. of *ahl* "people"), سلاطين *salāṭīn* (pl. of *sultān*), زوار *zawār* (pl. of *zāʾir* "pilgrim"), مساجد *masājīd* (pl. of *masjid* "mosque"), and a good many others are in common use even by the uneducated.

Remark.—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.: يك عمله *yak ʿamala* "one workman," اين فاعله است *in faʿala ast* "this is a labourer."⁴ For *ulū* (= *zawū* pl. of *zū*) 'vide' under *Zū*.

Nāʾib نائب, "a lieutenant," has for its plural *nuvāb* نواب, but in Persian by a change of the first vowel the word *navvāb* نواب, *nawab*⁵ (the title), is used as a singular. *Arbāb* ارباب (pl. of *rabb* رب) is in m.c. "master" and has for its Persian pl. *arbābān* اربابان and *arbābhā* اربابها: the singular *rabb* رب means "Lord" (of the Deity only).

(d) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as صفحات "tracts of country"; عمارات *imārāt* (m.c.) "buildings."

Persian words with the imitation feminine Arabic plural [*vide* § 28 (k)] are also used in speaking (as well as in writing), as: باغات *bāghāt* (rare) "gardens", دهات *dihāt* "villages", خواهشات *khvāhishāt* (m.c.) "wishes, desires",

1 قصه خوان *qissa-khān* or *qissa-gū*: also حکایت کن *ḥikāyat-kun* and گردگیر *maʿrakagīr*, i.e. "one who collects a crowd." (In m.c. قصه is often incorrectly pronounced *qassa* and *qista*).

2 The correct plural راجه ها is preferred in modern Persian.

3 In Persian generally (but incorrectly) *zuwār*. In Arabic *zāʾir* has also the regular masculine pl. زائرون.

4 broken pl. of عامل, *vide* § 28 (f): فاعله plural of فاعل.

5 In India the *tashdīd* is usually omitted.

farmāyishāt فرمايشات "orders." When however the termination is ¹ جات the silent *h* of the singular is often retained in writing, thus ² ميوه جات (instead of ميوهات *mīvajāt* "fruits.")

(e) A few plurals of plurals with the feminine termination [*vide* § 28 (*h*)] are also used in speaking (as well as in writing), as: ³ امورات - بيونات - جواهرات; (امور *umūr* broken pl. of *امر* *amr*).

The double plurals, one Arabic, one Persian, mentioned in § 28 (*i*) are also used in speaking.

Remark.—In m.c. the double plural ⁴ عمله جات "workers" occurs, though عامل is not a 'noun' with a *neuter* sense: *vide* § 28 (*k*).

(f) The plural of the Turkish word ابل *il* "a wandering or nomad tribe" is ايليات *iliyāt* (and incorrectly sometimes ايلات *ilāt*).⁴

(g) The substantive بشومات *bigsūmāt* "biscuits", and the Turkish word سويرسات *suyürsāt* or سورسات *sürsāt* "rations, requisitions", are either singular or plural. The termination ات is not the plural termination.

(h) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing). Ex.: ⁵ حاضرین مجلس *ḥāzirīn-i majlis* "gentlemen" (addressing an assembly; lit. those present in the meeting); جميع مله مين ما بودند *jāmī-i multazimīn-i mā būdand* (Shah's Diary) "all our retinue were present."

(i) The dual is also occasionally used in speaking (as well as in writing). Ex.: ⁶ طرفین راه *ḥasanayn* "the two Ḥasans,"

¹ Sometimes an Arabic word is used in Persian with its correct Arabic pl. termination and sometimes with the Persian imitation جات; thus ⁷ حواله *havāla* "a transfer consignment" is in the plural ⁸ حوالات: in Persian ⁹ حوالات (rare) is used as well as ¹⁰ حوالجات.

² *Hāl* "state, condition"; احوال *aḥvāl* and ³ احوالات *aḥvālāt*, an Ar. double pl., but only used in Pers.; ⁴ راقم *raqīm* "letter; tablet" (in Persian *raqīma* with the ⁵ of unity) Ar. pl. ⁶ راقم *raqām*, and Pers. *raqīmaqāt*.

⁷ In modern Persian the ⁸ is generally retained in this word as well as in ⁹ عمله جات (also ¹⁰ عملجات).

¹¹ ¹² عامل has thus several plurals used in Persian—(1) ¹³ عمله "workmen," (2) ¹⁴ عمال "agents," (3 and 4) ¹⁵ عمله جات and ¹⁶ عملها "workmen" (bastard double plurals): (5) the regular Arabic masculine plural ¹⁷ عاملین *āmīlīn* (عاملین دیوان *āmīlīn-i dīvān* (m.c.) "Collectors of revenue"), which is occasionally used as well as the classical form ¹⁸ عاملون; the latter however is only used in classical Arabic or in a quotation from the classical Arabic.

¹⁹ ²⁰ ايليائي *iliyāti*, adj., signifies "a man of the *iliyāt* ايلييات" and has a plural ²¹ ايليائيها *iliyāti-hā*.

²² The word ²³ بسکوت *biskūt* is also used in Persian as singular and plural.

²⁴ ²⁵ حاضر *ḥāzir* has also a broken plural ²⁶ حاضران *ḥuzẓār*.

i.e. Ḥasan and Ḥusayn, the two martyred sons of ‘Alī: *daulatayn* دولتين “the two kingdoms,” etc. : *vide* § 28 (*m*).

In imitation of the Arabic, the dual is even occasionally added to Persian words,¹ as :—

بسیار لب چو لعل و زلفین چو مشک

Bisṣyār lab-i chu la‘l u zulfayn-i ² *chu mushk*;

“and many a ruby lip and musky tress.” (*O. K.* 137 *Whin*).

(*j*) A few words are found with the Turkish plural *lar*, لار or لَر, as, بیکلر بیگی.

¹ For an imitation broken plural of a purely Persian word *vide* § 28 (*j*).

² i.e., one curl on each side of the head behind the ear.

CHAPTER III.

PRONOUNS.

§ 30. Personal Pronouns—*Ism-i Zamir* (اسم ضمیر¹).

There is no distinction between the personal and possessive pronouns: they are of two kinds, separate and affixed.

The separate personal pronouns are less used in Persian than the personal pronouns in English, as, except when emphasis is required, the verb terminations sufficiently indicate the persons.

(a) The following are the separate (*ẓamīr-i mūnfaṣīl* ضمیر منفصل) pronouns:—

N.	من <i>man</i> ²	I	ما <i>mā</i> , or ماها <i>māhā</i> we (also <i>māyān</i> Afg.).
Dat.	} مرا <i>marā</i> ³	me, to me	
Acc.			
N.	تو <i>tu</i> ⁴	thou	شما <i>shumā</i> , or شماها <i>shumāhā</i> (m.c.),
Dat.	} ترا <i>turā</i>	thee, to thee	you (also <i>shumāyān</i> شمايان Pers. and Afg.).
Acc.			
N.	او <i>ū</i> ⁵ or وی <i>vay</i> he (also <i>ū</i> ⁶ اوئی classical and poetical).		ایشان <i>ishān</i> , or ایشان <i>ūshān</i> , they (also <i>ishānān</i> ایشان Afg.).

Vulgarly, *mā* ما is used instead of *man* من; as, *Mā raftīm* ما رفتیم. Compare the English vulgarity, 'Give *us* a penny' for 'give *me* a penny.'

The vocatives of the 2nd personal pronoun are *ay tu ki* ای تو که, and *ay shumā ki* ای شما که: such forms however are unchaste (*ghayr-i faṣīḥ*). In classical Persian however *ay ānki* ای آنکه occurs as:—

ای آنکه باقی‌ال تو در عالم نیست گیرم که فمت نیست غم ما هم نیست

Ay ānki bi-iqbāl-i tu dar 'ālam nīst

Gīram ki gham-at nīst gham-i mā ham nīst?

(Gul. chap. I, st. 13).

¹ Pl. ضماائر. It must be recollected that all pronouns come under the head of "ism" اسم.

² For the vocative of *man* من as a possessive pronoun vide § 32 (b).

³ Sometimes vulgarly in m.c. *man-ra* مرا من; but with the ی of unity *man-i-rā* منی را is correct: vide § 41 (y).

⁴ Note that the *y* is pronounced short like *ē* پیش.

⁵ The Afghans often say *o*.

⁶ The Afghans say *eshān*, *oshān*; and *eshānān*; *majhūl* sounds.

The preposition *به* with *او* and *دی* is generally written *بار* and *بردی*; but also, especially in poetry, *bi-dū* *بدو* and *بدوی* *bi-dūy*. In m.c. *بدو* is very occasionally used: *بدیشان* is classical, and rarely, if ever, used in m.c.¹ The preposition *bi* when used for the dative case is called *bā-yi maf'ul* *بای مفعول*.

Vay *وی* is used for *او*, for the sake of euphony, in the following sentence: *گفت ū bi-vay guft* (m.c. and classical). To avoid the repetition of the second pronoun *او*, the vulgar also say *ū bi-ān guft* *او بان گفت* "he said to him." It may be said that *vay* is not used in m.c.

Remark I.—The first personal pronoun is called *متکلم* *mutakallim* "speaker"; the second مخاطب *mukhāṭab* "addressed" or حاضر *hāẓir* "present"; and the third غایب *ghāyib* "absent."

(b) For the third persons, the demonstrative pronouns *این* *in* "this" and *آن* *ān* "that" with their plurals *inhā* (m.c.) and *ānhā* (m.c.) [or *inān* *اینان* class. and *ānān* *آنان* class., vide § 34 (b)] are sometimes used. Also *او* is sometimes substituted for the demonstrative pronoun *آن*. Ex.:—

اندرون از طعام خالی داور تا درو نور معرفت بینی

Andarūn az ta'am khālī dār

Tā dar-ū nūr-i ma'rifat bīnī—(Sa'di);

here *او* is used for *آن*: vide also § 34 (n) No. 10.

Remark.—*آن* *ān-ki* (classical and in modern writing) is "he who"; not *او* *ki*.

(c) Instead of the first and third persons singular, *بنده* *banda* "the slave"; *مخلص* *mukhlis* "the (your) devoted"; *اخلاص* *ikhlas-kish*² "the (your) most devoted"; *کمترین* *kamtarīn* "the least"; and for the feminine *کمینه* [vide § 25 (f)] *کانیز* *kanīz*³ "the (your) handmaiden or female slave," etc., are often used when addressing superiors, and sometimes to equals out of respect.

In classical Persian (and in India and Afghanistan) these words are always followed by the third person of the verb, both in speaking and writing, as: *بنده عرض میکند* *banda 'arz mi-kunad* "I beg leave to represent" (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: *بنده عرض میکنم* "I the slave make petition"; *این بنده چه تقصیر دارم* *in banda chi taqsir dāram?* (m.c.) "what fault has this slave (I) committed?"

¹ With *بر* *bar* "on," *در* *dar* "in," *از* *az* "from," etc., *او* *ā* and *ایشان* *ishān* are generally contracted into one word, as: *درو* *darū*, *بریشان* *barishān*, *از* *azū*. *Chunū* *چنو* is poetical.

² *kish* (classically *keesh*) is a subs. signifying "faith, religion": in compounds "practising, addicted to." Ex.: *ظلم کیش* *zulm kīsh* "oppressive."

³ Also *کنیزک* *kanīzak*, properly the diminutive of *kanīz*.

Ḥaqīr حقیر (m.c.) “the mean”; دعا گو *du‘ā-gū* (in writing); داعی *dā‘ī* (in writing); اقل *aqall* (in writing) “the least” are also used as substitutes for the first person. With the exception of حقیر *ḥaqīr*, these are all followed by the third person singular of the verb: حقیر عرض میکنم *ḥaqīr ‘arṣ mī-kunam* (m.c.) “I this humble individual make petition”; چه دخلی بحقیر دارد *chi dakhli-bi ḥaqīr dārad* (m.c.) “what has this got to do with poor me?”

Remark.—In Persia, a friend writing to an equal would use *banda* بنده, etc., with the first person; to use the third person would be too abasing.

In addressing the Shah شاه, *banda* بنده and *ḥaqīr* حقیر do not express sufficient humility; such phrases as *fidavī* فدوی, *jān-niṣār* جان نثار, *khāna-zād* خانه زاد “house-born (slave)”, *khāk-sār* خاکسار, etc., are used. A common signature is اقل العباد (فلان) *aqall‘l-‘ibād (fulān)* “the least of the slaves (so-and-so)”: Sayyids sign “*aqall‘s-Sādāt*” اقل السادات and *Rawṣa-khṣāns* اقل الذاکرین “*aqall‘z-zākīrīn*”: Hājīs may sign اقل الحاج *aqall‘l-Hājī*.

(d) After حضرت *ḥazrat* “Highness,” قبله عالم *Qibla-yi ‘ālam* “Qibla of the world,” and similar respectful terms, the third person plural is used (even when addressing people present), both in classical and modern Persian. In m.c., however, after جناب عالی *janāb-i ‘ālī* “Your Excellency” the second person plural is preferred (but not in formal letters).

(e) As the plural is used instead of the singular in addressing people of standing, its place is frequently taken in m.c. by the double plural. The double plural in ان of all three persons is used by the Afghans. In the m.c. of Persian شما and شماان are common; ماها is less common, while the plural of ایشان is unknown.

(f) The following is an example of the use of these polite forms of speech:—farmā-yi shāt-i Janāb-i ‘Ālī ḥālī-yi banda na-shud (or حضرت اجل³) حالی بنده نشد—“I have failed to grasp Your Honour’s meaning.”

Remark I.—Man من is the only one of the personal separate pronouns that can properly be coupled to an adjective by an *izāfat*. Ex.:

چند گوئی که بداندیش و حسود عیب جویان من مسکینند

Chand gū‘ī ki bad-andīsh u ḥasūd

‘*Ayb-jūyān-i man-i miskīn-and ?*—(Sa’dī).

“How long wilt thou say that the malignant envious seek to find fault with poor helpless me?”

1 *qiblah* قبله, the direction of the face in prayer, especially the direction of the Ka’bah کعبه, the sanctuary of Mecca; the Arabic dual *qiblatayn* signifies Mecca and Jerusalem.

2 *Janāb* جناب signifies “margin,” etc.; “threshold” and hence “a place of refuge,” and hence “Your honour, etc.”: عالی signifies “high.” Even a Governor-General in attracting attention would say to a Consul, *Janāb-i Qunsal* جناب قونسل.

3 *Ḥazrat* حضرت is from the same Arabic root as حضور *ḥuṣūr* “presence”, and اجل *ajal* is the Arabic comparative or superlative of جلیل *jālīl* “glorious, illustrious”: it must not be confused with اجل *ajal* “the appointed hour of death or doom.”

من مظلوم *man-i bar-bād¹ shuda* (m.c.) “I the ruined one”; من مظلوم *man-i mazlūm* (m.c.) “I the oppressed.”

The Afghans say *man-i banda*, but classically and generally in Persia the *izāfat* is omitted; *man banda* من بنده. *Man banda, ummīd āwarda am* من بنده امید آورده ام (Sa’dī).

In m.c., the *izāfat* is also incorrectly joined to the pronouns of the second person singular, and the first and second person plural; as, توی فقیر را چه کار دارند (m.c. only) “what have they to do with you, poor creature?” ماهاى بى تقصیر را اذیت میکنند *māhā-yi bī taqṣīr rā aẓīyyat mī-kunand* (m.c. only) “they are punishing us though we have committed no fault” شماهاى بیچاره را اینجا چرا حبس کرده اند: *shumāhā-yi bī chāra rā chirā injā ḥabs karda and?* (m.c. only) “why are you poor creatures imprisoned here?”

Instead of *ishān-i bīchāra* ایشان بیچاره (not used), *ānhā-yi bīchāra* آنهاى بیچاره is used in m.c., and *ān mardum-i bīchāra* آن مردم بیچاره in writing.

Remark II.—*Man u tu* من و تو “I and thou”, “both of us”, is an expression of frequent occurrence, especially in poetry:—

بر خیز برویم از این ولایت من و تو تو دست مرا بگیر و من دامن تو

Bar-khīz biravīm az īn vilāyat man u tu:

Tu dast-i marā bigīr u man dāman-i tu.³

§ 31. The affixed Pronouns (ضمائر متصله *zamā’ir-i muttaṣila*).

(a) (1) The affixed pronouns are:—

	<i>Singular.</i>	<i>Plural.</i>
First Pers.	ام <i>am</i> my; me; to me	مان <i>i mān</i>
Second pers.	ات <i>at</i> thy; thee; to thee	تان <i>i tān</i>
Third Pers.	اش <i>ash</i> his, hers, its; him, her, it; to him, to her, to it	شان <i>i shān</i>

Remark.—The plural of the affixed pronouns was in all probability formed regularly, i.e. by adding the plural termination آن *ān* to the singular, thus ام *am* “mine, me, etc.” would result in the plural امان *am-ān*. However *fatha* has now given way to *kasra*.

(2) In classical Persian *ash* اش and *shān* شان were used for animate things only. In modern Persian they are applied to inanimate things also.

¹ *Bar* بر “on” and *bād* باد “the wind”: *bar bād raftan* بر باد رفتن to be destroyed; *bar bād dādan* بر باد دادن tr. “to destroy.”

² In m.c. *tuv khudā* is for *turā bi-khudā*: *tuv khudā’i* (vulg. and local.) “without pay, impressed”; perhaps a corruption of *muft-i khudā’i*.

³ In prose this would be *turā*.

(3) In pronunciation these affixes *should* be, but seldom are, preceded by a slight pause; in other words they do not affect the syllabic accent of their words, thus: در محفل کوران و آئینه داری *darīgh āmad-am bi-tarbiyat-i suturān va ā'inā-dārī dar mahfil-i kūrān* (Sa'di)—“I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind”; *āmadam* آمدم would be “I came”, but *āmad-am* آمدام “it came to me” as in the example.

(4) In words terminating in the vowel *ī*, the final letter becomes a consonant, as: بینی *bīnī* “nose”; بینی *binīyash* “his nose” or poetically *bīnīsh*. Sometimes the affix is written separately, as: بینی اش but it is not so written by modern Persians.

(5) Words terminating in *alif-i maqṣūra* الف مقصورة change the *ʿ* to *alif* and then insert the euphonical *y*, as: دعوی *da'va*, دعواش *da'vā-yash* “his claim or quarrel, etc.”; in m.c. often دعواش *ma'nā-yash* معنایش and معنیش *ma'ni-yash* are both correct.

Remark.—By poetical license the vowel of the affix can be omitted, as پدرش *pidar-sh* “his father.”

(6) After Arabic words ending in *آء*, as کبرياء *kibriyāʿ*, the *alif* of the affix should be retained, thus کبرياء اش *kibriyāʿ ash* is poetical or modern colloquial.

(b) In classical Persian the full forms of the singular are written in full, only after a word terminating in silent *h*. Ex.: خانه ام *khāna-am*¹; in other cases the *alif* is omitted, as مادرم *mādaram* “my mother.”

Remark.—Shaykh Sa'di writes—

دروغیکه حال دلت خوش کند به از راستی گت مشوش کند

Here *at* could not be joined to *ak*, but for the license of poetry.

(c) After *ا* or *و* *ی* is inserted for euphony, as پایم *pā-yam* “my foot”; مویت *mū-yat* “thy hair”; بازویت *bāzū-yat* “thy arm”; دستهایمان *dast-hū yi-mān* “our hands.”

In m.c. and in poetry, however, this euphonic *ی* is often omitted, as دستهایمان *dasthū-mān*; جایش *jā-sh* “his place”; بازوش *bāzū-sh*; دیرام-هش *diram-hā-sh* (better درمهایش *diramhā-yash*); جادوش *jādū-sh* “his magic,” also جادوش *jādū-yash*.

(d) Examples of the affixed pronouns are:—

(1) نانم بده *nān-am bidih* “give (to) me bread.”

(2) گفتمش *guftam-ash* “I told him.”

(3) بیاور پیشش *pīsh-ash biyār* (m.c.) “bring him forward.”

¹ So written (probably) to indicate that the *h* is not sounded.

² In the m.c. هر دواش را بیاور *har du-ash rā biyār*, or بیاور هر دویشان *har duyash rā-biyār* “bring both of them,” the *ی* is omitted or inserted indifferently: هر دویشان *har duyishān* or هر دوی ایشان *har du-yi īshān*.

- (4) دیگر بزیانش نیارد *digar bī-zabān-ash nayāvarad*. "she will not again mention him" (lit. bring him on her tongue); *ash* here is the object "him" (and is not 'her', possessive).
 (5) صدات نشنیدم (m.c.) *ṣadā-'t' na-shanīdam* "I did not hear you."
 (6) صدات کردم (m.c.) *ṣadā-at kardam* "I called you."
 (7) پدرمان ² *padar-i mām* "our father."
 (8) سرهای ایشان *sarhā-yi īshān* "their heads" (but سرهای ایشان *sarhā-yi īshān*). Also colloquially *sarhā-shān*.

(e) In classical Persian the plural affixed pronouns are not much used: the separate pronouns are used instead.

In classical Persian the affixed pronouns may be joined to almost any word in the sentence except to the simple prepositions and to some of the conjunctions ³ [*vide (h)*]: *yak-i rā az ānān ki ghadr kardand bā man-ash dūstī būd* (Sa'dī) "one of those who mutinied had a friendship with me."

(f) It will be noticed that the plural affixed pronouns are preceded by a *kasra* (or in the case of (c) by a ی). If, however, the noun end in silent *h*,⁴ the *izāfat* is in modern colloquial often omitted, as خانه شان *khāna shān*⁵ "their house," or خانه شان *khāna-yi shān*. In classical Persian this would be خانه ایشان *khāna-yi īshān* or خانه شان *khāna-yi shān*; also in modern Persian it would be better to say خانه ایشان *khāna-yi īshān* than *khāna-yi shān* or *khāna-shān*.

The *kasra* is omitted in the following:—

لب لعلی چو لاله در بستان خنده شان چون بهار حورستان
 (Nizāmī).

Examples of both:—

ز اندرز مان کس نه پیچید روی که اندرز افزون کند آبروی
Zi-andarz-i mām kas na-pīchīd rūy
Ki andarz afzūn kunad ābrūy

(*Shāh-Nāma*, Book I, sending message from *Salm* and *Tūr* to *Faridūn*, p. 21).

"None turned his face from our advice.
 Because advice—"

¹ m.c. for *ṣadāyat*.

² In m.c. generally *pidar*.

³ گرت ز دست برآید چو نخل باش کریم ورت ز دست نیاید چو سرو باش آزاد
Gar-at zi-dast bar-āyad chu nakhl bāsh karīm
Var-at zi-dast na-yāyad chu sarv bāsh āzād—(Sa'dī)—

"If thou canst, be generous like the date palm. But if thou canst not, then be free like the cypress": the epithets *karīm* کریم and *āzād* آزاد are frequently applied by poets to these two trees. Note the affixed pronoun *at* is joined to the conjunctions *gar* گر and *vagar* وگر "if" and "and if."

⁴ Final silent *h* is considered a vowel by some Grammarians. There is no final silent *h* in Arabic.

⁵ In modern Persian sometimes written خانه‌شان (without the *h*).

ز پند من ار مغزتان شد تپی چرا از خردتان نماند آگهی

Zi pand-i man ar magh-z-i tāt shud tuhī

Chirū az khīrad-(i)-tāt na-mānd āgāhī?

(*Shāh-Nāma*, same page as above).

بفرمود شان تا نوازند گرم نخوانند شان جز باواز نرم

Bi-farmūd-i shān tā nawāzand garm

Na-khūwānand-i shān juz bi-āwāz-i narm

(*Shāh-Nāma*, Book I. *Pādīshāhī-yi Tahmūras-i Dīv-*

band sī sāl būd, p. 8).

بابوان ضحاک بردند شان بدان ازدهانش سپردند شان

Bi-ayvān-i Zakhāk burdand-i shān

Bi-dān azdahā-fash sipurdand-i shān

(*Shāh-Nāma*, Book I. *Bar takht nishastan-i Zakhāk*

va bunyād-i bī-dād nihādan, p. 11).

بود خانهاشان سراسر پلاس ندانند در دل زیزدان ه-راس

Buvad khānahā-shān sarāsar palās

Na-dārand dar dil zi-Yazdān hirās

(*Shāh-Nāma*, same page as above).

Remark I.—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their *kasra*, as گفتشان *guft-i-shān* “he told them”; گفتمشان *guftam-i-shān* “I told them.”

Remark II.—It will be noticed that the affixed pronouns, when the direct or indirect object of the verb, i.e. when *personal pronouns* in the Accusative or Dative case, are not followed by *ra*: vide § 32 (a) for *ra* in m.c.

(g) Sometimes there is ambiguity which even the context does not make clear. Ex.: بدم گفتمی *bad-am guftī* in m.c. would mean “you spoke ill to me”, but it might also mean “you said that I was bad”: دربانم رها نکرد *darbān-am rahā na-kard* “the porter did not let me go (or let me in)”, ‘*darbān-am*’ might mean “my porter”: خواهر تو از حبیبی مثل تاجرهای اصفهانی پندیر را: *khūwār-i tu az khāsi mišl-i tājirhā-yi Isfahānī panīr-rā tū-yi shīsha karda nān-ash rā*¹ *pusht-i shīsha mī-mālād* (m.c.) “your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her² (or its?) bread on the outside of the glass”; here *nān-ash* نان instead of “her bread” might mean “the bread of it.”

¹ In classical Persian a noun in the accusative to which a possessive affixed pronoun is attached often omits *ra*.

² Here the *ash* would probably not refer to ‘cheese’ as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the *ash* could easily mean either ‘her’ or ‘its.’

(h) In m.c. [*vide* also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as : برایش *barāyash* “for him, her, it”; ازش “from him, etc.”; درش “in him, etc.”; باش *barāsh* for اش colloquially بش “to him, etc.”; زیرش *zīr-ash* “under it”: بام داد *bi-am dād* (m.c.) “he gave it to me”; بات داد *bi-at dād* or بت (m.c.) “he gave it to thee”; از-ام *az-am*; از-ت *az-at* “from me; from thee”; *in kār az-īshān?* این کار از ایشان (m.c.) = “they are not capable of doing this.” (Such expressions are still considered vulgar, but will probably soon be recognized as correct).

They are never affixed to بر *bar* “on”, با *bā* “with”, بی *bī* “without”, تا *tā* “up to”, جز *juz* “except”, زیر *zabar* “above”, and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called *mīm-i izāfat* میم اضافه, the second *tā-yi izāfat* تای اضافه, and the third *shīn-i izāfat* شین اضافه.

When used for the dative or accusative of a personal pronoun, the first is called *mīm-i maf'ul* میم مفعول, the second *tā-yi maf'ul* تای مفعول, and the third *shīn-i maf'ul* شین مفعول or *shīn-i zamīr-i maf'ul* شین ضمیر مفعول.

(i) The following are modern vulgarisms that are creeping into writing:—

Mā gurisna-mān ast ما گرسنه مان است “we are hungry”; *shumā tishnatān ast* شما تشنه تان است “you are thirsty”; *īshān garm-i shān ast* ایشان گرمشان است “they feel warm”; *man sarmā-m ast* من سرمام است “I feel cold.”

(j) In modern Persian the affixed pronouns can take the place of the reflexive pronouns when the latter are used as possessive pronouns, *vide* § 33(h).

(k) *Īn kitāb-hā hama-yi shān khūb ast* این کتابها همه شان خوب است “the whole of these books are good” = *īn kitābhā hama khūb ast* این کتابها همه خوب است. The singular *ash* اش could be substituted for *shān* شان in the previous case; *īn kitābhā hama-yash khūb ast* (m.c.) این کتابها همه بش خوب است “these books, the lot taken as whole, are good”, but in the sentence *mīkh-hā az zamīn chahār vajab buland būd va sar-i shān* (or *sarhā-yi-shān*) *tīz* (m.c.) اش از زمین چهار وجب بلند بود و سر شان (or سرهایشان) تیز the singular *ash* اش could not be substituted as the various pegs give a scattered idea.

Remark.—ضمیر متصل “attached pronoun, nom. case”; ضمیر متصل مرفوع “attached pronoun, acc. case, etc.”

§ 32. Possessive Pronouns.

(a) It will be seen from § 31 (a), and (f), Examples 5, 7, and 8, that the affixed pronouns are possessive as well as personal. In the m.c., the affixed pronouns when possessive are properly followed by را when their noun is in the accusative case.² Ex. : دستم را بگیر *dast-am rā bigīr* “take my hand” or دستم بگیر *bi-gīr*.

¹ Afghans and Indians say *be*.

² In classical Persian را is only used after the affixed possessive pronoun, third person. Ex. : *Yak-i az hukamā' pīsar-ash-ra nahī kard az bisyār khurdan ki-* یکی از حکماء پسرش را- “a philosopher warned his son against over-eating saying that—.”

The dative and other cases are usually formed by prepositions, both in classical and modern Persian (and seldom by را). Ex.: *bi-gūsh-at rasīda ast* “have you heard?”; *pisar-ash rā guft* پرسش را گفت (Sa’di).

Remark.—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: *am* خودام و پوشاک *pūshāk u khurāk-am* “my clothing and feeding.” If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: *umr-i ‘azīz-at* عمر عزیزت “thy dear life!”: *vide* also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the *izāfat*, to the thing possessed. Ex.: *pidar-i man* پدر من “my father (lit. the father of me)”; *khāna-yi īshān* خانه ایشان “their house.”

(*Pidar-i shān* پدرشان and *khāna-shān* خانهشان (m.c.) would have the same meaning).

In the accusative, the separate pronoun is put in its accusative form with را. Ex.: *dast-i marā girift* دست مرا گرفت “he caught me by the hand.”

The dative can be formed with را, but preferably with به. Ex.: *pidar-i ū-rā dādam* پدر او را دادم “I gave it to his father (m.c.)”; more commonly *bi pidar-i ū dādam* به پدر او دادم.

Remark.—In a continuous sentence, etc., the separate pronouns also come last [*vide* Remark to (a)]. Ex.: *tabī‘at-i pur sharr u shūr va šurat-i zisht-i bad-tar az dīv-i ū har kas rā mī tārsānīd* طبیعت پُر شر و شور و صورت زشت بدتر از دیو او هر کس را میترسانید “his evil nature and ugly appearance—worse than that of a demon—used to terrify all.”

The vocative of *man* من as a possessive (not as a personal pronoun), does exist, as *pidar-i manā* پدر منا “oh my father!”

(c) In m.c. the affixed pronouns are preferred, but in writing and correct speech the separate.

(d) The separate pronouns can also be used in the ablative to express possession. Ex.: *in ‘imārat na az shumā va na az ū mī-bāshad* این عمارت نه از شما و نه از او میباشد (m.c. or class.) “this building belongs neither to you nor to him”: *in māl az man ast* این مال از من است (m.c.) “this belongs to me.”

(e) In certain cases the reflexive pronouns denote possession, *vide* § 33 (a).

(f) “Mine”, “thine”, “his”, etc., are expressed by the demonstrative

¹ Afghans and Indians say *khāna-e eshān*.

² In m.c. *dast-am rā* دستمرا (affixed pronoun) would be more commonly used.

³ Also in m.c. *in māl-i man ast* این مال من است.

pronoun آن, as: از آن من *az ān-i man* "mine"; از آن که بود *az ān-i ki būd* "to whom did it belong (whose was it)?"

هر طایفه بمن گمانی دارند — من زان خودم چنانکه هستم هستم
*Har tā'ifa-i bi-man gumān-i dārand*¹

Man zān-i khud-am chunān ki hastam hastam.

(K. Rub. 334 *Whin.*)

"Each sect miscalls me, but I heed them not,
 I am my own, and, what I am, I am."

Sometimes از is omitted as:—

ای که در روی زمینی همه وقت آن تو نیست دیگران در شکم مادر و پشت پـدرند
Ay ki dar rū-yi zamīn-i, hama waqt ān-i tu nīst
Digārān dar shikam-i mādar u pusht-i pidar-and
 here *ān-i tu nīst* means "does not belong to you."

(g) In m.c. "mine, thine, etc." are generally expressed by مال, lit. "property." Ex.: من مال *māl-i man* "mine"; مال من و شما توفیر ندارد *māl-i man u shumā tawfīr na-dārad* "whatever is mine is yours." The classical آن is also used, as: گاو از آن *gāv-i az ān-i Barakman bīrūn āvardand* "they had out a bull belonging to some Brahmin."

Remark.—Possession, in classical and in modern written Persian, can sometimes be expressed by the dative case, as: پادشاه را غلامی بود *pādishāh-rā ghulām-i būd* "the king had a slave."

§ 33. Reflexive and Reciprocal Pronouns.

(*Ism-i mushtarik* اسم مشترک; also ضمیر تأکید *Zamīr-i ta'kid.*)

(a) There are three reflexive pronouns in the classical language, خود *khud*,⁴ خویش *khwīsh*,⁵ and خویشتان *khwīsh-tan*, meaning "self": they are indeclinable and as a rule can refer only to the subject of the sentence: they take the place of the personal and possessive pronouns when they refer to the subject. *Khud* is applicable to either animate or inanimate nouns, and of the three is the most common. The following examples will explain their use:—

(1) او بخانه خود رفت *ū bi khāna-yi khud raft* "he went to his own house"; او بخانه او رفت *ū bi-khāna-yi ū raft* "he went to his (somebody else's) house";

¹ Note plural verb after *har*.

² Note that مال need not be repeated before شما توفیر *tawfīr*, A. "increasing, etc." in modern Persian has come to signify "difference."

³ Broken pl. *Barāhima*.

⁴ Note that the *u* is short, vide remarks on § on و 2: *khud* signifies "a helmet." From *khud* "self" is derived the Persian word *Khudā* "God" (the self-existing).

⁵ Note that the و is not pronounced, vide Remarks on و § 2. In modern Persian *khwīsh* means also "a plough." The Afghans and Indians say *khwesh* for "self."

من بخانه خود رفتیم *mā bi-khāna-yi khud raftīm* "we went to our own house";
 من زید را در خانه خودش دیدم *man Zayd rā dar khāna-yi khud-ash dīdam* "I saw
 Zayd in his own house", but *man Zayd rā dar khāna-yi khud dīdam* من زید را
 خودش دیدم *khud-ash* would mean "I saw Zayd in my own house." *Khud-ash*
 is used in classical as well as in modern Persian, as:—

گوزنی که در شهر شیران شود بمرگ خودش خانه ویران شود

"A stag that enters the haunt of lions,

In its home will make a death-vacancy

(Anv. Suh., Chap. IV, St. 7): in the preceding examples خود is for the possessive pronoun.

(2) من خود رفتم *khud raftam* "I went myself", or more forcibly رفتن خود *khud raftand* "they went themselves", or more forcibly رفتند ایشان خود *bā khud burd* "he took it away with himself"; خود را کشت *khud rā kusht* "he killed himself": in these instances *khud* is reflexive.

(3) In the sentence همه کس را عقل خود بکمال نماید *hama kas-rā 'aql-i khud bi-kamāl numāyad* (Sa'di) "every one thinks his own brains perfect," and similar sentences, the reflexive pronoun is necessary: *hama kas* همه کس though grammatically in the dative must be considered the logical subject of the sentence.

(4) With immaterial things, "fame", "love", etc., *khud* خود or *khwīsh* خوش in their possessive sense are used, and not *khwīshstan* خوشستن.

(5) The phrase خود بخود *khud bi-khud* signifies "spontaneously", "of my, thy, his, etc., own accord."

(6) In the language of mysticism حالت بیخودی *bī-khudī* or *hālat-i bī-khudī* signifies 'a state of religious abstraction or ecstasy in which the soul temporarily leaves the body.'

Note the meanings of خود *khud* in the following two lines from 'Umar-i Khayyām²:—

انکون که تو باخودی ندانستی³ هیچ فردا که ز⁴ خود روی چه خواهی دانست

Aknūn ki tu bā khud-i na-dānistī hīch

Fardā ki zi khud ravī chi khwāhī dānist?

Thou who whilst in possession of thyself knowest naught

To-morrow (i.e. the day of Judgment) when thou leavest thyself
 (by death), what more wilt thou know?

"But, if you know naught here, while still yourself,
 To-morrow, stripped of self, what can you know?"

(O. K. Rub. 52 Whin.).

¹ خودکشی *khud kushī* "suicide."

² *Khayyām* "tent-sewer," the *takhallus* (poetical 'nom de plume') or possibly the profession of 'Umar: in either case the *izāfat*.

³ Past tense with present meaning.

⁴ For از; poetical license.

این اهل قبور خاک گشتند و غبار بیخود شده و بیخبرانند از همه کار
هر ذره ز هر ذره گرفتند کنار آه اینجا سراب است که تا روز شمار

In ahl-i qubūr khāk gashrand ū ghubār
Bī-khud shuda va bī-khabar-and az hama kār
Har zarrā zi har¹ zarra giriftand kinār
Ah! in chī sarāb ast ki tā rūz-i shumār?

“The tenants of the tombs to dust decay,
Nescient of self, and all beside are they;
Their sundered atoms float about the world,
Like mirage clouds, until the judgment day.”

(O. K. Rub. 242 *Whin.*).

Remark I.—*Khud* خود is largely used in compounds, both classically and colloquially, as : *khud-bīn* خود بین “proud, self-conceited”; *khud-rāy* خود رای “self-opinionated”; *khud-dārī* خودداری (m.c.) “self-possession, composure”; *khudī* خودی (rare) “egotism.”

Remark II.—In the speech of the vulgar, *khud* خود has a plural *khud-hā* خودها before the affixed pronouns, which is contracted as follows:—

Khudhāyimān خودهایمان, *khudhī mān* خودهامان, and *khudāmān* (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase *bi-nafsi-hi* signifying *in propria personā* (or *بالنفس bi-n-nafsi*)² can follow *خود*, etc., for all persons, both in speaking and writing. Ex.: دیدم *khud-ash rā bi-nafsih* (or *بالنفس*) دیدم *bi-nafsih* (or *bi-n-nafs*) *dīdam* “I saw him in his own person”; ایشان خود بنفسه *ishān khud bi-nafs-ih raftand* “they themselves, personally, went.”

(c) *Khvīsh* خویش can be substituted for *خود* in places where the latter signifies possession, but *خویش* rarely like *خود* stands alone without a substantive. It is also classically used in compounds, as : *khvīsh-bīn* خویش بین. As a reflexive pronoun *خویش* is not used in m.c., *vide* (f).

Example of *khvīsh* خویش standing alone:—

چو دل بدوستی اش خویش را علم سازد چرا بدشمنی من علم بر افرازد

Chu³ dil bi-dūstī-yash khvīsh rā ‘alam sāzad

Chirā bi-dushmanī-yi man ‘alam bar afrāzad?

(*Anvār-i Suh.*, Chap. I, St. 15.)

“My heart affection’s flag for him displays
Why should he then a hostile banner raise?”

(*East. Trans.*)

¹ But *khud-rā’i* خود رانی subs.

² The Persians usually follow the modern Arabic pronunciation and say *bi-nafsih* بنفسه in the first instance and *bin-nafs* بالنفس in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the *n* in the second instance, *vide* § 10. In *بالنفس* the final *he* is the third person masc. affixed pronoun “he, it”: in Arabic this final pronoun would be changed to agree with the subject or object, in number and gender, etc., but the Persians often neglect this point of Arabic syntax. In writing they, however, also do use the Arabic dual and plural forms *bi-nafsihumā* and *bi-nafsihum*.

³ *Chu* چو is in speaking always *chi*.

Khvīsh خویش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: *man khvīsh raftam* من خویش رفتم could not be said.

(d) *Khvīshstan* خویشتن is compounded of *khvīsh* خویش and *tan* تن "body"; it is both possessive and reflexive, and unlike *khvīsh* it can stand alone and can emphasize a noun or pronoun. Ex.: *khvīshstan rā kusht* را کشت "he killed himself"; *har kas awlād-i khvīshstan rā dūst mī-dārad* (m.c.) "every one loves his own offspring": *khvīshstan shīrīn ast* شیرین است "man holds his own life dear", or "his own life is dear to man."

تو در دنیا به مردم آموزد خویشتن مایم و غله اندوزند

Tark-i dunyā bi-mardum āmūzand

Khvīshstan sīm u ghalla andūzand—(Sa'di).

"To others they teach retirement from the world

While they themselves are engrossed in collecting silver and grain."

Khvīshstan خویشتن also occurs in a few compounds, as: *khvīshstan-bīn* بین (class.) خویشتن بین.

Khvīshstan خویشتن is applicable to rational beings only.

(e) In modern colloquial, although *khud* خود is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: *khud-i man guftam*² (m.c. only), or *khud-am guftam* (m.c.) "I myself said"; *khud-i shumā guftād* (m.c. only), or *khud-i tān guftād* (m.c. only) "you yourselves said"; *khudash raft* (vulg.) خودش رفت "that man went himself"; *khud-i ān mard raft* (m.c. only) "that man went himself"; *dar khud-i shahr* (m.c. only) در خود شهر "in the city itself."

The forms *khud-am* خودم, *khud-at* خودت, etc., are also classical, as:

داده فلک عزان ارادت بدست تو یعنی که من کیام بهر اد خودم رسان
خصمت کجاست زیر قدم خودت فکن یار تو کیست بر سر و چشم من نشان

Dāda falak 'inān-i irādat bi-dast-i tu

Ya'nī ki man kiyam bi-murād-i khud-am rasān

Khasm-at kujā-st zīr-i qudūm-i khud-at fīgan

Yār-i tu kīst bar sar u chashm-i man-ash nishān

(Hāfiz, Letter Nūn.)

¹ Note that *ādamī* آدمی "man" has three syllables and not two as in Hindustani, but *ādāmī* "a man": also that *khvīshstan* خویشتن does not here refer to the grammatical subject of the sentence. However in sentences of this kind where no ambiguity can arise, "his own, etc." must be rendered by a reflexive and not by a separate personal pronoun.

² Note the m.c. position of *khud* خود and the *izāfat* : classically من خود گفتم *man khud guftam*.

Remark I.—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus : میخوامم دستم را بشورم *mī-khḥwāham dastam rā bi-shūram* “I wish to wash my hands,” instead of میخوامم دست خودم را بشورم *mī-khḥwāham dast-i khudam-rā bi-shūram* (m.c.): خودم چشم خودم دیدم *khudam bi-chashm-i khud-am dīdam* (m.c. and emphatic) “I, I myself, with my very own eyes saw (it)”: *vide* last two examples in (a) (1).

Remark II.—Though *khud* is indeclinable, such (incorrect) expressions as ایشان بخانه خود ها رفتند are occasionally met with.

The advantage of using the affixed pronouns with *khud* خود as possessives is shown in the last two examples of (a) (1).

Remark III.—In m.c., the phrase بخودم *bi-khudam* means “I am myself again,” while بیخود *bī-khud* means “foolish, useless; also in a faint”: *vide* lines in (a) (6).

(f) In the m.c. خویش is usually used as a substantive only, signifying “a relation”; *khvīshān u dūstān* خویشان و دوستان “relations and friends”; *khvīsh u qawmī na dārad* خویش و قومی ندارد “he has no kith or kin.”

و حکماء گفته اند برادر که در بند خویش است نه برادر است و نه خویش است *va ḥukamā' gufta and barādar ki dar band-i khvīsh ast na barādar ast va na khvīsh ast* (Sa'di) “and the sages have said that a brother who is wrapped up in self is neither brother nor kinsman”: in this extract from the *Gulistān* there is a play on the two meanings of *khvīsh*: [another reading is *barādar-i ki* برادرِیکه without the second *ast*].

Khvīshāwand خویشاوند subs. “a relation, kinsman,” is classical and modern.

(g) *Khvīsh-tan* خویشتن is used in m.c. for the reflexive pronoun (in the acc.): for its use, *vide* (d).

(h) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as : میخوامم دستم را بشورم *mī-khḥwāham dast-am rā bi-shūram* “I want to wash my hands” (for *dast-i khud rā* دست خودم را or *dast-i khudam-rā* دست خودم را) : آیا شما آیتان را خوانده اید؟ *āyā shumā āya-tān' rā khvānda id?* “have you read your verse?”

The separate pronouns cannot be so used. It should be noticed that دستم *dastam* may stand either for *dast-am rā* or *dast-i marā*, but دست مرا *dast marā* represents only *dast-i marā*.

(i) *Yak-dīgar* یکدیگر and *ham-dīgar* همدیگر “one another; each other” are reciprocal pronouns: *yak-dīgar rā mī-zanand* یکدیگر را میزنند “they are striking each other; fighting together.” *Hama tawdī-i yak-dīgar bi-kunīd* همه تودیع یکدیگر بکنید (Gul., St. IX, Chap. I) “do you all bid farewell to each

¹ Plural *āyāt-i tān rā*.

other.” For *migl-i ham* مثل هم “alike (like each other), etc.”, *vide* under Adverbs of Comparison.

§ 34. Simple Demonstrative Pronouns (*Ism-i ishāra* اسم اشاره).

(a) The demonstrative pronouns are این *in* “this” (*ism-i ishāra-yi qarīb* اسم اشاره قریب) and آن ¹ *ān* “that” (*ism-i ishāra-yi ba‘īd* اسم اشاره بعید); they refer either to persons or things,² and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد *in mard* “this man”; این زن *in zan* “this woman”; این کتابها *in kitāb-hā* “these books”; این مردمان *in mardmān* “these men.”

Remark.—The noun demonstrated is called *مشار* الیه.

(b) A more ancient form of این was *im*, which perhaps remains in امروز *imrūz* “to-day”; امسال *imsāl* “this (current) year”; امشب *imshab* “to-night”; and in *imbār* “this time” (old). *Imṣubh* ام صبح “this morning” also occurs, but is not chaste.

In classical Persian the plurals اینان *inān* and آنان *ānān* “these” and “those” are used for rational beings (*z̄i-rūḥ* ذیروح)—sometimes as a separate substitute for and in the sense of ایشان “they”—and اینها *inhā* and آنها *ānhā* for things (*ghayr-i z̄i-rūḥ* غیر ذیروح). These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: آنها نیکه *ānhā nikē* “those who existed before us.” Note the relative ی [*vide* § 42 (g)] after آنان *ānān*. In modern Persian these plurals in *ān* آن are rarely used even in writing and then only if followed by the relative *ki* که. *Ānhā ki* آنها که, or *anhā³ ki* آنها نیکه = “they who” (*ishān ki* ایشانکه cannot be used).

Ānhā (ki) is however classically used for “they” :—

آنها که جهان زیر قدم فرسودند و اندر طلبش هر دو جهان پیمودند

Ānhā ki jahān zir-i qadam farsūdand

V'andar talab-ash har du jahān paymūdand

“The sages who have compassed sea and land,

Their secret to search out and understand,—”

(*O. K. Rub. 151 Whin.*)

¹ In conjunction with the preposition *be* frequently in classical and in m.c. بدان *bi-dān* and بدین *bi-dīn*: *bi-dān ṣabab*, *bi-dīn ṣabab* or —*jihat* are used in m.c.; but not *bi-dān mard*, *bi-dān zan*. The demonstrative pronoun for “that” must not be confounded with the Arabic word آن “time.” The *o* of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.c. *ān* is frequently pronounced *ūn*.

² *گفتم بجز آن که تو همسایه اوئی* *guftam ba-juz ān ki tu hamsāya-yi ū⁴i* (Sa‘dī), “I said except this that thou art its (of the house) neighbour”; here او *aw* is used for آن *ān*: *vide* also § 30 (b) and § 34 (n) (10).

³ In modern Persian *būdand* بودند would be used.

⁴ *Har du jahān* هر دو جهان, i.e., this world and the next.

آنها که در آمدند در جوش شدند
Ānhā ki dar āmadand dar-jūsh shudand

“Many have come and run their eager race.”

(Whin. Trans. Rub. 237.)

(c) In modern Persian the plural in *hā* ¹ only, is used. Ex.: اینها سفید و آنها سیاه آند *inhā safīd va ānhā siyāh* and “these (things or persons) are white and those black”; *bi-ānhā in‘ām dād va ba-īnhā dushnām* (m.c.) آنها انعام داد و باینها دشنام “he gave rewards to those (or to the former) and abuse to these (or to the latter).”

(d) For phrases از آن ² “mine,” etc., vide § 32 (f). *Ba‘zī bar ān-and* بعضی بر آنند “some are of opinion” is classical as well as modern; this idiom occurs in the *Iqbāl-Nāma-yi Jahāngīrī*, ‘vide’ p. 19, Ed. Bib. Ind. of Beng. As. Soc.

(e) *Īn* این also means “the latter” (i.e. the nearer of two), and آن “the former”: vide Example second in (c), and Syntax.

(f) از آن means “for that reason, for that purpose,” classical. Ex.: *va īn hikāyat bā tu az ān guftam ki* (class.) “my reason for relating this story was—”; so also Shaykh Sa‘dī says:—

همای بر همه ³ مرغان از آن شرف دارد که استخوان خورد و جانور نیازارد
Humāy bar hama³ murgān az ān sharaf dārad
Ki ustukhwān khurad va jān-war nayāzārad

“The Huma ⁴ is exalted above all birds because
 It lives on bones and injures no living thing.”

از آن ⁵ stands in such sentences for بابت. Apparently از آن ⁵ *īn harf hā rā bi-khātir-i ān bi-shumā mī-gūyam ki* (m.c.) “I tell you all this, only that (merely that) you—.”

Remark.—Compare ⁶ آنجا که, vide Compound Conjunctions.

(g) Note the employment of آن in the following examples which are both classical and modern:—

hājat-i man ān ast ki marā dil-shād gardānī حاجت من آن است که مرا دل شاد گردانی “my need is this, that thou shouldst make me happy”; *bīm-i ān būd ki az zakhm halāk shavam* بیم آن بود که از زخم هلاک شوم “I nearly died of the wound (lit. there was a fear of that, that I might die of the wound).”

¹ In modern Persian *ānān* آنان is used in writing, but seldom or never *īnān* اینان.

² After the prepositions *dar* در - *bar* بر and *az* از, the *alif* of these demonstrative pronouns may be omitted, and they may be joined to their preposition in one word. Ex. *darīn* درین for *dar īn* : *azīn* ازین, *brīn* برین; vide page 69, note 1.

³ No *izāfat* after *hama* همه: m.c. requires the *izāfat*.

⁴ The *humā* هما or *humāy* همای is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed; vide JI. As. Soc. Beng., Dec. 1906. There are however fables attached to it; one is that the person on whom its shadow falls will rise to sovereignty; another that if any one kills it, his death will occur within forty days: from this word is derived the adjective *humāyūn* همایون “auspicious,” etc.

⁵ The *izāfat* cannot be omitted after *bīm*.

گر کشي و را¹ جرم بخشي روی و سر بر آستانم بـذـده را فرمان نباشد هرچه فرمائي بر آتم

Gar kushī var jurm bakhshī rūy u sar bar āstān-am

Banda rā farmān na-bāshad har-chi farmā²i bar ān-am—(S'adi).

“Whether thou slayest or pardonest, my head is laid on thy threshold,
Thy slave (I) has no will; whatever thou decreest he accepts with
resignation.” (*Gul.*, Chap. II, St. 2.)

In classical and modern Persian the phrase بعضی بر آندند *ba'ẓi bar ān-and* “some are of opinion,” etc., is of common occurrence.

(h) In mystic poetry آن is often a substantive and signifies something that can be felt rather than defined, grace, individuality. The following two examples, which the writer does not attempt to translate, exemplify this obscure meaning:—

شاهد این نیست که دارد خط سبز و لب لعل

شاهد آن است که این دارد و آنی دارد

Shāhid īn nīst ki dārad khat-i sabz u lab-i la'

Shāhid ān ast ki īn dārad u ān-i dārad

شاه—د آن نیست که موئی² و میانی دارد

بـذـد³ طلعت⁴ آن باش که آنی داود

Shāhid ān nīst ki mū²iyyū² miyān-i dārad

Banda-yi tal'at-i-ān³ bāsh ki ān-i dārad

(i) In m.c. *īn u ān* signifies various things, as: *shuhbat-i īn u ān shud* “we talked of this and that (different topics).”

Na īn va na ān “نه این و نه آن” “neither this nor that, neither the one nor the other” :

صوفی شده این نخوری آن نخوری

در خورد تو سنگ است برو سنگ بخور

Şūfī shuda-i, īn na-khūrī ān na-khūrī?

Dar-khūrd-i tu sang-ast; bi-raw sang bi-khūr (O.K.)

“Sufis, you say, must not take this nor that,
Then go and eat the pebbles⁴ off the plain.”

(*Whin. Trans. Rub.* 251.)

Īn man-am ki mī-ravam (m.c.) “این منم که میروم” “I am just going or about to start, or I will go”; *īn ū'st* “این اوست” (or *īnak ū'st* “اینک اوست” “here he is”⁵; *īn ū'st ki mī-ravad* “he is just going.”

¹ *Var* is poetical for *و* *am* at the end of the lines stands for “I am” and is not the affixed pronoun.

² *Tashdid* on the *ی* by poetical license: “one hair.”

³ *Tal'at* “aspect or face.”

⁴ *Sang khūrdan* سنگ خوردن also means “to be stoned”; there is a double meaning.

⁵ *Inak man-am* اینک منم, or *īnjā-yam* اینجا-یم m.c. “here I am.”

(j) In the following m.c. sentence کار بکن و الا این است که من رسیدم *kār bi-kun va illā īn ast ki man rasīdam* “work or else I shall be down on you,” *īn ast* is used in a dramatic sense and signifies “here I am,” i.e. I’ll be with you; اینک¹ could be substituted for *īn ast ki* اینست که in this sense but not in *īn ast ki bā shumā guftam* گفتم که با شما which means “this is the reason that I spoke to you.”

(k) The modern colloquial and classical phrase این کجا و آن کجا *īn kujā va ān kujā* “where is this and where is that,” signifies ‘you can’t even compare the two—one is so much the superior to the other.’

(l) The following idiom is old, but still in use amongst the Afghans:— در اینم فارغ شوم مرا یاد بدید *chūn az īn ki dar īnam fārigh shawam marā yād bidīh* “when I am at leisure from this (work) that I am engaged in, remind me (of that).”

(m) In (a) it was stated that the demonstrative pronouns precede their nouns, but this rule is violated when emphasis is necessary. Ex.: اسبی که سوار اسپم بودم اینست *asp-i ki savār shuda būdam īn ast* “the horse I rode—this is it.”

(n) The following added instances of demonstrative pronouns perhaps exhaust their meanings in the m.c.

(1) و الا در این پنجاه سالگی با او کشتی میگریتم *va illā dar īn panjāh-sālagi² bā ū kushī mī-giriftam* “otherwise in spite of these fifty years of mine, I would have wrestled with him, even with these fifty years of mine—.” Vide also No. (8).

(2) اتفاقاً شما رسیدید - و قتیکه نزدیکتر شدم آن هم چاره ندید *ittifāq³ shumā rasīdīd; waqtī-ki nazdīk-tar shudī ān ham chāra na-dīd* “by chance you arrived; when you drew near, he too—(the other party over there)—saw no help for it—.”

Remark.—Note the slovenly change from plural to singular in the verbs. *Nazdīktar* نزدیکتر means “nearer than you were when you *rasīdīd* رسیدید.” Note the use of آن for “he”; better *ū*.

(3) بر یکدیگر غیرت میبردند و بدان رسید که کنیز را بکشند *bar yak dīgar ghayrat mī-burdand va bi-dān rasīd ki kanīz rā bi-kushtand* (class.) “they got jealous³ of one another and matters reached to such a pitch that they killed the girl.”

¹ اینک “now”; also “behold, lo”; used in writing and in m.c.

² *Panjāh-sāla* پنجاه ساله adj. from پنجاه “fifty” and سال “year”: subs. *panjāh-sālagi* پنجاه سالگی “the state of being fifty years old.”

³ *Ghayrat* غیرت here jealousy: this word has generally a good sense and means “a nice sense of honour; jealousy for the honour of one’s womankind.” *Bi-ghayrat* بیغیرت (m.c.) is used as an abusive term by Muslims. In modern Persian *hasad* حسد or *rashk* رشک would be substituted for *ghayrat* غیرت in the sense of “envy” in the above example.

(4) بعد از چندی *chand-i*¹ *ba'd az-în* (classical and m.c.) = بعد از چندی *ba'd-az chand-i* “a little after this”; روزی چند برین بر آمد *rūz-i chand bar īn bar āmad* (class.) “a few days passed after this.”

(5) عاداتهای بد ندارد مثل آن که انگشت به بینی خودش بکند *ādathā-yi bad na-dārad miṣl-i ān-ki angusht bi-bīnī-yi khud-ash bi-kunad* “she (a little girl) has no bad habits such as picking her nose.”

Remark.—*Angusht* is used in a general sense and does not require *را* after it.

(6) طلاست پنجاه دانه² *in-ham panjāh dāna tīlā 'st* “and here are fifty pieces of gold.”

Remark.—Note that there is no *izāfut* after *dāna*; also طلاست *for* طلاست *dāna-yi tīlā* could also be said.

(7) آنکه *barāy-i ān-ki* “because—.”

(8) حیران ماندم که درختی بدان بزرگی چه طور افتاد *hayrān māndam ki dirakht-i bi-dān buzurgī chi taūr uftād* (m.c.) “I remained lost in astonishment as to how a tree of such size (or in spite of its size) could have fallen”: *vide* also No. (1).

Remark.—The clause after *که* is in the direct narration.

(9) زیبا خانم زود آن درب اطاق را سخت دو دستی باز کرده *Zibā khānum zūd ān darb-i uṭāq rā sakht du-dastī bāz kardā*—“Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—.”

(10) روپیه بود اورا گرفتم *pīsh-i man chīz-i rūpiya būd; ū rā giriftā* (Afghan) “I had a few rupees by me; taking it—.”

Remark.—Note *ورا ū-rā* for *را*: the latter would be more correct. This idiom is common amongst the Afghans.*

(11) در این وقت من این کار میکردم و در آن وقت آن کار *dar īn vaqt man īn kār mī-kardam va dar ān vaqt ān kār* (Afghan) “at one (special) time I did one thing and at another fixed time another.”

(12) مثل این است که نباشد *miṣl-i īn ast ki na-bāshad* “it is as if it were not,” i.e. “not worth speaking of, contemptible.”

¹ Classically *chande*, “an indefinite quantity; some; a little while.”

² *Panjāh ashrafī* (now a two-tūmān piece) or *panjāh līra* or some such phrase would ordinarily be used instead of *panjāh dāna tīlā*.

³ *Chīz-i* چیزی m.c. and classical for قدری *qadr-i* “a little.” In m.c. *nazd-i man chand rūpiya-i* or *chand dāna rūpiya būd*.

* *Ū* او and *ishān* ایشان are strictly applicable to rational beings only—except in the case of personification. This rule is however frequently neglected.

For classical examples of substitution of او for آن, *vide* § 30 (b) and footnote 2 to 34 (a).

تا اینکه آنجا رسیدم او : *tā īnki* and *tā ānki* “until, before” : *tā īn-ki ānjā rasīdam ū murda būd* (m.c.) “before I arrived there he had died” : *rūz bi-rūz bar miqdār mī-afzūdām tā ānki sharāb aṣar namī-bakhsīd* (m.c.) “every day I increased the quantity (a little) till (at length) wine lost its exhilarating effect.”

(13) *Īn būd ki* این بود که “this was the reason that—” : *ān ki* آنکه (classically and in modern writing) “he who” ; not *ū ki*.

(o) In *īnak* اینک “behold here, here is,” and *ānak* آنک “behold yonder, there is,” the affix appears to be the diminutive affix, but the signification is intensive : اینک منم “behold, here I am” ; *īnak mī-āyad* می آید “here he is coming” : *‘Uṣmān Āghā (īnak nām-i ū)* (اینک نام او) “Uṣmān Āghā (for such was his name)—” : *īnak-am* اینک ام “behold here am I.”

(p) *Ānt* آنت is “bravo!” ; and *ānt* آنت or *ānat* آنت, for *ān turā* آن ترا “that for thee” ; also *īnt* اینت “bravo!” ; and *īnt* اینت or *īn-at* این ات “this for thee,” occur only in poetry.

§ 35. Emphatic Demonstrative Pronouns.

Hamīn همین “this same one, this very one” and *hamān* همان “that very one” are more emphatic forms of the demonstrative pronoun and are of more frequent use in the modern language than in the classical. They are simply the demonstratives strengthened by the particle *ham* هم : *dar hamān rūz* روز همان = *ham dar ān rūz* هم در آن روز, etc., etc. In m.c. the plurals *hamīnā* and *hamānā* are also used. These words have other significations illustrated below. Examples:—

(a) *Hamān* همان—*hamān* signifies “when—then (that same time),” “as soon as” : *bīrūn āmadan-i khūn hamān va murdan-i barādar-am hamān būd* “as soon as he was bled my brother died,” “no sooner was he bled than—.”² This idiom is classical as well as m.c. : vide also (c).

(b) *Hamīn* همین and *hamān* همان also mean “the same.” Ex. : این همان است که دیدید *īn hamān ast ki dīdīd* “this is the very same one you saw” ; *az hamīn rāh āmadīm* “we came by this very road, this is the same road we came by.” *khayāhish-i man hamīn būd* “my desire was the same; this very thing was what I too wished” : *man ham ān-am* من همان ام (m.c.) “I am that very person, I am he” : *mā hamīshā hamān-īm ki būdīm* (m.c.) “we are always just as we have been, we are always the same.”

¹ In m.c. often pronounced *hamūn* ; for این هم and آن هم are the emphatic of او etc.

² Or *bīrūn āmadan-i khūn va murdan-i barādar-am yak-ī būd* (m.c.) بیرون آمدن خون و مردن برادر یکی بود.

(c) *hamīn ki āmadam ū raft* (m.c.) “as soon as I came, he went” [*vide* (a)].

(d) *hamīn yak dāna*, “only this one” (classical and m.c.).

(e) *hamīn jā kushta shud*, “he was killed in this very spot”; *hamīn fardā* (m.c.) “not later than to-morrow” = the English vulgarism “to-morrow as ever is.”

(f) *ḥarakāt-ash hamān va sukhānhā-yash hamīn būd* (m.c.) “such was his conduct and such were his words.”

§ 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb *chūn*¹ “like, manner, etc.”, are:—

(1) *chunīn* (for *chūn* این = like this) and *ham chunīn* “such a one as this”: also adverb “in this manner.”

(2) *chunān* (for *chūn* آن ‘like that’) and *ham-chunān* “such a one as that”; also adverb “in that manner”: *chunīn va chunān kardī* “you did so and so”: *ṣūrat-i ḥāl chunīn va chunān būd* “the matter was so-and-so”:

بانگ برزد خرد که باش هموش * تو که باری ای چنان و چنین
here *chunān va chunīn* چنان و چنین is contemptuous, ‘Oh So-and-so.’²

Remark.—*in chunīn*³ and *ān chunān* are rather more emphatic forms.

(b) *bā chunīn shakhs-i shuhbat na-bāyad kard* (m.c.) “one should not converse with such a person”; *chunīn ast?* “is the case so? is it so?”; here *chunīn* چنین is an adverb.⁵

(c) *Chunīn* چنین can be combined with *in* این⁶; as, *pīsh-i man īn chunīn chīz-i na-būd ki ‘iwāz bi-diham* (m.c.) “I had no such thing with me that I could give in exchange”; *īn chunīn tā* این چنین تا “in this manner we travelled a *farsakh*”; here *īn chunīn* این چنین is an adverb.⁷

¹ *Chūn* چو also means “how?, because and when.”

² *Tu kaun hai ay aise taise?* (Urdu).

³ *Dar talāsh-i īn chunīn jā-ī būdam* در تلاش این چنین جایی بودم.

⁴ Or *bā chunīn ashkhāṣ* با چنین اشخاص (without ی of unity).

⁵ *Chunīn* چنین and *chunān* چنان are *asmā-yi kināyat*.

⁶ Similarly *chunān* چنان with *ān*. Ex.: *va ḥawr-i-ki ān murgh-hā āwūz mī-kardand* و طوریکه آن مرغها آواز میکردند آنچنان گاهی شنیده بودم (*ān chunān gāh-i na-shunīda būdam* “I had never heard birds sing as those did.”)

⁷ The ی of unity can be added to *chunān* چنان and *ham-chunān* همچنان (but rarely if ever to *chunīn* or *ham-chunīn*): *vide* page 89, note 2.

چنانیکه از مآدر پارسا بزیاد شود بر جهان پادشاه

Chunān-i ki az mādar-i pārsā

Bī-zūyad, shavad bar jahān pādīshāh

(*Shāh-Nāma*, Jild-i Avval, *Ra’y zadan-i Kayvūs dar kūr-i Sūdāba va Siyā’ūsh*).

Remark.—In the second example این طور *in tāw* would be more usual.

(d) چنان و چنین کردن ¹ *chunān u chunīn kardan* (or *guftan*) “to procrastinate, evade, have recourse to subterfuge.”

(e) *Chunīnhā* چنینها and *chunānhā* چنانها “such like things” are not used.

(f) *ham-chunīn* همچنین is merely a more emphatic form of چنین *chunīn*.
Ex.: آمد شخصی اینجا آمد *ham-chunīn shakhs-i injā āmad* (m.c.) “a person exactly like this came here”; کار میکنی کار میکنی *ham-chunīn kār bi-kun* (m.c.) “act like this”; in the latter example *ham-chunīn* is an adverb: همچین که *ham-chunīn ki tu zūr dārī man ham-dāram* (m.c.) “just as you are strong, so am I too strong.”

(g) Similarly همچنان *ham-chunān* is merely a more emphatic form of چنان *chunān*. Ex.: *ham-chunān ādam-i rā ānjā دیدم* *ham-chunān shakhs-i man dar* “I saw a man there just like him”; *umr-i khud na-dīdam* (m.c.) “I have never in my life seen a man like him”; *man ham-chunān ki būd ‘arṣ kardam* (m.c.) “I related it exactly as it happened (or as was the case).”

Remark.—It will be noticed that *ham-chunīn* ³ همچنین is for near, and *ham-chunān* همچنان for remote, things.

(h) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. همچو *hamchu* “so (in m.c. pronounced *hamchī*), such,” and چندان *chandin* ⁴ and *chandān* “so much.” Their use is best illustrated by examples.

(1) *hamchu* همچو or *hamchūn* همچون. Ex.: *kār-rā hamchu bāyad kard* (m.c.) “the work must be done like this”; *hamchu ādam-i dīlār-īst ki miḡl-ash nīst* (m.c.) “he is such a brave man that there’s none like him”; *hamchu rūz* (class.) “clear as daylight.”

Remark.—*hamchīn* همچین is also occasionally used in m.c. The following vulgar saying is an illustration of these two words:—همچون و همچین *hamchūn va hamchīn*, *hamchīn-ash khusha* (vulgar) “he does it like that and like this, but this is the way that pleases him.”

¹ For چنانچه *chunānchi* and چنانکه *chunānki*, vide under Conjunctions.

² ‘Arṣa dāshtam عرضه داشتم (m.c.) “I made a petition in writing.”

³ The ی of unity added to *ham chunūn* or *chunūn ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: او در آنجا *hamchūn ki* (or چنانیکه) *griftār shod* (Afghans) “I was entangled (or imprisoned) there exactly as he was”: vide Adverbs and Conjunctions.

⁴ For *chand* چند “a few, etc.” vide § 39 (g).

⁵ Instead of *hamchu* همچو the words *hamchunān* همچنان or *hamchunīn* همچین could be used here.

⁶ In (m.c.) *miḡl* مثل would be used instead of *hamchu* همچو.

Khusha خوشه is vulgar for *khush ast* خوش است. Instead of *ham-chūn* همچون and *hamchīn* همچین, the words *chunān* چنان and *chunīn* چنین would be better.

(2) *Chandān* چندان¹ “so much as that; so many; that amount; all that time,” and *chandīn* چندین “all this; this long time,” etc., are used with or without a substantive. Ex.: *chandān*¹ چندان: چندان شراب بمن داد که نتوانستم—*chandān sharāb bi-man dād ki na-tavānistam bi-khūram* (m.c.) “he gave me so much wine that I couldn’t drink it (all)”; *chandān mišl-i ū nāmī-dānam* چندان مثل او نمیدانم (m.c.) “I don’t know such a lot as he does”; *chandān dakhīl-i² bi-zabān-i Fārsī na-dāram* چندان دخلی بزبان فارسی ندارم (class.) “I have not a great knowledge of Persian.”

To *chandān* چندان the indefinite ی can be fixed as:—*Chandān-i az tā’ūn murdand ki* - چندانى از طاعون مردند که - “such a number died of plague that—.”

Chandān-i az īn mālikhūlyā firū guft³ ki bīsh tāqat-i guftan-ash na-mānd چندانى ازین مالیکھولیا فرو گفت که بیش طاقت گفتنش نماند (Gul., Chap. III, St. 21) “so much did he rave like this that he ceased from mere exhaustion.”

Umr chandān-i ki kam bāshad parīshānī kam ast - عمر چندانی که کم باشد - “the shorter one’s life the less one’s worry.”

Chandān also means “fold”:—*chandān ki man dar īn muqām maḡlūm shudam šad chandān az ān ziyāda-tar istirāḥat ḥāṣil shud* (m.c.) “in comparison with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained).”

(3) *Chandīn* چندین: *chandīn sāl ast ki shumā rā na dīda am* (m.c.) چندین سال است که شما را ندیده ام “it is so many (i.e. many) years since I have seen you”; *bi-chandīn jihat* (m.c.) “for several reasons.”

Remark.—Note that *chandān* چندان and *chandīn* چندین precede their nouns which are in the singular.

(i) For *chandānchi* چندانچه “howmuchsoever, notwithstanding” and *chandānki* چندانکه “as oft as, as many as, insomuch, although, as soon as, etc., vide Adverbs and Conjunctions.

(j) For *bi-chandīn martaba afzūn* افزون مرتبه (class.) “how much the more,” vide Adverbs and Conjunctions.

¹ With the ی of unity *chandān-i* چندانى “of any amount, however much”; vide (3).

² In modern Persian *rabī-i* ربطی would be used instead of *dakhīl-i* دخلی.

³ *Chandān-i* چندانى means “such a quantity” and not “such a long time.” *firū* فرو may be redundant, but I think it is meant to emphasize the fact that he raved in a low voice like one in delirium.

§ 37. Interrogative Pronouns *Ism-i Istifhām* (اسم استفهام).

There are four interrogative pronouns or adjectives: کدام *kudām*; کی *ki*; چند *chand* “how many?”; and چه *chi*.¹ They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(a) کدام *kudām* or کدامین *kudāmīn*² “which?”; both forms are used in m.c. as well as in the classical language; they are applied to substantives, animate or inanimate, singular or plural. Ex.: کدام شخص *kudām shakhṣ* (m.c.) “which person?”; کدام راه *kudām rāh* (m.c.) “which road?”; بفرمائید *bi-farmā'id bi-bīnam man bā kudām nā-maḥram-hā āmad u raft dāram* “be pleased to say—let me see with what unwarrantable people have I comings and goings?”; نمی دانستم که آن کدام - *namī-dānistam ki ān kudām mulk u kudām nahr ast* (m.c.) “I did not know (whilst I was gazing) what country or what river it was.”

Remark.—It will be noticed that کدام *kudām* is used both for direct and indirect questions. [In the last example the Imperfect is used in a continuous sense, “I was not knowing (all the time I was gazing)” ; *ast* است is dramatic present.]

(b) هیچ *hič* *kudām*, “none, not one of them,” has the same meaning, as *hič yak* هیچ یک; but *hič kas* هیچ کس means “nobody (at all).”

(c) In the modern language یکی *yak-i*³ is generally added, as: کدام یکست *kudām yak-i-st* “which one is it?”; کدام یکیشان خوب است *kudām yak-i-shān khūb ast* “which of them is good?” The answer might be هیچ *hič* کدام.

Remark.—*Kudām* کدام can also be used instead of the accusative plural of کی *ki* “who?”: vide Remark to (h).

(d) For هر *her* کدام “each” or “every,” vide § 39 (j) and (k).

(e) The Afghans wrongly use *kudām* کدام in the sense of the Hindustani *ko, i*. Ex.: کدام زن بمن گفت *kudām kase-rā dīdī* “some woman told me”; از روز آمدن من الی امروز کدامی *az roz-i āmadan-i man ilq imroz kudāme insān rā dar īn jazīra na-dīda būdam*, “from the day of my arrival till to-day I had

¹ For *chigūna* چگونه as a substitute for چه *chi*, vide § 38 (a).

² In the accusative را *rā* is of course added, as: *kudām kār rā kardī* کدام کار را کردی (m.c.) “what work have you done?”; *kudām rā dādī* کدام را دادی (class.) “to which one did you give it?”—*bi-ki dādī* بکی دادی or *bi kudām kas* بکدام کس in m.c. The ordinary prepositions can of course be used for other cases.

³ *Nā-maḥram* نامحرم “unlawful man,” i.e. one not within the degree of relationship (brother, etc.) permitted to enter the “*ḥaram*.”

⁴ *Yak* یک numeral “one” and ی *y* of unity.

⁵ *Kudāmī* کدامی for *kudāmīn* کدامین is used in class., and modern Persian in writing, for *kudām*. In correct Persian هیچ *hič* *insān rā* انسانرا instead of *kudām* or *kudāmī insān rā* کدامی انسانرا.

never seen any man in the island": کد امیرا بطلب *kudāme-rā bi-ṭalab* "call some one" (for کسی را بطلب *kas-i rā bi-ṭalab*).

(f) *Ki* که "who?"; acc. را *kirā* "whom?"; dat. *kirā* or *bi-ki* کرا or بکه.¹ Ex.: که مال *māl-i ki* "whose (property)?": کرا زدی *kirā zadī* "whom didst thou strike?": دادی (بکه or) *kirā* (or *bi-ki*) *dādī* "to whom didst thou give it?": کی کرد *ki kard* "who did it?": کی ایستاده است *ki īstāda ast* "who is standing?": کی بودند *ki būdand* "who were they?": سگ را که *ki hastand* "who are they?" (or کیستند *kīstand*): حکمت از که *ḥikmat az ki āmūkhī* (Gul.) "from whom didst thou learn wisdom?"

Remark I.—This interrogative pronoun ('noun' or اسم) is called *kāf-i īstifhām* (کاف استفهام) or *kāf-i kudāmiyya* (کاف کد امیه).

When used (interrogatively) to imply a negative it is called *kāf-i īstifhām-i nafī* (کاف استفهام نفی). Ex.:—

اگر بر جفا پیشه بشتافتی که از دست قهرش امان یافتی (Sa'dī).

The particle که (حرف) is also a conjunction: for its various significations, etc., *vide* Conjunctions.

Remark II.—In the accusative, که is generally used in the singular only, but *vide* Remark to (h).

(g) Before *am* "I am" and all its persons, the *z* of *ki* is changed into *y* for euphony. Ex.: تو کی *tu ki-i* "who are thou?" but کی *ki-i* is also found: کیست *kīst* "who is it, who is he?": ایشان کیاند *īshān kīyand* "who are they?"

A similar change may take place before *hastam* "I am, I exist" and all its persons. Ex.: کیستند *kīstand* (or *ki hastand*) "who are they?" In the third person singular که *ke* is not used. [The contraction کیست *kīst* stands for که است *ke ast*, *vide* foot-note.]

(h) The plural کیان *kīyān* is rare in classical Persian, but is still in

¹ The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written را *ra*, but in this case care must be taken to distinguish it from the dative or accusative of که *keh* "small" or of که *keh* poetical for که *keh* "a hill."

² It will be noticed that که is applicable to persons only, and to both singular and plural. The plural *ki-hā* is also used in m c.

³ Also pronounced *vel* to rhyme with the English 'bell.'

⁴ Vulgarly, کی *kiya* is also used: final *z* is vulgar for *ast*. *Kīst* کیست appears to be the contraction of که است *ke ast* rather than of که هست *ke hast*.

⁵ Ordinarily written اند *and* or کی اند *ki and*.

⁶ In modern Persian کیان *kīyān* is used as the plural of the old Persian word کی *kay* (= *Shāhin-shāh*), the term applied to the ancient kings of Persia before Islam.

colloquial use amongst the Afghans. Ex. : - اودرین فکر و خیال بود که ایشان از کجا - *u dar in fikr u khiyāl būd ki īshān az kujā bīdīn makān āmadand va kiyān and* (class. Persian, and m.c. Afghan) "he was wondering whence they came and who they were."

In the m.c. of Persia the plural کیها *kīhā* or کهها *ki-hā* is of frequent use. Ex. : - چهها گفتند کهها آمدند *ki-hā āmadand va chi-hā guftand?* (m.c.) "what people came and what things did they say?"

Remark.—The accusative plural کیها را زدی *kīhā rā zadī* "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like کیر *kīr* "the penis." Instead چه کسان را زدی *chi kasān rā zadī* (m.c.) might be used, or کدام آدمهارا *kudām ādamhā-rā*—.

In classical Persian the construction would probably be شخصی که¹ زدی *ashkhās-ī ki zadī ki būdand?*

(i) In m.c. the phrase کیست که *ki bi-kīst* "who is with whom?" signifies disorder (amongst people).

Anjā ki raftūd shumā rā navāzish kardand? Na khayr ki bi-kīst (m.c.) "when you went there did they treat you well? No they were all in a bustle."

(j) او سگ کیست *ū sag-i kīst* "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, but has merely some respect on account of its master, and سگ کیست *sag kīst* consequently means 'he is the dog of no one of any account.' Similarly ما سگ کیستیم *mā sag-i kīstīm?* سگ کیست *sag-i ki hastam?*

(k) چه *chi* "what, which? what! how great! in what manner or kind? why?, etc."

Chi چه is used for the singular or plural, generally for inanimate objects. Ex. : - چه کتابی میخواستی *chi kitāb-ī st ki mī-khwayāhi* "what book do you want?", or better, این چه کتابی میخواستی *kitāb-ī ki mī-khwayāhi chīst?* این چه کتابهاست *in chi kitābhā-st* "what books are these?"² چه بودند *kitābhā-ī ki mī-khwayāstī chi būdand?* (m.c.) "what books did you want?": از چه جهت *az chi jihat* "for what reason?": برای چه *barāyi-chi* "for what?": چه نشینی *chi nishīnī* (m.c.) "why I wonder are you sitting here?": چه نشسته *chi nishasta* ditto.

¹ Note that this first که *ki* is really a conjunction and not the interrogative pronoun. For this connecting که, vide Relative Pronouns.

² Or *kudām kitābhā-rā mī-khwayāstī?* کدام کتابها را میخواستی *vide (m).*

"I knew what things were in the boxes" - *dānistam ki chī chīzhā dar ṣandūqhā būd* (m.c.). Though this sentence is correct, a Persian would naturally in speaking omit the word *chīzhā* چه چیزها and say *dānistam (ki) dar ṣandūqhā chī būd* چه بود (که) در صندوقها (or *chīhā* چه less common): an Afghan would say *kudām chīzhā* کدام چیزها instead of چه چیزها *chi chīzhā*.

Remark I.—*Chi* چه like *ki* کي often combines with the word following it, as, *chīst* چیست “what is it? how?”; *chisān* چسان “in what manner?”; *chigūna* چگونه “how?”

Remark II.—In m.c. *az chi* از چه sometimes means “for what reason?” It usually means “of what substance or material?”

(l) The dative چرا *chirā* “for what?” is only used as an interrogative, “why? wherefore?” or as a causal conjunction (که چرا *chirā-ke*) “because that.”

The dative formed by the preposition can however be used. Ex.: *bi-chi jihat* بی‌چی جهت “for what reason?”

Remark.—In m.c., *chirā* چرا is commonly used in the sense of “certainly, of course” (i.e. why not?).

(m) An accusative with *rā* after *chi* is rarely used: its place is taken by *kudām*, as: *khud-at bigū kudām kār rā*¹ *bi-anjām rasānīda-ī* (m.c.) “tell me yourself what work you have completed,” or *chi kār rā bi-anjām rasānīda-ī* رسانیده چه کار را به انجام رسانیده (rare).

Chi kitāb mī-khīwāhī چه کتاب می‌خواهی (m.c.) “which book do you want?” also “what sort of book do you want?”, but *kudām kitāb rā*² *mī-khīwāhī*? “which book do you want?”

Remark.—*chi kār karda-ī* چه کار کرده could also be used, but might also be taken to mean “what fault have you committed?”

(n) In m.c., چه is generally followed by چیز *chīz* “thing”, کار *kār* “work”, or حرف *harf* “word, matter.” Ex.: *ū chi chīz ast* او چه چیز است “what is he then?” (i.e. “nothing”); *chi chīz-īm* چه چیزیم “what are we?” (i.e. *hīch-īm* هیچ “we are nothing”).

(o) The following are common colloquialisms: *bi-man chi* بی‌من چه “what business⁴ is it of mine? what have I to do with it?”; *etc.*: *ya’nī chi* یعنی چه “what do you mean?”, also “is it possible?”; *chī chāra* چه چاره “what remedy?”; *chi jān dārad* چه جان دارد “what is he able to do? what can he do?”⁵ (nothing); *chi hālat mī-kašhad* چه حالت میکشد “what a state he is suffering,” i.e. how miserable is he!⁶; *ū chi sag-ī* او چه سگی است که سر بالا می‌نشیند: *guft ki chi* “he said what?”

¹ The *rā* necessary after *kudām* کدام.

² Plural acc. *kudām kitābhā rā* کدام کتابها را.

³ Vulgarly *chi* چی: *chī chī* چه چی “what?” or “what thing?” is a common vulgarism.

⁴ *marū az ān chi ki parvāna khwīshtan bi-kushad*?—(Sa’dī, verse) “what care I that the moth kills itself?”

⁵ Also *ū chi jism u jān dārad*? او چه جسم و جان دارد.

⁶ Also *chi barāy-ash mī-guzard* چه برایش می‌گذرد.

*ast ki sar-i bālā-yam*¹ *bi-nishīnad* “who is he then (lit. what a dog is he ?) to sit (at table, etc.) above me ?”

(p) *چه* What? Ex.: *شش نان را هر روز چه میکنی* *shash nān rā har rūz chi mī-kunī* “what do you do with the six loaves every day?”: *میخواهی چکنی* *mī-khewāhī chi-kunī* (vulgarism) “what do you want to do?”: *چه میدانم* *mī-dānam* *shāyad ki ū ham najāt yābad* “what do I know but that he too may escape?”: *چه شد* *chi mī-dānam asp-am chi shud*² (m.c.) “I don’t know what became of my horse”: *سیاه را* *siyāh rā bi-tu bakhshidam*; *kanizak rā chi kunam*—(Sa’dī) “the negro is yours—but what can I do with the girl?”

Remark.—It will be noticed that *چه* is used in indirect as well as in direct questions.

(q) *چه* “How!” “what!” Ex.: *چه قدر هولناک بود* *chi-qadr³ hawnāk būd* “how fearful, terrifying it was!”: *من چه کمبختام* *man chi kambakht am* “how unfortunate am I!”: *چه منزل خوب* *chi manzil-i khūb* “what a fine mansion!”

(r) *چه* “How? In what manner? why?”: *زن گفت بر من چه عاشق شدی* *zan guft bar man chi ‘āshiq shuda-ī* “the woman said, ‘Why have you fallen in love with me?’”: *در این چه حرف* *dar īn chi harf?* “there is no doubt about it”: — *اسکندر رومی را گفتند که دیار مشرق و مغرب بچه گرفتی که* *Iskandar-i Rūmī rā guftand ki diyār-i mashriq u maghrib bi-chi girifti ki*—(Sa’dī) “Alexander the Great was asked how he had conquered the East and West, because—” (lit. “they asked, ‘In what manner didst thou conquer’—?”): *تو که باین معنت* *tu ki bi-īn miḥnat giriftār-ī shukr bi-chi gu-ī?*—(Sa’dī) “for what (or how) can you return thanks since you are entangled in this affliction?”: *Subhāna’llāh! Chi Khudā-wand-i ‘ālim u sāhib-’sh-shān ast!* “Praise be to God! What a wise and mighty God is he!”: *کسی گفتش چه نشینی که فلان* *kasī guft-ash chi nishīnī ki fulān*—(Sa’dī) “some one said to him, ‘Why do you remain seated here because—’.”

(s) *چه بودی* *chi būdī*⁴ (classical) “would to God!”: *چه بودی اگر (or که) حاکم* *chi būdī agar (or ki) ḥākim īnjā mī-āmād* “would to God the Governor had come here (or were to come here)!”

This idiom is still in use amongst the Afghans.

¹ For *bālā-yi sar-am* سر بالا; better *bālātar az man* بالا تر از من.

² But *namī-dānam chish shud* (vulg.) *نمیدانم چش شد* “I don’t know what (sickness) has come to it.”

³ Also *qadar* قدر “quantity”; etc.

⁴ *گوی* (without *hamza*) “a ball.”

⁵ But *چه بودی اگر بار دیگر مترنم شوی* *chi būshad agar bār-i dīgar mutarannīm shavī*. “how nice it would be if you were to sing again!”; *chi būshad* or *chi mīshud* “what would it matter if —.”

⁶ *Chi būdī īnjā bi-yā yad* *چه بودی اینجا بیاید* (class.) “would that he would come”; in m.o. *chi khūb būd* *چه خوب بود* or *chi khūsh būd* *چه خوش بود* is used instead of *chi būdī* *چه بودی*.

تاخیر کردی چه شدی *agar dar muḡāvaẓa-yi ū shab-i tākḥīr kardī chi shudī?*—(Sa'dī) “had he delayed but one night in his intercourse with her, what then?”

(t) The plural of چا *chi-hā*: it is rare in classical Persian. In modern Persian the plural is also written ها *chi-hā*. Ex.: چا ها میگویند *chi-hā mīgūyand* “what do they say, or what are they saying?”: چا ها که *chi-hā ki na-kard va chihā ki na-guft* (m.c.) “there was nothing he didn't do or say.”

(u) *Chi-chi* چا - چا signifies “what does it matter one way or the other”; also “whether—whether—.” Ex. چا بر تخت مردن چه بر روی خاک *chi bar takht murdan chi bar rū-yi khāk* “what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground”: چا امیر چه فقیر *chi amīr chi faqīr* (m.c.) “whether gentle or simple” = *chi shāh chi gadā* (m.c.); چا در چه صدف *chi dur¹ chi ṣadaf* “whether a pearl or an oyster shell”: چا شریف چه و چا وضع *chi sharīf u chi waẓī* “as well high as low.”

Remark.—خوالا *khwāh* repeated could be substituted for چا² in these examples.

This *chi* is called *chi-i* (not *chi-yi*) *musāvāt* (چا مساوات) “the چ of comparison or equality.”

(v) It was stated above, in (k), that چا is generally used for inanimate things. It is however also occasionally used for animate beings, as: شاه پرسید *Shāh pursīd ki īn chi ādamhā mī-bāshand* “(m.c.) the Shah asked ‘who are these men?’”; (instead of —*īn ādām-hā kīstand?*) (این آدمها کیستند) In the former case, however, چا has rather the sense of “what sort of,” whereas که merely asks ‘who are they?’ این مرد چه کسی است *īn mard chi kas ast* (m.c.)? “what sort of man is this?” [*īn mard chi kāra ast* (این مرد چه کاره است) (m.c.) “what sort of man is this, or what is his profession?” *tu chi kāra-i* کار تو چه *tu ki dar haqq-i* تو چه کسی *man īn ihsān farmūdī* (class.) “who art thou who hast acted so kindly towards me?”

(w) *Chand* چند “how many” is applicable to things animate or inanimate, with or without a substantive. The substantive, if used, must be in the singular.

¹ Note that the final letter is doubled *durr* در and must therefore in prose be pronounced with a stress on it. Here by poetical license the word is *dur*.

² The distinction that exists between خوالا and کیا (*vide* “Hindustani Stepping-Stones”) in Urdu does not exist in Persian between خوالا and چا.

³ In m.c. this *chi kas-i tu* چه کسی تو would be too familiar an address to be followed by *ihsān farmūdī* احسان فرمودی.

Chand چند is also an interrogative signifying “how much? how many? how long? to what length? etc.” Ex.: *namī-dānad ki chand az shab guzāshā* “he knows not how much of the night has passed (i.e. how near morning it is)” —(Sa’dī).

پای مسکین پیاده چند رود کز نعل سقوده شد بُخنی^۱

Pā-yi miskīn piyāda chand ravād

K-az taḥammul sūtūh shud bukhī-—(Sa’dī)

“How far can the weary foot-man go

For the camel has no more endurance left in it?”

Turā mushāhara chand ast? Guft “hīch.”—

(Sa’dī) “how much is your pay?” He said “nothing”: *bi-chand girifti*^۲ (m.c.) “how much did you pay for (this)?”; *chand bār* “how often?”: *tā chand* “for how long?”

Like *chi* چه, *chand* چند is occasionally used in exclamation.

Remark I.—In composition: *chand-sāla*, adj., signifies “of few years” or “of how many years?” according to the intonation of the voice.

Remark II.—*Chand* چند is only used of things that can be counted.

For quantity that can be measured *قدری* and *چندر* are used.

In m.c., *chand tāb* چند تا آب means, “how many *parterres* of ground each measuring five ذرع by five ذرع will this stream water in twelve hours?” A plot of the size mentioned is called by villagers *نَصَب*.

(x) Grammarians distinguish the particle (حرف) *chi* چه by various names:—

(1) *Chi* چه as a simple interrogative, as *chi-mī-khūāhī?* چه میخوانی?, is called *chīm-i istifhām* (چیم استفهام).

(2) *Chīm-i istifhām-i nafī* (چیم استفهام نفی) implies negative interrogation, as: *ān kas chi mī dānad* آنکس چه میداند “what does he know? nothing”: *vide* also (6).

(3) *Chīm-i nahī* (چیم نهی) implies prohibition, as: *īn ṣadā chi mī-kunī* (m.c.) “why do you make such a noise? = don’t do it.”

(4) *Chīm-i mubālagha* (چیم مبالغه) the چه of amplification precedes an adjective and intensifies it, as: *chi zībā mī-khūānad* (m.c.) “how nicely he reads.”

(5) *Chīm-i ta’ẓīm* (چیم تعظیم) the چه of honouring precedes a noun, as *īn chi mard-ē st* این چه مردیست “what a man (brave) he is!”

(6) *Chīm-i taḥqīr* (چیم تحقیر) “the چه of disdain” implies negative interrogation combined with contempt, as: *īn chi qābīl ast* (m.c.) “how can he do this; how is he fit for this business?” This *chi* چه is practically identical with *chīm-i istifhām-i nafī* (2) q.v.

(7) *Chīm-i taḥayyur* (چیم تعجب) “the چه expressing astonishment,” as: *chi mī-gūyī?* (m.c.) “what is this you’re saying! what do you mean!”

¹ A strong breed of camel with two humps.

² Also in m.c. *dar chand girifta* چند گرفتگی or elliptically *chand girifti* چند گرفتگی.

(8) *Chīm-i tahassur* (چیم تحسر) “the چه of regret” as in *darīg, Falak bā man chi kardī* دریغا ای فلک با من چه کردی “Alas! O wheel of the how has thou dealt with me!”

(9) For *chīm-i musāvāt* ‘vide’ (u).

(10) For *chīm-i tazghīr* تصغیر چه or “the چه of diminutiveness”, Diminutives.

§ 38. Substitutes for Interrogative Pronouns.

Connected with چه, are the interrogatives چگونہ *chigūna* “how? in state?”, from چه *chi* and گونہ ¹ *gūna* “colour, manner”; and چون appar derived from چه and the demonstrative pronoun آن.

(a) *Chigūna*. چگونہ آدمی است *chigūna ādam-i* ² ‘st (classical and m.c.) “what sort of a man is he?”

For the m.c. phrase اینمرد چه کاره است *in mard chi-kāra ast?* vide exa at end of (v) § 37.

Remark.—In the above example, *chigūna* چگونہ qualifies the noun *ādar*

In the phrase چگونہ *chigūna-i* “how are you?”, *chigūna* چگونہ is an adv

(b) *Chūn*.⁴ Ex.: تو بیما چونی *tu bī-mā chūn-i* “away from us, how do find yourself?” (lit. “how art thou? what art thou?”): ضعیف حال را در *darvīsh-i za’īf hāl rā dar tangī u khusi sāl ma-purs ki chūn-i?* magari—(Sa’dī) “don’t enquire from the poor da during a famine year how he is, unless—.”

§ 39. Indefinite Pronouns (اسم مُبهم).⁶

(a) There are very few indefinite pronouns properly so called. The d is supplied by the ی of unity or by substitutes, as will be seen from following list of examples:—

¹ *Gūna* گونہ, also *gūn* گون; be careful to pronounce the و long and the final e. چگونہ *chigūne* چند گونہ *chand-gūna* “of different kinds, various”; also گونہ *gūnā-gūn* “of different colours or sorts.”

² *Chigūna* چگونہ here equals چه طور *chi tawr* or چه قسم *chi qism*. Note that t is that of ‘unity’ (and is not that of آدمی *ādami* “man”), as in *chigūna zan-i* ³ ‘st زینست “what sort of a woman is she?”

³ Note the difference of meaning of چگونہ in the following two sentences: *M rā dar Basra dīdam; hājī chigūna bāshad*; حاجی چگونہ باشد —(Sa’dī) “I saw him in Basra; how can he then be a pilgrim from Mecca?”: *ch hājī ast* “what sort of a pilgrim is he?” ‘*Gustam-ash chigūna-i dar in hālat?*’ چگونہ درین حالت —(Sa’dī) “I asked him how he was feeling.”

⁴ *Chūn* چون is also in some districts vulgarly used for کون *kūn* “the anus.”

⁵ Another reading is *khushk-sālī* خشک سالی which is certainly a commoner wo

⁶ *Chunān* چنان, *chunān* چنان, *fulān* فلان, etc., چند *chand*, *chandān* and کنایت *kināyāt* are called

(1) "Other, another," *dīgar* دیگر, precedes or follows its noun, as: *dīgar rūz* روز دیگر, or *rūz-i dīgar* روز دیگر "the next day" also "another day"; *dīgar rāh* راه دیگر, or *rāh-i dīgar* راه دیگر "another road"; *dīgar bār* بار دیگر, or *bār-i dīgar* بار دیگر "another time; a second time, again"; *dīgar-gūn* گون دیگر "in another state, altered"; *namāz-i dīgar* نماز دیگر (Afghan idiom) "the afternoon prayer"; *dīgarān* دیگران or *dīgar-hā* دیگرها "others, other people"; *dīgar kas*¹ کس دیگر (class.), or *kas-i, dīgar* کس دیگر (class.), or better with the ی of unity کسی *kas-i dīgar* "another person, some one else";² دیگری "another person, another"; *dīgar* دیگر *‘aṣṣḥā* "the other (remaining) limbs"; *dīgar barādarān-ash* دیگر برادرانش "his other brothers" (Gul., Book I, St. 3).

The expression *maṇd* ماند دیگری *yak-i raft dīgar-i mānd* "one went, the other remained" is classical as well as m.c.³

Yak dīgar یکدیگر and *ham dīgar* همدیگر are reciprocal pronouns 'each other,' 'one another.'

Remark I.—In classical and m.c., *dīgar* دیگر is frequently used as an adverb signifying "otherwise, again, any more, why then," etc., as:—*va dīgar kas nām va nīshān-ash na-shinavad* (Gul., Book 3, St. of the Boxer, No. 68) "and no one ever hears of him again"; here *dīgar* دیگر is an adverb "again," and does not qualify *kas*: *dīgar pāyīntar* دیگر پایینتر (m.c.) "further down."

Remark II.—In compounds and in poetry *dīgar* دیگر, as: *dīgar-gūn* دیگرگون "changed, altered, otherwise."

Bāzārcha-yi qasab-farūshān dīgar ast * بازارچه قصب فروشان دیگر است "no store of Cairene cloth or silk have we."

(O. K. Rub. 58 *Whin.*); lit. "the mart of the muslin-sellers is another place."

Remark III.—For the ی of unity with *dīgar* دیگر, vide § 41 (p).

¹ For "the one—the other", vide *yak-i* (c) (1).

² *yak-i dīgar* یکی دیگر "one other, another"; note position of ی of unity in these two words; also in *chīz-i dīgar* چیزی دیگر: دیگری means "another person," so چیز دیگری *chīz-i dīgar-i* should mean "the thing of some one else"; in m.c. however it often incorrectly means "another thing." These expressions are exceptions to rule. Instead of *chīz-i dīgar* چیزی دیگر, *yak chīz-i dīgar* یک چیزی دیگر could be used; vide also Remark to (b).

دو کس رنج بیهوده بردند و سعی بی فائده کردند یکی آنکه مال اندوخت و نخورد و دیگری (سعدی) آنکه علم کموخت و عمل نکرد. Here دیگری could have been used.

* *Bāzārcha* بازارچه dimin. *Qasab* قصب fine linen of Egypt (word not used in modern Persian).

(2) *ghayr* غیر is properly a substantive (pl. *aghayār* "strangers"). Ex.: *māl-i ghayr* مال غیر "some one else's property"; *shakhṣ-i ghayr-i gūft* شخص غیری گفت "a stranger, some one else said this."

To the question "are you a relation of theirs?" the answer might be *man ghayra hastam* (m.c.), "I am an outsider."

Dar umūr-i zāti va kārḥā-yi ghayr bā man kunkāsh namūd در امور ذاتی و کارهای غیر با من کنکاش نمودی (Tr. H. B. Chap. V) "he used to consult me on his own affairs and those of the community"; *ghayr-i* غیری "another person, a stranger."

Remark.—*Ghayr* غیر is prefixed to substantives and adjectives, and Arabic participles, with the privative sense "un-, im-," etc., to form adjectives. Ex.: *ghayr-i ābād* غیر آباد "uncultivated" or "uninhabited"; *ghayr-i inṣāf* غیر انصاف "unjust" (but if the compound is a substantive the *izāfat* is omitted, as *ghayr inṣāfi* غیر انصافی (class.) "injustice"); *ghayr-i manqūla* غیر منقولہ "immovable (property)"; *ghayr-i mankūḥa* غیر مذکوحہ "unmarried, i.e. illegitimate (wife)"; *ghayr-i nāfiẓ* غیر نافذ "inoperative, of no effect"; *ghayr-i mawrūṣ* غیر موروث "not inherited" (also *ghayr-i mawrūṣ* غیر موروث; mod. Per.).⁸

Va-ghayra وغیرہ. P. (for *wa-ghayr*-*hū* وغیرہ, Ar.), and *va ghayr-i zālik* (for Ar. *wa-ghayr-i ān* "et cetera"; but *ghayr az ū* "with the exception of him.")

The *izāfat* اضافت in modern Persian after *ghayr* غیر in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus *ghayr-i khālīṣ*, *ghayr* "khālīṣ", Ar., and *ghayr-i khālīṣ*, Mod. Pers., "impure."

(b) "One another" :—

(1) *yakdīgar* یکدیگر (one word) classical compound of *yak* یک "one" (numeral) and *dīgar* دیگر "another." Ex.: *yakdīgar rā dūst mī-dārim* یکدیگر را دوست میداریم "we are fond of each other"; *raftīm bi-khāna-yi yakdīgar* رفتیم بخانه یکدیگر "we went to each other's houses."

Yakdīgar یکدیگر is used in colloquial only by educated people: *ham-dīgar* همدیگر is used only by the vulgar.

Remark I.—This reciprocal pronoun must not be confounded with *yakī dīgar* یکی دیگر "another individual," vide footnote 2, page 99.

¹ *māl-i dīgar-i* مال دیگری "the property of some one else."

² The expression *ghayr shakhṣ* غیر شخص, though correct, is not used in modern Persian; *shakhṣ-i ghayr-i* is used instead.

³ In modern Persian the *izāfat* اضافت is used after *ghayr* غیر in compound adjectives.

In old classical Persian, however, the *izāfat* اضافت appears to have been omitted after *ghayr* غیر. It is omitted in India and Afghanistan.

Remark II.—Note that in the second example خانه is used collectively. would also be correct, but less usual, to use the plural خانه‌ها.

(2) با هم‌دیگر نشستند *ham dīgar* (m.c.): *bā ham-dīgar nishasta and* از عقب هم‌دیگر می‌آمدند *'aqab-i ham-dīgar āmadand* (Shah's Diary) "they (the ships) followed one behind the other."

(c) "One", "some one", "any one" and "a person."

(1) یکی *yak-i* (the numeral *yak* "one" with the ی of unity). Ex.: سخن برین مقرر شد که یکی را بتجسس ایشان برگماشتند *sukhun bar in muqarrar id ki yak-i rā bi-tajassus-i ishān bar gumāshand¹ va*—(Sa'di) "it was sided to appoint some one to spy on them": یکی از ملوک *yak-i az mulūk* (Sa'di) "one of the kings": یکی در زد *yak-i dar zad* (m.c.) "some one knocked the door."

The following are colloquialisms:—آن یکی *ān yak-i* (m.c.) "that one," این یکی *in yak-i* (m.c.) "this one." Ex.: پشت آن یکی در قایم شدم *pusht-i yak-i dar qā'im shudam* (m.c.) "I hid behind that there door."

"The one—the other" is *yak-i dīgar-i* دیگری, or *in yak-i* این—آن دیگری *dīgar-i* دیگر. In classical Persian *dīgar* "the other" also occurs *dīgar-i* دیگری. Vide foot note 2.

Remark.—*Yak-i* یکی is also a numeral; thus, to the question, "what is its average!", the answer might be یکی در ده *yak-i dar dah³* "one in ten" (tridges, etc.).

Note the following idioms:—همه باهم یکی بودند *hama bā-ham yak-i būdand* they were all of one mind, unanimous (= *yak-dil būdand* یک دل بودند); *n-yak-i-am* من یکی ام "I am one, alone," but *yak-i man-am az in miyān* • یکی منم از این (Sa'di) "I am the one who—."

For *yak-i* یکی, adv., "in the first place," vide Adverbs. *Yakī* یکی is a subs. (note accent) "unity, oneness, concord."

For *yak* یک, the numeral, as a substitute for the indefinite article, see § 41 (a); vide also under Numerals. *Man yaka u tanhā* من یک و تنها (m.c.) "I alone."

(2) احدى *ahadī* (the Arabic numeral "one" with the Persian ی of unity), though practically the same as *yak-i* یکی, is only used in m.c. with the b in the negative, vide "No one" (d) (6).

¹ Note the Preterite tense is used to signify that not only was the decision arrived but that it was carried out.

² *Hakīm-i guft khilāf-i in 'ajab būd ki ān yak-i bisyār-khwar būd tāqat-i bi-navā-i tāshat halāk shud va ān dīgar khwāsh-tan-dār būd*—حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار بود طاقت بی‌نوازی نداشت هلاک شد و آن دیگر خواش‌تن‌دار (Sa'di) "a philosopher replied, 'the contrary would have been strange because former was a great eater and could not stand the fasting, so he died; but the second (latter) was accustomed to abstinence.'"

³ Or *yak-bar dah* یک بر ده.

Remark.—The broken plural of *aḥad* احد is *āḥād* آحاد “units, individuals.” Ex. : گفت بر پسرانِ آحاد و عیت چندان جفا و توبیخ روا نمی داری که پسر مرا : *guft bar pisarān-i āḥād-i ra'īyyat chandān jafā u tabīkh ravā namī-dārī ki pisar-i marā* (Sa'dī) “he said you do not treat the sons of any one of my subjects with the severity you use to my son” : احدی از آحاد را ندیدم که چنین : *aḥad-i az āḥād rā na-dīdam ki chunīn kār-i bi-kunad* (m.c.) “I never saw any one else do such a (disgraceful) thing as you have done.”

(3) کسی or کس *kas* or *kas-i*.¹ Ex. : کسی گفت که : *kas-i guft ki*—“some body said that—.” Sa'dī says :—

راستی موجب رضای خداست کس ندیدم که گم شد از راه راست

Rāstī mūjib-i raṣṣā-yi Khudā-st

Kas na-dīdam ki gum shud az rah-i rāst

“Rectitude (or truth) is the means of pleasing God.

Never have I seen an upright man forsaken.”

گر بجای نازش اندر سفره بودی آفتاب تا قیامت روز روشن کس ندیدی در جهان

“*Gar bi-jā-yi nān-ash andar sufra būdī āftāb*

Tā qiyāmat rūz-i rūshan kas na-dīdī dar jahān—(Sa'dī).

گفت باعتدال آن که داند که کس گویم *guft bi-ʿitmad-i ān ki dānad ki bi-kas*² *na-gūyam* (Sa'dī) “he replied because he relies on what he knows, viz. that I won't repeat things to any one” ; vide also example in Remark to (a) (1) : کی سخن جز بحکم ضرورت نگفتی و موجب آزار کس بزبانش نرفتی *ki suḥan juz bi-ḥukm-i zarūrat na-gufti va mūjib-i āzār-i kas bi-zabān-ash na rafti* (Sa'dī) “— who never spoke unless it was necessary, nor unbridled his tongue to hurt anyone's feelings” ; (in m.c. *kas-i* instead of *kas*) : و حکماء گفته اند چهار کس از چهار کس بجان برنجدند *va ḥukamā gufta and chahār kas az chahār kas bi-jān bi-ranjand*⁴ “four people live in dread of four other people” : تضاراً از : *qazā-rā az kasān-i ū yak-i ḥāzīr būd* “by chance one of his followers (people of the house) was present.”

Remark.—*Kas* کس is also used in the sense of “noble” (i.e. a ‘somebody’) as opposed to *nā-kas* ناکس “ignoble, mean” ; thus Sa'dī says :—

¹ In m.c. *kas-i* کسی “some one,” but *in kas* اینکس “this person.” Care must be taken to pronounce this word *kas* کس and not *kus* کس (whence the Arabic *kuss*). *Kas* کس is properly a substantive. “a person, a body” ; *chunīn kasān* چنین کسان “such persons.”

² In m.c. and in prose *kas-i rā* کسی را would be used for *kas* کس in the example.

³ *ān kas* “that person.” Ex. : دستش بگرفت تا بمنزل آن کس در آورد *dast-ash bi-girift tā bi-manzil-i ān kas dar āvard* “he took him by the hand and led him to that person's house.”

⁴ *Bi-ranj* برنج “in affliction” and اند “are,” or else *bi-ranjand* برنجدند the 3rd person pl. of the Aorist of *ranjidan* رنجدن : both correct.

شمشیر نیک از آهن بد چون کند کسی ناکس بقربیت نشود ای حکیم کس

Shamshīr-i nīk az āhan-i bad chūn kunad kas-i ?

Nā-kas bi-tarbiyat na-shavad, ay ḥakīm, kas—(Sa'dī).

“How can a man make a good sword from bad iron?

An ignoble man becomes not, oh philosopher, noble by education.”

Imrūzhā ū ham kas shuda ast امروزها او هم کس شده است (m.c.) “he has become a big person, a somebody, these days.”

بر خود در کام و آرزو در بستم وز منت هر ناکس و کس دارستم

Bar khud dar-i kām u ārzū dar-bastam

V'az minnat-i har nā-kas u kas vā rastam.

“I close the door of hope in my own face,

Nor sue for favours from good men, or base.”

(O. K., 315, *Whin.*)

Kas u nā-kas کس و ناکس “high and low, all.”

Bī-kas بی‌کس signifies “friendless, destitute, an orphan.”

Kam-tar kas-i کمتر کس “scarcely a person.”

These significations of *kas* کس, *nā-kas* ناکس, and *bī-kas* بی‌کس, are m.c. as well as classical.

(4) “One”: آدم ¹ *ādam*, آدمی *ādamī*, انسان *insān* “man”; شخص *shakhṣ* ² “a person.” Ex.: آدم حیرت میکند *ādam ḥayrat mīkunad ki—*“one (lit. a man) wonders that—”; *insān* could be substituted in such sentences: *bū-yi gul shakhṣ rā mast mī-kunad* “the scent of the roses intoxicates one”: *shakhṣ na-bāyad in hama subuk bāshad* (m.c.) “a person, (a man) ought not to be so impatient.”

Remark I.—*shakhṣ-i vāḥid*, or فرد بشر *fard-i bashar*, signifies “a single individual,” and *shakhṣ-i shakṣī* “a person, some one.” Ex.: *shakhṣ-i vāḥid bā dah nafar namī-tavānad bi-jangad* “a single individual cannot fight with ten men”: شخصی آمد “some one came (to me)—”; but *shakhṣī* adj: (note accent) means “personal.”

¹ *Ādam* آدم and *insān* انسان both mean “man” as opposed to “beast,” but the latter is also used in the sense of, ‘possessing politeness, good manners; not a savage.’

The following classical sentence, *Mī-tarsan mabādū bi-dast-i ādam-i jangālī bi-yuftam va in ham-chunān ast ki bi-panja-yi shīr giriftār shudan* می‌ترسم مبادا بدست آدمی جنگلی *bi-yuftam* (class.), would in modern Persian be rendered—*Va in chunān ast ki gūyā insān bi-panja-yi shīr giriftār shavad* این چنان است که گویا انسان به پنجه شیر گرفتار شود.

² The plural of *shakhṣ* is اشخاص.

³ In m.c. گنج or گنج *gīj* or *gīch* would be more used in this sense.

Remark II.—The indefinite pronoun “one” in English, or “a man,” may often be rendered in Persian by هر که *har-ki* “whoever”: هر که نزدیکتر است *har-ki nazdīk-tār ast parīshān-tār ast* “the nearer one is, the more one is in anxiety,” lit. whoever is nearer is in great anxiety, *vide* § 45 (v); هر که در زندگی نانش نخورده¹ چون بمیرد نامش نبردند *harki dar زندagī nān-ash na-khurand chūn bi-mīrad nām-ash na-barand*—(Sa’dī) “when a man’s bread is not eaten¹ in his lifetime, his name is not mentioned after death.” The following is often quoted by dervishes and Šūfīs:—

هر که درین بزم مقرب تر است * جام بلا بیشترش میدهدند

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, گویی *gūi* “you would say”: “you would say”: *izdihām-i zan u mard chunān-ki agar sar-i sūzan-i-andākhī bi-zamīn na-rasīdī* (H. B. Chap. XI) “such a crowd of men and women that were one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground.”

(d) “No one, none, nobody, nothing,² no, some.”

(1) هیچ *hīch kas*, or کس *kas*, with the verb in the negative. Ex.: Sa’dī says: *hīch kas bi-man iltifāt na-kard tā*—“no one paid any attention to me—”; (m.c.): *hīch ki az shumā-hā lāiḡ-i in kār nīstīd* (m.c.) “none of you are fit for this business”; هیچ یک از شماها لایق مرحمتی من نیستید *hīch yak az shumā-hā lāyiq-i marḡamat-hā-yi man nīstīd* (m.c.) “none of you is deserving of my kindness”; هیچ یک ماچارا راقلم بند کردن نتوانستم *hīch yak mājarā rū qalam-band kardan na-tawānistam* (Afghan) “I was unable to commit to writing any one of the adventures”: چشم مور و پای مار و نان ملا کس ندید *chashm-i mūr u pā-yi mār u nān-i mullā kas na-dīd* (modern saw) “none has ever seen ant’s eye, snake’s foot, or Mulla’s bread.”⁶

هیچ کس نیامد *hīch kas nayāmad* “he said nothing”: *hīch kas na-guft* “no one came”: *vide* also (f) (2) and § 116 (m).

¹ Note this method of forming the passive.

² ‘Nothing’ is in English a noun.

³ Or *hīch yak* هیچ یک.

⁴ Grammatically, of course, this should be *nīst* نیست; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.

⁵ In m.c. this sentence would be *hīch yak az mājarāhū rū namī-tawānistam gayl bi-kunam* هیچ یک از ماچارها را نمیتوانستم قید بکنم.

⁶ Mullas ‘bleed’ people and are not bled. In m.c., *mullā-zāda* ملا زادۀ is almost the equivalent of ‘stingy,’ etc.

Remark.—*Hīch* هیچ, which is used adjectively and substantively, is applicable to substantives, animate or inanimate. As an adjective, it precedes its substantive.¹

(2) “Some, any.” In composition, هیچ without a negative sometimes implies “some,” and with a negative “none,” etc.

Example:—

گر فردون شود نعمت و مال بی هنر را هیچ کس مشمار

Gar Farūdun shavad bi-ni‘mat u māl

Bi-hunar-rā bi-hīch kas ma-shumār—(Sa‘dī).

“Even should he become a Faridun in wealth and possessions,
Do not consider the ignorant (mean) person anybody.”

“is there anything in the box?” *tū-yi šandūq hīch chīz hast*; “did any man come here?” *hīch ādam-i īnjā āmad*; “no man came”: *hīch mard-i nayāmad*; “is there any one there?” *hīch kas ānjā hast*; “do you ever remember me?” *hīch vaqt marā yād mī-kunī*; “have you ever gone there?” *hīch gāh ānjā raftā-i* (class.); *bi-hīch vaḡh mī-tavānī īn kār-rā anjām bīdihī* (m.c.) “can you by any means complete this work?”

(3) In answer to a question, *hīch* هیچ and its compounds signify a negative. Ex.: Q. *chi mī-kunī* “what are you doing?” A. *hīch* هیچ “nothing.” To the question. *ānjā kišt* “who is there?” the answer might be *hīch* هیچ “no one.”

Similarly *īn hama hīch ast* این همه هیچ است, signifies “this is all nothing”; *hīch chīz nīst* هیچ چیزی نیست (or *chīz-i nīst*) “it is nothing”:—

این همه هیچ است چون می بگذرد سخت و تخت و امر و نهی و گیر و دار

Īn hama hīch ast chūn mī-buḡzarad

Bakht u takht u amr u nahy u ḡīr u dār.

“This is all naught, since it passes away, (viz.) fortune and sovereignty, ordering and counter-ordering, empire and dominion.”—(Sa‘dī.)

¹ *Hīch vaqt* هیچ وقت “ever”; *hīch vaqt-na* هیچ وقت نه “never.” Ex.: *ghulām hīch waqt daryā na-dīdā būd* غلام هیچ وقت دریا ندیده بود (Sa‘dī) “the slave had never seen (or experienced) the sea.”

² The m.c. phrase *hīch kas-i nīst* هیچ کسی نیست, or *hīch mard nīst* هیچ مرد نیست (not *mard-i* مردی), signifies “he is of no account, a poor creature”; the latter sometimes also signifies *hīch mardī na-dārad* هیچ مردی ندارد (politely translated “he has no manhood”).

دنیا دیدی و هرچه دیدی هیچ است و آن نیز که گفتی و شنیدی هیچ است

Dunyā dīdī va har chi dīdī hīch ast

V'ān¹ nīz ki guftī va shunīdī hīch ast.

“You see the world, but all you see is naught,
And all you say, and all you hear is naught.”

(O. K., Rub. 50, *Whin.*)

از هیچ چیز کمتر است ² *az hīch chīz kamtar ast* (m.c.), or *ū az hīch hīch-tar ast* او از هیچ هیچتر است

Remark.—It must, however, be borne in mind that *hīch* هیچ properly means “anything,” and *hīch-na* هیچ نه “nothing”; thus, “eating nothing is better than eating bad food” would be rendered by *hīch na-khwurdan bihtar az ta'am-i bad khwurdan ast* هیچ نخوردن بهتر از طعام بد خوردن است; while *hīch khūrāk khurdan* هیچ خوراک خوردن (Indian) would mean, if it meant anything at all, “eating anything (or something) is better than—.”

(4) “At all, ever?” In interrogative phrases هیچ implies “ever, at all; in the least.” Example:—

ای که هرگز فراموش³ نکند هیچت از بنده یاد می آید

Ay ki hargiz farāmūsh-at na-kunam

Hīch-at az banda yād mī-āyad?—(Sa'dī).

“Oh Thou whom I never forget,

Dost thou at all remember thy servant?”—(Sa'dī).

hīch tār mī-zanī (m.c.) “do you play the guitar at all?”
hīch mī-shavad ū-rā bi-bīnim (m.c.) “would it be (or is it) at all possible for us to see him?”

Remark.—*hīch u pūch* signifies “contemptible, anything silly or futile.”

(5) *Hīch* هیچ (like *har* هر) can be joined with *kudām* کدام, as, *hīch kudām* هیچ کدام “either (of two); anyone (of three or more).” With the negative, it signifies “neither” and “none.”

Remark.—*Hīch* هیچ and *har* هر [vide (j)] are called حرف مبهم or حرف عموم. *Isim-i mubham* (اسم مبهم) is Indefinite Pronoun.

(6) “No one” (m.c.) *ahad-i—na* (m.c.), (i.e. *ahad-i* with the verb in the negative): vide (c) (2). Example:—*ahvāl-i ahad-i barham na-khurd.*—(Shah's Diary) “no one was upset (sea-sick).”

¹ For *Va ān* و آن.

² Also *ū juz-i havā ast* او جز هواست (m.c.).

³ Poetical for *farāmūsh-at* فراموشت

⁴ Could also be written *bīnim* (rare).

(7) *Chīz* چیز or *chīz-i* چیزی followed by a negative verb signifies “nothing,” *vide* (p).

(e) “So-and-So, such and such, Snooks, what’s his name”: *fulān* (in Persian also *falān*) is a designation of an undefined person or thing, present or absent; as an adjective it precedes its substantive, as: *fulān-kas* کسی *fulān* “such a person.” Ex.:¹ *va bashārat āvard ki fulān qal’a rā bi-dawlat-i khudāvandī kushādīm* (Sa’dī) “— and brought the good news that such and such a fortress had been taken”:² *yak-ī az buzurgān pārsā’i³ rā guft ki chī gū-’i dar haqq-i fulān ‘ābid* (Sa’dī) “a certain great man asked a pious ascetic what his opinion was concerning a certain religious person”; *fulān* *āmad*, or *fulān kas* (kas-i or *shakhṣ*) *āmad* “So-and-So came”: *fulān* *dar fulān tāriḡ fi sanē fulān* “on such a date in such a year.” *Yā fulān* “ho! you there.” *Fulān* is also used to indicate the private parts of male or female.⁴

The feminine is *fulānē*, but more often *fulān zan*, etc., is used.

Remark I.—The demonstrative pronouns are sometimes used with *fulān* as: *in fulān* این *fulān* “this So-and-So” and *ān fulān* آن *fulān* “that So-and-So.”

Remark II.—In vulg. m.c., *yārū* یارو is used for men or women and sometimes for things, as: *yārū āmad* یارو آمد “So-and-so (man or woman) came”: *yārū rā biyāvar* یارو را بیاور “bring the wine” (or the goblet or gaming things: for anything forbidden).

(2) *fulānī* *fulānī* refers to persons only, whether present or absent. An exception is *fulānī-rā biyār* (Tehran) “bring it (wine).”

A caller, to avoid the mention of his own name, might say to the servant at the door, *biḡū’id fulānī āmad shumā tashrif na-dāshtid*, etc., بگوئید *fulānī* آمد شما تشريف نداشتيد.

In poetry *fulānī* *fulānī* sometimes signifies ‘a mistress.’ *Fulān u Bahmān* *fulān* and vulgarly *Fulān u Pashmadān* *fulān* و *pashmadān* are also used for persons or things when there are more than one, as: *Fulān u Bahmān āmadand* آمدند *fulān* و *pashmadān* گفتند *fulān* و *pashmadān* گفتند (m.c.) “they said such and such things.”

¹ In m.c. *gushādan* گشادن (not *kushādan* کشادن).

² The two words *pārsā* پارسا and *‘ābid* عابد have much the same signification; the former is Persian, the latter Arabic; *‘ābid* عابد signifies properly “worshipping (God).”

³ Note the ی of unity.

⁴ The m.c. abuse *fulān-am bi-fulān-at* فلانم بفلانته (or *fulān-iash* فلانش) has an indecent signification.

Fulān فلان can be used as an adjective, but *fulānī* فلانی cannot. the former is indefinite (*nakira* نكرة) and the latter definite (*ma'rifa* معرفة) that is, if referring to a person known to the speaker and his listener, *fulānī* would be used, otherwise *fulān* فلان.

Fulān u bīstār (or *bīsār*) فلان و بیستار is also used in modern Persian generally for things, rarely for persons.

(3) "What's his name" چه چیز; *chi chīz*, or *chi chīz-i* (m.c.). Ex.: *biraw bigū bi-chi chīz, bi-Hājī Āghā* (m.c.) "go and ask what's his name, I mean Haji Agha": *āy shābā nakhat-i az kū-yi bi-man ār, fulānī = ma'shūq*.

(4) *Bāstār u bīstār* باستار و بیستار "So-and-So," are obsolete.

Remark.—In the following sentences:—

مر این درد را دوائی نیست مگر زهره آدمی¹ که بچندین صفت موصوف بود *n dard rā dāvā-i nīst magar zahra-yi ādam-i ki bi-chandīn šifat mawṣūf bu* (Sa'di) "for this disease there is no cure, but the gall of a human being has such and such qualities," the word *fulān* could be substituted by *chandīn* چندین without materially altering the sense.

(f) "Both," and "neither of two."

(1) *har-du* هر دو "both." Examples: *har du līngā rā bār-shūr kōde mēhār⁴ šqurā* (m.c.) loaded the camel with both its loads and took hold of the nose-string with both hands *har du līngā rā bār-i shutur karda mahār-i shutur rā girift* (m.c.) *bi-har du dast dar dūmbāl-i kishī āvīkht*.—"he seized and clung with both hands to the stern (or perhaps the run of the ship)" *guft bigīr ān har du turā šad dīnār bīdīham* "he said save both of those two and I will give you hundred dinars" *mā har du raftīm* (or simply *har du raftīm*) "we both went."

¹ Note the demonstrative or relative *ی*.

² For *har* هر "every", vide (j).

³ *Līngā* لنگه is "one out of a pair; the load of one side of a beast of burden,

⁴ *Mahār* مهار is the camel leading-string attached to a wooden key in the nose of certain districts (K̲h̲urāsān for instance) the *mahār* مهار is not used, the leading-string being merely attached to a rope halter. The classical expression *sh qurībī mēhār* شقربی مهار (*bī mahār* camel without a nose-string) signifies "refractory" and sometimes "deriding aimlessly"; commonly used in India.

⁵ Formerly a coin of value. At the present day a *dīnār* is an imaginary or infinitesimal value; fifty go to one *shāhī* or to a half penny of English money. Note for "and": و would be unidiomatic.

In m.c., *هر دو* is also placed before the separate and affixed pronouns as shown in the following examples: *هر دوی ما آمدیم* *har du-yi mā āmadīm* “we both came” *هر دویشان*, or *هر دویشان*, or *هر دوی ایشان*, *har du-yishān*, or *har du-shān*, or *har-du-yi īshān*¹ “both of them”: *هر دواش را بیاور* *har du-ash rā biyār* (m.c.), or *هر دویش را بیاور* *har du-yash rā biyār* (m.c.), (or *har du shān rā biyār* *بیاور* *شانرا*) “bring both of them”: the last however is for living things only.

Remark.—In m.c., *hama si shahr* *همه سه شهر*, etc., might be used for *har si shahr* *هر سه شهر* “all three cities.”

(2) “Neither (of two)”² is expressed by *هر دو* with a negative. Ex.: *و ترا این هر دو نیست* * *va turā īn har du nīst*—“and both these (qualities) are wanting in you, (you have neither of these two)” *و سرو را هیچ ازین هر دو نیست* *va sarv rā hīch az īn har du nīst* “and the cypress has nothing of these two qualities mentioned”—(Sa’dī). *Vide* also (d) (1).

(3) “Both.” The Arabic dual *اثنین* *ithnayn* “both”, pronounced in Persian *iṣṭnayn*, is occasionally used by Mullas, or in legal documents.

(4) Indirect ways of expressing “both” are given in the following examples:—

ما و آنها *man u tu bi-rāvim* “let us both (you and me) go”; *ما و بروم* *mā u ānhā* (or *mā bā ānhā*) *biravīm* (m.c.) “let us both (us and them) go”: *شما با او بروید* *shumā bā ū* (or *shumā va ū*) *bi-ravād* (m.c.) “you go with him, let you and him both go”; *این و هم آنها را بیاور* *ham īn va ham ān rā biyār*, or more commonly *این و آنها را بیاور* *īn u ān rā-biyār* “bring both this and that (i.e. both).”

(5) “Both sides” *هر دو طرف* *har du tarāf*: also expressed by the Arabic dual *جانبین* *jānībayn* or *طرفین* *tarāfayn* “the two sides, both sides; the contending parties, both parties.”

Remark.—Similiar to *هر دو* *har du* “both,” are *هر سه* *har si* “all three,” etc. Ex.: *هر پنج کتاب خود را فروختم* *har panj kitāb-i khud-rā farūkhtam* “I sold all five of my books.”

(g) (1) “Some, several, sundry, few.” *چند* *chand*, or *چندی* *chandi* “a few,” signifies an indefinite quantity; it precedes or follows its substantive, which should be in the singular, and may or may not have the *ی* of unity.

¹ Or *har du tā mān āmadīm* *هر دو تا مان آمدیم* (m.c.): or *har du tā shān* *هر دو تا شان* (m.c.).

² “Neither—nor” are expressed by *نه* *na*—*نه* *na*.

³ *Lit.* “You have not these both.”

⁴ Note that the order of the persons is the reverse to that in English: the Persians say “I and thou (or you)” and the English “you and I.”

Ex.:—خورد چند غوطه بارى *bār-i, chand ghūṭa khurd* (Sa'di) "in short he sunl a few times"; ¹ چند روز برین بر آمد *chand rūz bar in bar āmad*—(Sa'di) "a few days after this"; ² چند کلمه *kalima-i chand*—(Sa'di) "a few words"; ³ سالی چند برنمی *qadam-i-chand biraftam*—(Sadi) "I went a few steps"; ⁴ سالی چند *sāl-i chand*—(Sa'di) "a few years."

Chand چند is an adjective. If it follows its noun, the noun requires the indefinite ی.

Remark.—*Chand* چند 'a few' properly indicates a number less than ten.

خروشی بر آورد بیژن چو شیر ز ترکان برفتند—د چندی دلیر

Khurūsh-i bar āvard Bīzhan chu shīr

Zi Turkān bi-raftand chand-i dilīr.

Shāh-Nāma Book 4, *Giriftār shudan-i Māhūy-i Sūrī va kushta shudan-i ū bi-farmān-i Bīzhan-i Turk.*

(2) In modern Persian, *chand* چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: چند سر باز رفتند *chand sarbāz raftand*⁵ "a few soldiers went": ⁶ چندی مردید *chand-i murdand* (Afghan) "a few died"; ⁷ چندی خدمتگار *chand khidmatgār* "some serving men," but ⁸ چندی از خدمتگاران *chand-i az khidmatgār hā* "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: چندی نفر اصفهانی نشسته بود *chand nafar Isfahānī nishasta būd* "there were some Isfahanis seated (there)"; the verb should be in the plural (*būdand* بودند).

In the m.c. sentence ⁹ در میان دریا چند کوهای دیگر هم بودند *dar miyān-i daryā chand kūhā-yi digar ham būdand*, "in the midst of the sea there were some other rocks," *kūh* کوه the singular should be used with the verb in the singular. *Chand kasān* چند کسان though sometimes used in m.c., is incorrect.

(4) The Afghans (not the Persians) in speaking frequently use a plural substantive after *chand* چند. Ex.: چندی صاحبان کوتهی¹⁰ نشسته بودند *chand tājirān u ṣāhibān-i kothī nishasta būdand* (Afghan) "a few merchants and

¹ Or *amād* آمد چندی برین روزی (class.); also *chand rūzī* (m.c.) "a few days." Ex.: *maṣlaḥat ān ast ki chand rūz-i bi-shahr dar-āyī* (m.c.) "it is proper for you to come and stay in the city for a while."

² The *hamza* is for the ی of unity.

³ Colloquially, *raft* رفت the singular is used; but incorrectly.

⁴ *Chand nafar-i murdand* چندی نفری مردند a vulgarism and incorrect.

⁵ Or *būd* بود. Also *kūh* کوه should be in singular after *chand* چند.

⁶ In m.c. *chand nafar tājir* چندی نفر تاجر or *chand nafar tājirān* چندی نفر تاجران, but the singular is the commoner.

⁷ This is the Hindī word *koṭhī* کوتهی.

owners of warehouses were sitting (there)"; چند انگشترهای طلا *chand angushtarhā-yi tīlā* "a few finger-rings of gold"; چند اقسام² عرق بود *chand aqsām-i 'araq būd* (m.c.) "there were several kinds of spirits."

(5) In m.c., چندی *chand-i*, or *yak-chand-i* یک چندی, means "a little while," several times. Ex.: حکیم الامالک³ که چندی بود اینجا بود دیده شد *Hakīm-u-l-Mamālik ki chand-i būd injā būd dīda shud*—(Shah's Diary) "the *Hakīm-u-l-Mamālik*, who had been here for some time, was interviewed by us"; چندی⁴ هست اینجا هستم *chand-i hast injā hastam* (m.c.) "I have been here for some time"; چوبی که در بعد از چندی *ba'd az chand-i* (m.c.) "after a little while"; دست داشت چندی بر سر او زد (Af.) "he struck him several times with the stick he held in his hand."

Remark I.—It will be noticed that in m.c. چندی *chand-i* is used for چاندگاه *chand-gāh* (classical), چاند وقت *chand waqt* (classical and m.c.), چاند بار *chand bār* (classical and m.c.), and چاند دفعه *chand daf'a* (m.c.).

The Afghans use *chānd gāh* in speaking.

Remark II.—*Yak chand* یکچند is used in the sense of "a few"; یکچند *yak chand* نغری بودند *yak chand najar-i būdand* (m.c.) "a few persons were present."

(6) تنی چاند *tan-i chand* (class.) signifies "sundry persons"; تنی چاند در *tan-i chand dar* صحبت من بودند *tan-i chand dar shuhbat-i man būdand*—(Sa'di) "certain individuals were friends of mine"; تنی چاند از مردان واقعه دیده و جنگ آزموده را *tan-i chand az mardān-i vāqi'a dīda va jang āzmūda rā bi-firistādand tā dar shi'b-i jabal pinhān shudand* (Sa'di) "certain experienced veterans were sent to hide in a ravine in the mountains."

In m.c., instead of the classical تنی چاند *tan-i chand*, چاند نغری *chand najar* is used.

(7) For چاند *chand* as an interrogative, vide § 37 (w).

(8) *Yak-chand* یکچند and چاند تا *chand tā* "a few, a little, somewhat." *Yak chand* takes a singular noun, but a plural verb: vide (5) Remark II.

If تا *tā* is added, however, the verb is in the singular, as: *yak chand tā mard būd*. *Yak-chand-i*, adv., is "a short while": vide (5).

(9) Compounded with the demonstrative pronouns, چندان *chandān* "so much as this," etc., and چندان *chandān* "so much as that," etc.: vide § 36 (b).

For چندانکه *chandān ki* "however much, as soon as, as long as," etc., vide § 92 (d) (13).

Remark I.—*Chand* چاند is connected with اند *and*, and اندک *andak*.

¹ Or singular.

² In the m.c. of Persia, *aqsām* اقسام the broken plural of *qism* قسم might occasionally be used under the impression that it was a singular word.

³ Title of the Shah's physician.

⁴ i.e. days, weeks, or months (not portion of one day).

⁵ Similarly for things چاند تا *chand tā* (m.c.) is used.

Remark II.—*Chand* چند is only used for things that can be counted.

For quantity that can be measured ¹ قدری and قدر are used: *vide* (h).

For *pāra* پاره “some, a few,” etc., *vide* (p) (2).

(h). (1) “Somewhat, a little quantity,” قدری *qadr-i*. Ex.: قدری آب بده *qadr-i āb bi-dih* “give (me) a little water”; قدری جو بیاور *qadr-i jaw biyār* “bring a little barley.” *Vide barkh-i* برخی, etc., “a little.”

(2) “So much, this quantity” is این قدر *in qadr*.

(3) “That much, that quantity” is آن قدر *ān qadr*.

(4) “How much, what quantity” چه قدر *chi qadr*?

Remark.—قدری, etc., is only used for quantity, for things that can be measured: *vide* Remark II (g) (10).

(i) “All, every, the whole”:

(1) همه *hama* the whole, etc.; also means “every” (*har*). In classical Persian, همه precedes or follows its substantive. Ex.: همه مردمان *hama mardumān* (class.), or همه مردمان *mardumān-i hama* (Indian) “all the men”; همه رفتند (مردمان or مردم *mardum* ⁴ (or *mardumān hama raftand* “all the men went” (class. and modern).

In the *Gulistan*, *hama* همه generally precedes its substantive (without an *izāfat*), and the substantive and the verb are in the singular⁵ or plural according to the idea conveyed. Ex.: همه شب *hama shab* (Sa’di) “the whole night”; همه عمر *hama umr* “the whole of one’s life.”

نمی بینی که گاوی در علف زار بی—الا—د همه گاوان ده را

Namī-bīnī ki gāv-i dar ‘alaḥ-zār

Biylāyad hama gāvān-i diḥ-rā?—(Sa’di).

“Dost thou not see that one ox in a meadow

Can contaminate all the oxen of a village?”

همه عیبه *hama ‘aybhā* (class.) “all the vices” (i.e. every vice there is: the plural is here used in an intensive sense⁷ to signify numbers).

¹ *Qadr-i*; *qadr*, A. and P., signifies “quantity, value” and *qadar*, P. (in Arabic *qadr*) signifies “fate, preordained destiny.” Hence قدری *qadarī* (note accent) “a person who maintains the doctrine of free will” as opposed to جبری *jabrī* “one who believes in predestination, a fatalist.”

² To be distinguished from جو *jū* or جوی or *jūy* (also *jūb*) “a running brook” and the Imperative of *jūstan* of *jūyidan* “to seek”; جوی *jav-i* “a single grain of barley.”

³ No *izāfat*.

⁴ *Mardum* مردم is a collective noun always treated as a plural, though it has also a plural *mardumān* مردمان.

⁵ A singular noun is often used in a collective sense and with a plural verb.

⁶ M.c. *hama-yi ‘aybhā* همه عیبه.

⁷ Similarly مدت‌ها *muddat-hā* “ages, long times” is stronger than مدتی *muddat-i* “a long time”: مدتی ناخوش ماند “he was ill for a long time,” but مدت‌ها ناخوش ماند “he was ill for ages.”

گر همه عالم مردند *gūyand chi gham gar hama 'ālam murdand.* (Sa'di) "they say 'what concern of ours is it, if the rest of the world perish?'" ; here 'ālam is a collective noun signifying 'all the people of the world' :

گرچه اسیم وز زر سنگ آید همی در همه سنگی نباشد زر^۱ و سیم
Garchi sīm u zar zi sang āyad hamī
Dar hama sang-i nabāshad zarr u sīm—(Sa'di).

"Though silver and gold come from stone
 Not in every stone is found gold and silver ;

چو دست از همه حیلتي در گسست حلالست بر—ردن بشمشير دست
Chu dast az hama hīlat-i dar gusist
Halāl ast burdan bi-shamshīr dast—(Sa'di).

"When every (single) stratagem has failed
 Then only is it lawful to resort to force."

dushman chu az hama hīlat-i dar mūnad^۳ *silsila-yi dūstī bi-jūmbānad*—(Sa'di) "when (your) enemy has failed by every single stratagem (to injure you), he then tries to make friends with you." In the last three examples *hama*, with the ي of unity added to the substantive, signifies "each" or "every" considered separately, i.e. *har sang-i* هر سنگي.

It is difficult to say whether *hama* همه is a substantive or an adjective. In classical Persian it either precedes its substantive without an *izāfat* or follows it in apposition (of corroboration تاکید) without an *izāfat*, as : کار آنها همه بگذشت ز میدان شهرود. In modern Persian, though the same constructions are used, it is usual for *hama* همه to precede its substantive and be coupled to it by an *izāfat*: in this case it is obviously a noun.

In Indian Persian, *hama* همه is treated like an ordinary adjective, i.e. it precedes its substantive without an *izāfat* or follows it with one: it can also follow in apposition.

(2) In modern Persian, *hama* همه generally precedes the substantive^۴ with the *izāfat*.^۵ Ex. : زنها آمدند *hama-yi zanhā āmadand* 'or *zanhā hama āmadand* "all the women came." However, *hama zanhā āmadand* is correct (though

۱ Poetical for *agar-chi* اگرچه.

۲ For *zar* زر; *tashdīd* poetical license.

۳ Or *mūnad* ماند (Past tense) and *jūmbānd* جنباند.

۴ The whole of the city (sing.) was burnt," but *hama-yi shahr sūkht* "all the people of the city say." (*Sūkhta shud* could be said instead of *sūkht*).

۵ *Tamām* تمام and *jāmī* جمیع are always followed by the *izāfat*.

rare) even in m.c.; *هَمِّ شَبْ hama-yi shab* "the whole of the night" and *هَمِّ رُوز hama-yi rûz* "the whole of the day"; but *هَمِّ شَبْ hama shab* (or *hama-yi shabhâ* هَمِّ شَبْهَا) and *هَمِّ رُوز hama rûz* (or *hama-yi rûzhâ* هَمِّ رُوزْهَا) mean "every night" and "every day"; *در هَمِّ شَهْرِی قَصَاب است dar hama² shahr-i qaṣṣāb ast*³ (modern vulgar and incorrect) "in every city there are butchers" (collective noun).

Remark.—In modern Persian, *hama* هَمِّ with a singular noun is equivalent to *har* هر, and should be followed by a singular verb, but *vide* end of (4).

(3) Before the affixed pronoun *اش* there is no *izāfat*. Ex.: *جلگه هَمِّ اش* *julga hama-ash bā safā u zabz u ābād ast* (m.c.) "the valley, the whole of it, is pleasant, green, and fertile."

Before the affixed plural pronouns, the *izāfat* is either omitted or inserted after *hama* هَمِّ in speaking. Ex.: *هَمِّ شان بداند* or *هَمِّ شان hama-yi shān* or *hama-shān* (or *hama-yi ānhā* هَمِّ آنْها) *bad-and* "all of them are bad."

Remark.—Even in m.c. it is considered better to omit this *izāfat* after *hama* هَمِّ: the omission is, however, rarely made even by the educated. *Hama-yi in mardum* هَمِّ این مردم (m.c.) is "all these people": but *in hama mardum* اینهمه مردم (m.c.) is ambiguous, as it may mean either "all these people" or "so many people." *In hama mardum jam' shuda būdand ki dīgar jā na-būd* اینهمه مردم جمع شده بودند که دیگر جا نبود (m.c.) "so many people had collected that there was no room for more" is ambiguous; but in *in hama-yi mardum* اینهمه مردم "all these people" there is no ambiguity. However, it would be better to say *hama-yi in*.

(4) *Hama chiz* هَمِّ چِیز "everything," *hama-jā* هَمِّ جا "everywhere," *hama-kas* هَمِّ کس "everybody," and *hama vaqt* هَمِّ وقت "always" are classical as well as m.c. *In hama makhārij* اینهمه مخارج "all this expense" appears to be modern.

Hama kas هَمِّ کس is followed either by a singular or plural verb according to the idea in the writer's mind; *hama kas āmad* هَمِّ کس آمد (m.c.)

1 Also *هَمِّ رُوزْ hama-rūza* "every day."

2 No *izāfat*: or *dar hama-yi shahrhā* در هَمِّ شهرها.

3 Sa'dī, however, uses *dar hama sang-i* در هَمِّ سنگی.

4 *Julga* جلگه a valley, or plain, as opposed to hill.

5 *Ābād* means "cultivated" and hence "populous"; *injā ābādī nīst* اینجا آبادی نیست means "there is no cultivation here," or "there is no human habitation here."

6 For neuter things *hama-yi ānha bad ast* هَمِّ آنْها بد است.

7 Perhaps the only instance in the *Gulistān* where *hama kas* هَمِّ کس occurs as a nominative to a verb, is in the verse *دُرّ یَقِیم را هَمِّ کسِ مُشْتَرِی بُرد dur-i yatīm-rā hama kas mushtarī buwad*.

“everybody came”; *hama kas āmadand* همه کسی آمدند (m.c.) “all the people came,” *vide* (i) (2) Remark.

(5) The Afghans in speaking also say *hama kasān* همه کسان.

(6) The m.c. expression *hama tū-yi ham* همه توی هم means “all together, indiscriminately” (= *hama dar-ham bar-ham* همه درهم برهم); *bā in hama* (classical and modern) “with all this, nevertheless, in spite of all this”; *in hama nīst* این همه نیست “this is not all, something remains.”

Remark.—It will be noticed that in classical Persian, *hama* همه is considered an adjective, while in modern Persian it is generally treated as a substantive.

(7) The regular plural of *hama* همه, *hamagān* همگان is old and not used in m.c. *Hamginān* همگنان is generally used as the plural of *hama* همه, and signifies the whole collection regarded as *individuals*.

As the diacritical bar of گ is omitted in Persian, there is nothing in writing to distinguish the plural of *ham-kun* همکن “fellow-worker, companion” from *hamginān* همگنان.

(8) *hamagī* همگی is a substantive, signifying “all, the whole, entirety,” derived from *hama* همه, as *jumlagi* ¹ جمستگی is from *jumla* جمله (*vide* 9). Ex.: *az hamagī-yi zanān* از همگی زنان “out of all the women” (m.c.); *hamagī az buzurg u kūchak namī-tavānand khud-dārī bi-kunand* (m.c.) “all, great or small, lose their self-control; *man hamagī-yi chīzha-yi khud rā āvardam* “I brought all my things.” *Hamagī* همگی also, like *hama* همه, can follow the substantive in apposition.

Hamagī همگی, followed by a plural verb, unlike *hamginān* همگنان, does not refer to the whole regarded as individuals, but to the whole regarded as a collection. It is generally followed by a plural verb, as: *hamagī raftand* “all went,” but *hamagī khub ast* “all of it is good.” *Hamagī* is rarely used.

(9) *Jumla* جمله “sum, whole, total, aggregate” is a substantive, and is usually followed by the *izāfat*. Ex.: *jumla-yi wujūd-i ū* (Sa’dī) “the whole of his body”; *guft du‘ā-yi jumla-yi Musalmānān rā* (Sa’dī) “he said, ‘it is a prayer of welfare for you and the whole of the Muslim people’”; *jumla-yi lashkar* “the whole of the army (Sa’dī)”; *jumla-yi kā’inūt* “the whole of the things that be, all creation”; *agar man az Khudāy ta‘ālā chunīn trīsīdmi* “I should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.

¹ *Hama* همه is Persian, but *jumla* جمله is Arabic. *Jumlagī* is of course a Persian noun.

² *Khayr* خیر is here an adjective: *du‘ā-yi khayr* دعای خیر, opposed to *du‘ā-yi bad* دعای بد.

³ There should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.

tarsīdamī ki tu az Sultān az jumla-yi siddīqān būdamī (S'adī) "had I feared God as you do the King, I would have been one of the Faithful¹ Testifi
است و از جمله که در فراق او گفتم این است *va az jumla-i ki dar firāq-i ū guftam*
(S'adī) "and the following is an extract from all that I composed o
separation (his separation from me)"; *jumla khatā ka*
(S'adī) "the whole missed the mark"; *jumla talaf shud* شد
whole was destroyed."

Jumla جمله occasionally follows its substantive in apposition.

Remark.—*از آن* *az ān jumla* signifies "out of the whole, ,
example"; *بالجمله* *bi-l-jumla* "in substance, in short"; *على الجملة*
jumla "on the whole"; *في الجملة* *fi-l-jumla*² "in short"; *من* *min*
"out of the whole."

(10) *Jumlagī* جمله‌گی (also *jumlahī* جمله‌هی, rare) "universality, total
There is properly a shade of difference in meaning between *jumla* جمله
jumlagī جمله‌گی. Ex.: *jumla-yi zanān āmadand* آمدند "the
or nearly of the whole of the women came," but *jumlagī-yi zanān ām*
jumlagī آمدند "the totality of the women came, none was left."

Ra'īyyat-i ān taraf bi-jumlagī mulī-i farmān gashtand آن طرف بجمله‌گی
(S'adī) "the people (peasantry, etc.) of that district be
subject to him in a body (at once and without exception)"; لشکر
jumlagī-yi lashkar "the whole of the army"; سپها *jumlagī-yi*
(m.c.) "the whole body of the horses."

Remark.—"All came," can be expressed by *hamagī* (or *jumlagī*, *ta*
hama, or *jumla* جمله) *āmadand*. *Hamagī*, (etc.) *yi-khurāk šarf*
شد همگی خوراک صرف "all the food was eaten."

Some Persians maintain that these uses of *hamagī* همگی and *jumlagī* ,
are vulgar, and that the two words should be considered adverbs
zanān jumlagī āmadand آمدند "the women came in a body."

(11) *Jamī* جمیع "all, the whole, universal," is always followed by a
fat. Ex.: *jamī-i mardum* جمیع مردم "all men, or all the men"; *jamī-i zanān* جمیع زنان
jamī-i lashkar جمیع لشکر "the
of the army"; but in *mardum jamī āmadand* آمدند "the
of the people came," جمیع is an adverb in the Arabic Accusative. *Ma*
مجموع is occasionally used for جمیع, as : *majmū-i banī Ādam* بنی آدم
"all the sons of Adam, mankind."

¹ *Siddīq* صدیق "a faithful witness," an epithet of Joseph, *Abū Bakr* and *Abr*
Šādīq "sincere, true."

² Note the *ی* of *فی* is pronounced short *fi*.

³ Or *zanān bi-jumlagī āmadand* آمدند (m.c.).

(12) *Sā'ir* سائر properly signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an *izāfat*. Ex.: و که نکرد و منکری¹ که نکرد *fi-l-jumla chīz-i na-mānd az sā'ir-i ma'āsi va munkar-i ki na-kard va muskir-i ki na-khurd* (Sa'dī) "in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted."

(13) *kāffu* کافه "all, universal"; and *qāṭiba* قاطبه "altogether, all." *kāffa-yi anām* کافه انام "the whole human race"; *kāffa-yi 'ulūm* کافه علوم "all the sciences": *kāffa-yi anām az khawāss u 'awāmm* کافه انام از خواص و عوام (Sa'dī) "everybody, high and low."

These two words are not in common use.

Remark.—*kāffata*^{an} کافه and *qāṭibat*^{uu} قاطبه are adverbs, "all of them, in totality."

(14) *Tamām* تمام "complete,² entire, the whole, all" is both a substantive and an adjective, and has the same *izāfat*-constructions as *hama*: it is also used, like *hama*, in apposition. Ex.: *tamām-i rūz* تمام روز (m.c.) "the whole day," and *tamām-i rūzhā* تمام روزها (m.c.) "every day"; *tamām-i shahr* تمام شهر (m.c.) "all the city"; *tamām-i makhluq* تمام مخلوق (m.c.) "all the people"; *tamām-i chīzhā* (or *chīz*) *hāzīr shud* تمام چیزها حاضر شد (m.c.) "every thing was ready"; *tamām-i chīz tayyār shud* (Afghan) the same; *qamar-i tamām* قمر تمام (rare), (in m.c. *māk-i tamām*) "the full moon."

اسباب تمام نا تمامان دارند

Asbāb-i tamām nā-tamāmān dārand

"And clumsiest workmen own the finest tools."

(O. K. 141 *Whin.*).

In classical (and in Indian) Persian *tamām* تمام does not take an *izāfat* when it precedes its substantive.

Remark I.—The phrase *har-chi tamām-tar* هر چه تمامتر means "as much as possible," as: *hi zūdī-yi har-chi tamām-tar* بزودی هر چه تمامتر "as quickly as possible."

Remark II.—*Tamām shudan* تمام شدن "to be completed" or "to be ended, finished"; *tamām kardan* تمام کردن "to complete, finish off."

(15) Instead of *tamām* تمام, the adjective *tāmm* تام (class.) is sometimes

¹ The demonstrative *bi*.

² *rāst rā zinat-i rāstī tamām ast*—(Sa'dī) "to the right (hand), the fact of its being the right hand is complete and sufficient ornament in itself."

³ In India *tamām rūz* تمام روز (without *izāfat*).

used in writing. *Tāmm u tamām* تَامٌّ وَتَامَّامٌ (emphatic) “perfect and plete”; استثنائي تَامٌّ *istiṡnāʾi tāmm* (emphatic) “a complete exception.”

(16) *Tamāmī* تَامَّامِي (m.c.), substantive, is also sometimes used: مردم تَامَّامِي-yi *mardum tamāmī-yi* “all the men.”

(17) *Tamāmat* تَامَّامَت (class) is a substantive, old, but is still by Afghans and Indians in writing. Ex.: تَامَّامَت پِيلَان *tamāmat-i p* (Indian) “all the elephants.”

Remark.—تَامَّامًا *tamām^a* is an adverb, “wholly,” “in toto.”

(18) *Kull* كُلٌّ substantive “all, universal, the whole, each”: common in Arabic phrases. Ex.: كُلُّ النَّاسِ *kull^u-n-nās* “all the people,” *kull^u aḥad^u* Ar. “every one.”

Kull كُلٌّ is also used in m.c. and in writing, as: *kull-i zanān* كُلِّ زَنَانِ “the women”; *kull-i shahr* كُلِّ شَهَرٍ “all the city”; *kull-i ālam* كُلِّ عَالَمٍ “the world.”

Kull كُلِّ, like *hama* هَمَّة, can be used in apposition. Classically (as Indian Persian) *kull* كُلِّ precedes its substantive without the *iẓāfat*. Pos the *iẓāfat* after *kull* in modern Persian is a corruption of the final vow the Arabic nominative case *kull^u*.

(19) From the Arabic *kull* كُلِّ, the Persian abstract noun and the A adjective كُلِّي *kullī* are formed. Ex.: مردم بکلی *mardum bi-kullī* *raftand* “the whole of the men went”; احتمالِ كُلِّي *iḥtimāl-i kullī* “every ability”; Arabic adjective.

Remark I.—بکلی *bi-kullī*, adv., “altogether, generally.” *Kulli* كُلِّيَّة and *kull^a* کُلًّا are also two adverbs with different meanings, as: *Ma kull^a* (not *kulliyat^a* كُلِّيَّة) آمدند مردم کُلًّا (m.c.) “all the men can but *ū kulliyat^a* *rāzi nēst* راضی نیست (m.c.) “he is quite dissatisfied.”

Remark II.—کُلُّهُم *kulluhum* (Ar.) “the whole of them” is used the Afghans in speaking; it is also occasionally used in m.c.

(20) *Āmma* عَامَّة (class.), *umūm* (m.c.), “the whole, etc.” From Arabic root عَمَّ *amma* “to be general, comprehensive” is derived adjective عام *āmm* (m.c.) “common, universal” (as opposed to خاص *k* m.c., “special”); العَامَّة *al-āmma* (class. and rare) “the common pe

¹ Emphatic, like the English saying “most complete.”

² In m.c. *tamāmī-yi pīlān* تَامَّامِي پِيلَان.

or the people in general” ; عامي *ām(m)ī* (m.c.) adj. “vulgar” ; عموم *umūm* (m.c.) “universality” ; عمومی *umūmī*, adj. (m.c.) and عمیم *amīm* (class.) “universal” ; فیض عمیم او بهر کس رسیدہ “his universal liberality.” Hence in Persian عامتہ مردم *āmma-yi mardum* (m.c.) “the whole of the people” ; عموم ناس *umūm-i nās* (class.), and عامتہ ناس *āmma-yi nās* (class.) “the whole of the people” ; رعیت عامتہ *āmma-yi ra’iyyat* (m.c.) “the whole of the peasantry” ; زنان عامتہ *āmma-yi zanān* (m.c.) “the whole of the women.”

(21) این مخلوق عامی اند *īn makhhlūq ‘ām(m)ī* and (class. and m.c.) “these people are ignorant, uneducated” ; این مرد عامی است *īn mard ‘ām(m)ī-st* “this man is common, uneducated.”

(22) *Khāṣṣ u ‘āmm* خاص و عام also means “noble and plebeian” ; the plural is خواص و عوام *khawāṣṣ u ‘awāmm*.

(23) عموم مردم *umūm-i mardum* “the people generally, very nearly all the people” (but in سخن عمومی “a common matter,” عمومی *umūmī* is an adjective ; but *īn ‘umūm-ī dārad* “this is common”).

Remark.—From the same root comes the adverb عمومآ *umūm^{an}* “in general, i.e. as a rule” : عمومآ نمیگویند *umūm^{an} mī-gūyand* “it is commonly said.”

(24) یکسر *yak-sar* (m.c.) “all together, in one body; suddenly” ; also “without a break, and direct.”

(j) “Each,” “every,” “all,” “whatever,” هر *har*³, هر یک *har yak* (or *har yak-ī*), هر کس *har kas*, هر کدام *har kudām*.

(1) هر *har*. Ex.: هر بار *har bār* “every time” ; هر جا *har jā* “everywhere” ; هر روز *har rūz*, هر سال *har sāl*, هر وقت *har waqt*, هر شی *har shay* etc., “every day,” “every year,” “every time or continually,” “every thing,” etc. : سخن دیگر بگویم اگر راست نباشد بهر عقوبت⁵ که فرمائی سزاوارم *sukhun-i dīgar bi-gūyam, agar rāst na-bāshad bi-har ‘uqubat ki farmā’i sazāvar-ām*. (Sa’di) “let me say one more word and if it does not prove true, I am fit for any (or every)

¹ *In makhhlūq ‘awāmm-and* این مخلوق عوام اند (m.c. only) “these people are uneducated.”

² Not to be confused with the word اُمّی *ummī* (Ar.) “illiterate” derived from اُمّة *ummaḥ* “people, nation, sect, etc.”

³ هر احد *har aḥad* is not used in modern Persian, and is rarely if ever used in classical Persian.

⁴ For *hīch-kudām* هیچ کدام with or without negative, *vide* (d) (5).

⁵ Note the absence of the ی of unity (?), which could, of course, be inserted. *—ki har yak-ī badī-i jahān va mumtāz-i zamān-and* (Sa’di) “(slave girls) who are one and all such as are rarely found in this world and are unequalled at the present time.”

punishment you may command” ; سر تان بگنجد کیله آن ظرف برابر سر *bi-har zarf-i-ki sar-i-tān bi-gunjad kīla-yi ān zarf barabar-i sar-i shumā-st* (m.c.) “any vessel that contains your head will be the measure of a quantity equal to your head” ; از هر طرف *az har taraf* “from every side.”

Har هر is properly a distributive and precedes its noun. It is emphasized by the ی of unity,¹ as *har mulk-i zabān-i dārad* دارد هر ملکی زبانی “each separate country has its own language.”

Har هر is sometimes used instead of *hama* همه “all,” just as *hama* همه “all” is sometimes used for *har* هر “every.” [This confusion has probably arisen from the fact that “every man says” = “all men say”].

Remark.—*Har ān* هر آن, and *har ān ki* که هر آن, the more emphatic forms of *har*, are used in relative sentences, *vide* (k) and (l).

(2) هر یک (or هر یکی), *har yak* (or *har yak-i*) “every one” ; *har kas*,² هر کس *har kudām* “everybody” ; *har yak-i* (or *har yak*) and *har kudām* take the singular or plural verb according to the idea in the speaker’s mind, but the singular is the more correct. Ex. : هر یک (or هر کس) چیز ی *chīz-i mī-gūyad* or *mī-gūyand* (m.c.) “every one says something different” ; هر یکی بذله و لطیفه چنان که رسم ظرفان *har yak-i buzla-i wa latīfa-i chunān ki rasm-i zarīfān bāshad ham-i guftand* (Sa’dī) “every one told some good story or pleasant jest after the manner of witty people” ; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing) ; و هر یکی بر وفق دانش خود رای عیزد *va har yak-i bar vifq-i dānīsh-i khud rāy mī-zad* (Sa’dī) “and each one, according to his knowledge, gave his opinion” ; (here the verb could not be in the plural). اگر گوسفندها ده تا *agar gūsfandhā dah tā būdand bāyad har kudām-i yak gūsfand dāshda bāshand* (m.c.) “if the sheep were ten then everybody should have one sheep apiece” ; (here the plural is also used, for the same reason).

(3) *Har* هر also means “whatever.” Ex. : هر نحو بکه گفته اند بایست * عمل کرد *har nahv-i ki gufta and bāyist ‘amal kard* (m.c.) “we must act in whatever way we have been directed ; (lit. in every way they have directed, in that way it must be done).”

¹ It is perhaps this ی and not the demonstrative ی that is found in the antecedent to a relative clause when the antecedent is preceded by *har*, *vide* § 42.

² Or همه کس, *vide* (i) (4).

³ Or grammatically *dāshda bāshad* داشته باشید.

* *Bāyist* بایست, past, for future action.

(k) “Whoever, whosoever” هر کدام *har kudām ki*, هر آن *har ān ki*, هر کی *har ki*, هر کسیکه *har kas-i ki*, هر کسی *hama kas-i ki*.

(1) Examples:—

هر آن که تخم بدی کشت و چشم نیکی داشت دماغ بیخ—دخ—پخت و خد—ال باطل بست
Har ān-ki tukhm-i badī kisht u chashm-i nīkī dāsht,
Dimāyh-i bihūda pukht u khayāl-i bātil bast—(Sa’dī).

“Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing.”

(2) هر کدام که اسپی دارند انعامی میگیرند *har kudām ki asp-i dārānd in‘ām-i mī-gīrand* (m.c.) “whoever has a horse, will get a prize.”

Remark.—In. “take whichever you please” *har kudām rā ki mī khwāhīd bi-gīrīd* (m.c.), the *rā* را is necessary otherwise هر کدام would be taken to be the subject.

(3) *Har kas-i ki* هر کسیکه, *har ki* هر کی, and *hama kas-i ki* هر کسی are used in the same way. *Har kas-i ki* (or *har kas-ki* هر کسی) *biyāyad in‘ām-i mī-gīrad* (m.c.) “whoever comes (or every one who comes) will get a reward”:

ماری نو که هر کرا به بینی بزنی * یا بوم که هر کجا نشینی بکنی
Mār-i tu ki har kirā bi-binī bi-zanī ?
Yā būm ki har kujā nishīnī bikanī ?—(Sa’dī).

“Art thou a snake that whomsoever thou seest thou strikest?
 Or an owl that wherever thou sittest thou destroyest?”

Remark I.—In the following *har* هر is understood:—

کرا پای خاطر در آید به سنگ نیند—دشد از شیشۀ نام ونگ . — (بوستان)

Remark II.—*Har ān ki* هر آنکه is in classical language applicable to things, also *vide* (l) (3).

Remark III.—باشد *har-ki bāshad* “whoever he may be.”

(l) “Whatsoever, whichsoever, whatsoever thing” هر چی *har-chi*, هر چیز *har chīz*, هر آن چه *har ān ki*, هر آن که *har kudām*, هر کدام *har chīz*, هر آن که *har ān ki*, هر آن که *har ān ki*, هر آن که *har ān ki*.

(1) هر که دست از جان بشوید هرچه *har chi* (classical and m.c.). Ex.: هر که دست از جان بشوید *har ki dast az jān bi-shūyad har-chi dar dil dārad bi-gūyad*

1 Note هر او *har ū ki* is not used; it does not exist in Persian. *Har ān ki* هر آنکه though old is not obsolete. It is more emphatic than *har ki* هر کی.

2 *Har kas-i ki* is better and more common in modern Persian.

3 *Har kas-i ki* would be preferred in m.c.

(Sa'di) "whoever abandons hope of life, says whatever is in his mind (without fear)."

Har-chi هرچه can also be used for living beings (in classical and modern Persian), as : گفت هرچه درویشانند¹ ایشان را وامی بده و هرچه توانگراند² از ایشان چیزی بخور : *guft har-chi darvishān-and īshān rā vām-i bi-dih va har-chi tavāngarān-and az īshān chīz-i bi-khūpāh* (Sa'di) "he said, 'such of them as are poor, give them a loan; and such of them as are rich, ask a loan from them' (lend to such of them as are poor, and borrow from such as are rich)."

The following uses of *har chi* هرچه should also be noticed : هرچه این میزند *har-chi īn mī-zanad ān mī-raqsad* (m.c.) "as this one pipes, that one dances (i.e. in whatever method or time he pipes)" or "the more he plays the more he dances"; هرچه زود تر *har-chi zūd-tar* "as quick as possible"; هرچه تمامتر *har-chi tamām-tar* "as complete as possible"; هرچه سعی کرده *har-chi tamām-tar sa'i karda shavad* (Sa'di) "let the utmost endeavours be made"; هرچه گشت عقب جو-گیر نیامد *har-chi gasht 'aqab-i jaw, gīr na-yāmad* (m.c.) "however much he sought for barley, he couldn't find any (in spite of all his seeking he failed to find any)."

(2) *Har-chīz* هر چیز (classical and m.c.); که مرا ضرورت³ *ba'd az īn har chīz-i ki marā zarūrat būd hama rā girifta bi-kināra guzāsham* (Afghan) "after this I took whatever I had need of (or every single thing that I had need of) and put it on shore."

(3) هر آن دیوار قدیم⁴ که پیش آمدی بقوت بازو بیفگندی *har ān ki; har ān dīvār-i qadīm ki pīsh āmadī bi-quwat-i bāzū bi-yafgandī* (Sa'di) "whatever old ruined wall he came across, he cast down by the mere strength of his arm."

Har ān ki هر آنکه is also applicable to living beings. Ex.: بحکم آنکه *bi-hukm-i ān-ki har ān dushman ki bā-vay īhsān kunī mukhālāfat ziyād kunad* (Sa'di) "because whatever enemy you treat kindly, he increases his enmity towards you (whenever you treat an enemy kindly he increases his enmity): vide also (k) (1).

(4) *Har kudām* هر کدام "whatever, whichever." Ex.: بهر کدام کاری⁵ :

¹ Note the plural of the adjective: the plural here makes the adjective definite; *harchī darvish ast* would mean "all the poor of the world."

² Instead of *har chīz-i ki* هر چیز یک *har chi marā zarūrat būd* or *har chi ki mī-khūpāstam* هرچه که میخواستم or هرچه مرا ضرورت بود (m.c.)—(*kinār mī-guzāsham* کنار می گذاشتم).

³ In modern Persian, *har dīvār-i qadīm-i ki* هر دیوار قدیمی که.

⁴ Or *har dushman ki* or *har dushman-i ki* هر دشمنیکه or هر دشمن که might be used.

⁵ Or *har kudām kār-i ki* هر کدام کاریکه (m.c.), or *bi-har kār-i ki* بهر کاریکه, or *har kār-i ki* هر کاریکه (m.c.), or *bi-har chi* بهر چه.

هرکدام از این : *bi-har kudām kār-i-ki dast mī-zanī kharāb mī-kunī* (Afghan) “whatever you put your hand to you spoil”; *har kudām az īn kitābhā bi-gīrī khūb ast* (m.c.) “whichever one of these books you select, it will be a good business for you.”

(5) *Har ān chi* هرآنچه (classical or used in writing only); *har ānchi* هر آنچه بادا (class.) “we have attacked the *rinds* let happen what will.” *Ān-chi* آنچه (classical and m.c.). Ex.: *har ān-chi* (or *har-chī*) *guftam qabūl na-kard* “in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—).”¹ *va ānchi dastyāb shud tamām rā āvurdam* (Afghan) “and whatever I could lay hands on I brought (the whole of it)”;² *ānchi ki* ³ *mī-khwāhad mī-kunad* (m.c.) “he does whatever he wishes”;³ *ānchi ghulām u asp dāsham farūkhtam* (m.c.) “whatever slaves and horses I had, I sold”;⁴ *ānchi safar karda mulkhā⁴ rā dīda būdam bī-fāida būd* (m.c.) “I got no benefit from all the travelling and visiting of countries I had done = in spite of the fact that I had travelled and seen many countries I got no advantage.”

(m) (1) “A great number, many, enough”; *bas* بسی. Ex.:—

بسی نامور بزیر زمین دفن کرده اند کز⁵ هستیش بروی زمین یک نشان نماند

Bas nāmvar bi-zīr-i zamīn dafn karda and

Kaz hasti-yash bi-rū-yi zamīn yak nishān na-mānd—(Sa’di).

“Many a famed one have they buried beneath the ground,

Of whose existence not a trace has remained on this earth.”

بسی گرسنه⁶ خفت و کس ندانست که کیست بسی جان بلب آمد که برو کس نگرست⁶

Bas gursna⁶ khuft va kas na-dānist ki kīst

Bas jān bi-lab āmad ki bar-ū kas na-girīst⁶—(Sa’di).

“Many a man has slept hungry and none knew who he was,

Many a man has been in death’s agony over whom none wept.”

Bas-i بسی “a many,” and *basā* بسا with the “alif of excess”;

(vide § 45):—

va bas-i dīhā az ū shaydā (Sa’di) “and a number of hearts (were) fascinated by him”; *bas-i mardum mī-gūyand* بسی مردم میگویند

¹ Or better *harchi* هرچه or *har qadr guftam* هر قدر گفتم.

² In m.c. *dast-gīr* دستگیر.

³ Note *ki* که after *ānchi* آنچه; also the *که* could be omitted; or *harchi* هرچه substituted for *ānchi* آنچه.

⁴ Note the plural is necessary here.

⁵ Poetical for *ki* که از *az*.

⁶ Also *gursina*, *gursna*, etc., etc.: but *nīgarīst* نگریست “he looked.”

⁷ This is perhaps the only instance in the Gulistan where *bas-i* بسی occurs in the prose portion; and it is followed by the plural as in modern Persian.

(m.c.) “many people say” ; *bas-ī zanān* بسی زنان (m.c.) “many women,” (*bas zan* or *bas zanān* not used) ; *az bas-ī farsang*¹ (Sa’dī: verse) “from many a *farsang*.”

ای بسا² اسپ تیزرو که بماند که خرننگ جان بمنزل برد

Ay basā asp-i tīz-raw ki bi-mānd

Ki khar-i lang jān bi-manzil burd—(Sa’dī).

“Oh how many a swift courser has flagged and failed,
When the wretched ass has reached the stage’s end.”

bas-ī zanhā-yi fāhisha dar Kirmān hastand (m.c., but uncommon) “there are many loose women in Kirman” ; *basā ihsān farmūdand* (Afghan colloquial, and rare m.c.) “he (respectful pl.) treated me with great kindness” ; *bas-ī zūrak būd* (Afghan and Indian, written and colloquial) “he was very intelligent.”

(2) *Bas-ī* بسی is also an adverb. Ex. : *bas-ī bar na-yāmad ki*— “a long time did not elapse before—” ; *bas-ī bi-gardīd* (Sa’dī) “he wandered about backwards and forwards a great deal (or a great while)”

(3) *Basā* بسا is old and rarely used even in writing : *basā buzurg* (classical old) “very big,” vide § 88 (1) (3).

(n) “Many of them, a large number.” *gurūh-ī* گروهی *bis-yārī* بسیاری.

(1) From the adjective and adverb *bis-yār* بسیار “much, many” comes the substantive *bis-yārī* بسیاری (modern Persian), and *bis-yār-ī* “a many” (with ی of unity). Ex. : *bis-yār-ī mī-gūyand* (m.c.) “many say,” or *bis-yār-ī az mardum mī-gūyand* (m.c.) ; but *az bis-yārī-yi + mardum rāh na-būd* نبود (m.c.) “from the excess of the crowd there was no room to pass.”

(2) *Gurūh* گروه “a troop, band, class.” Ex. : *gurūh-ī mardum*, or *gurūh-ī az-mardum* (m.c.) “a body, a number of men” ; *gurūh-ī mī-gūyand*³ (class.) “a class, a certain number (of people) say.”

Remark.—*Gurūh gurūh* گروه گروه signifies “in troops” ; *gurūh gurūh mī-āyand* می آیند گروه گروه “they are coming in crowds.”

¹ In the clause *va bas-ī shukr guftam*—(Sa’dī), it is not clear whether *bas-ī* qualifies the substantive *shukr* شکر, or whether it qualifies the verb *shukr guftan* شکر گفتن, and means “a great deal, a good while.”

² This is not the *alif* of the vocative : *basā bāshad ki* بسا باشد که (m.c.) “probably—.”

³ In m.c. *bas-ī ihsān* بسی احسان.

⁴ *Ki-az bis-yārī-yi du‘ā wa zārī-yi banda sharm hamī dāram* (Sa’dī) “because from the excess of the beseeching and lamentation of my servant, I feel ashamed.” Note accents.

⁵ *gurūh-ī mardumān rā دید* (Sa’dī) “he saw a collection of people” : note absence of *izāfat* after گروهی on account of ی of unity.

(o) “Most of them” اکثرشان *akṣar-ash* “most of it”; بیشتر - اغلب,

(1) اکثرشان *akṣar-i-shān*¹ (or *akṣar-i-īshān*) “most of them”; اکثرش *akṣar* (m.c.) “most of it.” *Akṣar-i māl* (or better *amwāl*), اکثر مال (or اموال) “most of the property”; اکثر زنان *akṣar-i zanhā* “most of the women”; اکثر کسان *ir-i kasān* (m.c.) “most persons” (*akṣar kas* کسی اکثر not used).

Remark.—اکثر *akṣar* also means “for the most part.”

(2) اغلب *aghlab*:² used like *akṣar*.

(3) بیشتر *bīshhtar* or بیشترین *bīshhtarīn*, used as *akṣar*

(p) “Something, a little, nothing” - چیزی - اندکی - چیزی - خوردۀ - پارۀ - چیزی - کمی - لختی - جزوی - برخی - ذرۀ -

(1) چیزی *Chīz-i* (lit. “a thing”). Ex.: علم محاسبه چنان که معلوم است *dar ‘ilm-i muḥāsaba chunān ki ma‘lūm ast chīz-i dānam* (Sa‘dī) know a little of accounts—as is known to you”; از من چیزی بخواید *az man-ī bi-khūāh* (Sa‘dī) “ask me for something (for a boon)”; چیزی دور تر: *chīz-i sarbāz* *ī dūr-tar* (Afghan) “a little further”; چیزی سر باز رفته *chīz-i sarbāz ī m.c. only* “has anything in the way of soldiers started? (i.e. has armed force been sent there?).”

Remark.—چیزی *Chīz-i* with the negative signifies “not a thing.” Ex.: و چیزی نخوان *va chīz-i na-khūānda am* (Sa‘dī) “I have read nothing, a unlettered”; از این سبب چیزی کار نکردم *az īn sabab chīz-i kār na-kardam* (.) “for this reason I did no work.” هوا چیزی کم شد *hawā chīz-i kam shud* (ghan) “the wind abated somewhat.”

(2) پارۀ *Pāra-ī* subs. “a piece, bit, patch” is usually followed by the al. In m.c. only, it signifies “a little.” Ex.: پارۀ حرفها داشتم بگویمش *t-ī ḥarfḥā dāshtam bi-gūyam-ash* (Shah’s Diary) “I had a few words to to him.”; پارۀ سربازها رفتند *pāra-ī sarbāzhā raftand*, or *pāra-ī sarbāz raft* پارۀ سر باز (Tr. H. B. Chap. XIV) concerning some small arrangements of the harem”; پارۀ حکیم *pāra-ī tafṣīl-i andarūnī* (Tr. H. B. Chap. XXIII) “I used to see some women in the court of the tim, but—.”

(3) خوردۀ *Khurda-ī* (m.c.) (lit. “a crumb, a speck”); also یخورده *yak-*

¹ *Akṣar* اکثر and اغلب *aghlab* according to the regular rule of the superlative are wed by a genitive. The *īzāfat* is, however, sometimes incorrectly omitted after these words in m.c.

² In m.c., here *qadr-ī* قدری.

³ Or *sarbāz-ī chīz-ī raft*? سربازی چیز رفت (m.c.).

⁴ In m.c. باد *bād* would be used, *hawā* هوا signifying “air.” Indians and Afghans *hawā* for “wind” as well as “air.”

⁵ Or better بعضی از سربازها *ba‘ẓī az sarbāz-hā*, and بعضی حرفها *ba‘ẓī ḥarfḥā*, and *ba‘ẓī az sarbāz-hā*.

khwurda (m.c.) “a little” (m.c.). Ex.: خورده جو (با آب) ده *khwurda-ī jaw* (or *āb*) *bidih* “give me a little barley (or water).”

(4) *Kam-ī*¹ کمی “a little” (classical and m.c.), from *kam*, adjective “few, little.” *Kam-ī*² کمی could be substituted for *khwurda-ī* خورده in the above example.

(5) *Andak-ī*³ اندکی (classical) “a little,” or “a little time.” Ex.: تا اندکی قوت یافت *tā andak-ī quvvat yāft* (Sa’dī) “till he gained a little strength”; مال بسیاری به اندکی جمال *andak-ī jamāl bih az bisyār-ī-yi + māl* (Sadī).

Andak اندک “little, few”; and *andak-ī* اندکی “a little.”

Andak اندک is an adjective, pure and simple: it is according to some Grammarians the diminutive of *and* اند; but according to others *and* اند is a contraction of *andak* اندک: vide also “Approximate Numerals.”

Remark I.—*Andak* also means (classically) “a few,” vide first example in (7).

Remark II.—*Qalīl* قليل, Ar., “little, few”; and *qalīl-ī* قلیلی “a few” are equivalents of the Persian *andak* اندک and *andak-ī* اندکی.

(6) *Taraf-ī* طرفی a portion (old classical). Ex.: ملک و طرفی از ذمائم اخلاق *malik rā taraf-ī az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) “a portion of his crimes became known to the king”; طرفی ازین معامله بگوشش *malik rā taraf-ī az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) “something of the matter had reached his ears.”

(7) *Barkh-ī* برخی (classical and rare modern). Ex.: و برخی از بلاد از قبضه *va barkh-ī az bilād az qabẓa-yi taṣarruf-i ū badar raft* (Sa'dī); و برخی آمدند *barkh-ī āmadand* (mod.) “a few came”; و برخی از زنها *barkh-ī az zanhā* (modern) “a few women”; اگر در ادای آن برخی نهان و نکاسل روا دارند *agar dar adā-yi ān barkh-ī tahāvun u takāsul ravā dārānd* (Sa'dī) “if they show even a little slackness or neglect in performing (the duty)”; و برخی از عمر گرانبایه برو خرج نمودیم *va barkh-ī az umar-i girān-māya bar-ū kharch namūdīm* (Sa'dī) “we expended a portion of our precious life on it.”

Barkh-ī برخی is lit. “a portion, a share.” It is not followed by an *izāfat*, as an *izāfat* cannot follow the ی of indefiniteness or the ی of unity. This is perhaps the reason that it is more often followed by *az*. Compare *ba'ẓ-ī بعضی*.

¹ ی of unity; also *kamī* subs. “deficiency.”

² قدری *qadr-ī* could also be substituted.

³ *Andak*, adj. Ex.: آتش اندک را *ātash-i andak rā* (Sa'dī); *bi-andak muddat* به اندک مدت (Sa'dī) “in a little time.”

⁴ Not *bisyār-ī* بسیاری as might logically be expected. As *jamāl* جمال has two syllables and *māl* one, euphony requires *bisyār-ī-yi māl* بسیاری مال to balance *andak-ī jamāl* اندکی جمال.

⁵ This first *az* از omitted in some copies: the two prepositions *az* close together are ثقیل, uneuphonic.

(8) *Juzv-i*¹ جزوی (Persian) : *juzv* جزو = Ar. جزء *juzʿ*, “part, portion, on of a book”: and جزوی is either *juzv-i* for جزئی “a little,” or else *uzvī*, Pers. adj. for Ar. adj., جزئی “partial.” Ex. : *juzv-i dāštam* (m.c.) “I had a little money”; *bi-qīmat-i juzvī* (.) “at trifling cost”; *juzʿ-i birinj girištam* (m.c.) “took a little rice”; *bi-juzʿ-i harf-i* (m.c.) “at the least word, partial word”; *bi-juzʿ-i nasīm-i* (m.c.) “at the least wind, partial wind.”

Remark.—*Kull u juzʿ* کل و جزء, or *kullī u juzʿ-i* کلّی و جزئی, or *az kullī u juzʿ-i* از کلّی و جزئی “in whole and in part, entirely.” [There is also the active جزوی *juzvī* “petty, trivial,” *qīmat-i juzvī* قیمت جزوی].

(9) *Lakht-i*² لختی “a short time” (old classical, and rare modern) from لکته “a piece, a portion,” etc., etc. Ex. : *lakht-i andīshē farū raft* (Saʿdī) “he considered a little”; *ir in lakht-i andīshād*—(Saʿdī) “he considered a little about this.”

(10) *Shamma-i* شمه (rarely used, Ar.) “an atom, particle, a pinch (of f), etc.” : *vazīr shamma-i rāh burd* (Būst.) “the wazīr got talking of the matter”; *vazīr az shamāʾil va akhlāq-i ū da. rat-i malik shamma-i mi-guft ki di* “well (or so) the wazīr was mentioning a few of the good qualities of boy in the presence of the King, saying—.”

Remark.—*Nabẓa* نبذه Ar. “small portion,” has much the same significance, but is rarely used.

(11) From ذره *zarra* “an atom, a mote in a sunbeam,” comes *yak ẓarra* یک “one atom, the least part.” Ex. : *yak ẓarra āb bi-dih* (.) “give me just a drop of water.”

(12) *Bi-qadr-i yak par-i kāk-i* + *baʿi* (m.c.) “a very little.” : *bi-qadr-i yak par-i kāk-i qīmat na-dāsh* (m.c.) “was not worth a straw” (lit. a chip of straw).

(q) “Some”; بعضی *baʿẓī*, Per. and بعضی *baʿẓ*, Ar. (lit. “a portion”). : *baʿẓ-i mī-gūyand* “some say”; *baʿẓ-i az zan hā* “some of the women”; *baʿẓ-i chīzhā* (m.c.) “some things”; *baʿẓ-i az rakhthā-yi khud rā dādam* (m.c.) “I gave some

¹ *Juzv-i* جزوی (m.c.) ی of unity : in writing also جزئی *juzʿ-i*.

² But *yak juzʿ-i birinj rā girištam* (m.c.) “I took a portion of ice.”

³ *Lakht-i jigar* لخت جگر (or دل *dil*) “a corner of one’s liver (or heart)”; metaphorically “a beloved child.”

⁴ *Par-i gul* پر گل is a “petal of a flower”: گاهی has the ی of unity.

of my clothes''; بعضی اشخاص میگویند *ba'z-i ashkhāṣ mī-gūyand* (m.c.) "some persons say"; بعضی خوانین *ba'z-i khavānīn* "some Khans"; *ba'z-i az khavānīn* بعضی از خوانین "some of the Khans."

Ba'z Ar. substantive "portion" is not used in m.c.; it is followed by the *izāfat*, and by a plural noun or by a collective noun, *vide barkh-i* برخی.

Ba'z-i بعضی is an adjective¹ and therefore does not take the *izāfat*, but *ba'z* is a substantive and is correctly followed by the *izāfat*, as: *ba'z-i awqāt* بعض اوقات "sometimes." The plural of بعضی is بعضیها.

Ba'z-i murghā dādam بعضی مرغها دیدم "I saw some birds (indefinite)."
Ba'z-i az rakht-hā rā dādam بعضی از رختها را دادم = *ba'z-i rakht rā dādam* بعضی رختها را دادم "I gave some of the clothes." The plural is better with *ba'z-i* بعضی.

(r) "Much, many," بسیار *bisṣyār* adj. and adv. Ex.: آورده اند که سپاه دشمن *āvarda and ki sipāh-i dushman bisṣyār būd va īnān andak* (Sa'dī) "it is related that the soldiery of the enemy was much while the latter (were) few"; شکایت روزگار نا مساعدند: یک من آورد که کفای ندک دارم و عیال بسیار *shikāyat-i rūzgār-i nā-musā'id bi-nazdik-i man āvard ki kafā-i andak dāram va 'iyāl-i bisṣyār* (Sa'dī) "complained to me of his wretched state (saying) that 'I have small means and a large family'"; بسیار به مشقت *bi-mashaqqat-i bisṣyār* (Sa'dī) "with much trouble"; یکی توبت بسیار کردی *yak-i taubat-i bisṣyār kard-i* (Sa'dī) "a certain man used to repent much and then—"; در انقادی ره *dar aṣṣyār* (Sa'dī) "on the way there were many camels"; زنهای بسیار میگویند *zanhā-yi bisṣyār* (or *bisṣyār zanhā*) *mī-gūyand* (m.c.) "many women say":

مکن نکیه بر ملک دنیا و پشت گاه بسیار کس چو تو پرورد و کشت

Ma-kun takya bar mulk-i dunyā va pusht

Ki bisṣyār kas chūn-tu parvard u kusht—(Sa'dī).

"Place no reliance on this world,

For many like you it has nourished and slain."

Note the meanings of *bisṣyār* بسیار in the following sentences: *az shab bisṣyār guzasht* از شب بسیار گذشت (m.c.) "a great part of the night had passed"; *bisṣyār shab* (or *shabhā*) *guzasht* (شبه or شب) بسیار شب (m.c.) "many nights passed," or *shabhā-yi bisṣyār guzasht* (شبههای بسیار گذشت) (m.c.); بسیار قسم *bisṣyār qism paranda-hā giriṭam* (م.c.) "I caught various kinds of birds" = *qism paranda-hā giriṭam* (قسمهای پردها گرفتم) (m.c.).

Bisṣyār-i (از) بسیاری "a much," and *bisṣyār-i* بسیاری (subs.) "abundance": *bisṣyār-i az mardum mī-gūyand* بسیاری از مردم میگویند "many men say": *bisṣyār-i-yi māl* بسیاری مال "abundance of wrath": *vide also* (p) (5) and footnote.*

¹ In Urdu *ba'ze* is an adjective.

² The plural *būdān* بودند could have been used.

³ Or *shutur-i bisṣyār* شترهای بسیار, or *shuturhā-yi bisṣyār* شترهای بسیار.

⁴ In prose *kasān* کسان

(s) “Remaining, remainder” ; باقی, Ar. adj., is incorrectly followed by the *izāfat* as though it were a substantive :—

(1) باقی *bāqī* (adj.). Ex. : روز هم گذشت *bāqī-yi rūz ham guzasht* (m.c.) “the remainder of the day passed”, but روزها باقی *bāqī-yi rūzhā* “the remaining days” ;

امشیم درد دل تمام نشد * باقی داستان — فردا شب

Imshab-am dard-i dil tamām na-shud

Bāqī-yi dāstān bi-fardā shab—(Salīm).

“To-night I could not relate all my suffering,

The remainder of the story stands over till to-morrow night.”

Bāqī pūl rā chi kardī or *bāqī-yi pūl rā chi kardī* are both m.c.

The Indians and Afghans correctly omit the *izāfat* after *bāqī*, on all occasions.

(2) بقیه *baqiyya*, subs. (classical and m.c.). Ex. : سپاه بقیه *baqiyya-yi sipāh* “the remainder of the soldiers” ; روز بقیه *baqiyya-yi rūz* “the remainder of the day.”

(3) ما بقی *mā baqiyā*, Ar., in Persian *mā-baqī* ما بقی, lit. “that which remained.” This is used in modern (and perhaps in classical) Persian as a substantive. Ex. : روز ما بقی *mā-baqī-yi rūz* (m.c.) “the remainder of the day.”

Remark I.—تتمه *tatimma*, Ar. subs. “completion, appendix, etc.” is used for the remainder or balance of an account, as : تتمه حساب *tatimma-yi hisāb*. The Ar. word میزان *mīzān* has the same signification.

Remark II.—*Pas-mānda* پس مانده is generally applied only to remnants of food ; عقب مانده *aqab mānda* “to what remains or is left behind ; باقی مانده *bāqī mānda* “to what remains over” (of an account, etc., or of people, things, etc., after counting).

CHAPTER IV.

THE ARTICLE AND THE RELATIVE PRONOUN.

§ 40. The Definite Article.

(a) *Harfi ta'rif* (حرف تعریف). There is no article properly so called. If the noun is definite and in the accusative case, it requires *rā*. Ex.: آب را بده *āb-rā bidih* "give (me) *the* water"; but آب بده *āb bidih* "give me water"; دو اسب را دیدم *du asp-rā dīdam* "I saw *the* two horses"; but دو اسب دیدم *du asp dīdam* "I saw two horses," and امروز در بازار اصلا اسبی ندیدم *imrūz dar bāzār aslā² asp na-dīdam* (m.c.) "to-day I saw no horses in the bazar."

Remark.—In the nominative case لشکر دو *du lashkar* can mean “two armies” or “the two armies.”

(b) Proper names, titles etc., the separate, the demonstrative, and the reflexive pronouns, the interrogative *ke* کی, *flān* فلان and *flāni* فلانی,³ *hemē* همگی, etc., *herdo* هر دو, etc., are considered definite or *ma'rifā* (معرفه), and require *wa*, especially in modern Persian⁴; so also does the pronoun *yak-e* یکی.

(c) In modern Persian, the affixed *possessive* pronouns when affixed to a noun in the accusative case, are also usually followed by *to*.

In classical Persian, this construction is rare. In the *Gulistan*, the *o* is both omitted and inserted.

The *ly* of the dative, however, cannot be omitted. For further rules on the insertion or omission of the *ly* of the accusative and dative, *vide* under **Syntax**.

Remark.—The following are also definite:—

- (1) All nouns that have the Arabic definite article **ال** ; as **القادر** "The Powerful."
- (2) Nouns preceded (or demonstrated **مشاراً**) by the demonstrative pronouns.

¹ *Ta'rif* (تعريف) also means "definition."

² For *aslan*.

³ *Fulān* فلان (adj.) and *fulānī* فلانى (subs.).

* In the Gulistan and in classical Persian the *h* of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Sa'di, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.

- (3) The مضاف of a proper name or of a pronoun (affixed or separate), as: کتاب رستم etc. ; or of a معهود ذهنی, as: درخت باغ.
- (4) Some nouns in the vocative, as: کریم!
- (5) Proper names, noms de plume (تخلص¹), personal pronouns, and معهود خارجی and معهود ذهنی.

(d) In sentences such as, دو هزار بودند (سربازها) *sarbāzān* (or m.c. *sarbāzhā*) *du hazār būdand* “the soldiers were two thousand”, the plural makes the noun definite; but *du hazār sarbāz* دو هزار سرباز signifies “two thousand men” or “the two thousand men”: *vide* also example in Remark to (a).

Remark.—The cardinal numbers are not followed by a plural noun.

(e) In relative sentences, a demonstrative or relative یی, often confused with the ی of unity (sometimes accented for emphasis), in conjunction with the connective که makes the noun definite: *vide* § 42 (b) and (g) to (r). If the noun is to remain indefinite, the ی (or ۶) must not be accented: *vide* § 42 (p).

(f) In the sentences پادشاهین شنیدم *pādishāh-i rā shanīdam* (Sa’dī) “I have heard of a certain king,” and یکی را از ملوک عجم حکایت کنند *yak-i rā az mulūk-i ‘ajam hikāyat kunand* (Sa’dī) “it is related (they relate) of a certain one of the kings of ‘Ajam,” the objects are to be considered definite though accompanied by the ی of unity or so-called indefinite article: for the rule of the affix ۱ in such cases, *vide* under Syntax.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: *Ān mard ki āmad* آن مرد که — (for *mard-i ki āmad* مردیکه آمد) “the man who came”—; hence the reason that Persians learning English generally say, “that man who” instead of “the man who—.”

§ 41. The Indefinite Article.

(a) *Harf-i tankīr* or *Yā-yi waḥdat* (حرف تکبیر or یای وحدت).

The numeral یک *yak* “one” sometimes takes the place of the indefinite article. Ex.: *yak shab ta’ammul-i ayyām-i guzashta mī-kardam* (Sa’dī) “one night I was pondering on olden times”: here *shab-i* شبی could be substituted for *yak shab* شب یک, without altering the meaning. *Vide* also examples in (m). In m.c. this *yak* یک is more often used for the indefinite article than is the ی of unity.

Remark.—*Yak* یک can also be joined to the ی of unity, as یکی “one, a certain person”: او از جملهٔ آداب ندهای ملوک یکی این است: *va az jumla-yi ādāb-i*

¹ Poetical *nom-de-plume*.

nudamā-yi mulūk yak-ī in ast (Sa'di) "and this is one of the (good) manners of the companions of the kings."

There is nothing to distinguish from each other the *yā-yi vahdat* یای وحدت or the *yā-yi tankir* یای تکیر, and the *yāyi mawṣūl* یای موصول (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral *yak*—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

Remark.—The ی that follows هر is probably not the demonstrative ی, but the ی of unity.

(b) The *yā-yi tankir* یای تکیر or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the *majhūl* sound.¹ In modern Persian it is pronounced *ī*, and with the exception mentioned in § 40 (e) is *unaccented*, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian *mard-e* مردے "a man" or "a certain man", but *mardī* مردی "manliness": in modern colloquial *mard-ī* مردی "a man", etc.; but *mardī* مردی "manliness."

This ی is supposed to be derived from the numeral *yak* یک (or *yag* یگ) of which the last letter has disappeared. *Yi*, for *yak* یک, exists still in some songs in the dialect of Mazenderan. *Yi-qadr āw bi-dih* یقدر آو بده "give me a little water" is common in S. Persia.

In modern Persian, however, it can be added to a plural, making it a collective noun: *vide* (k) (2).

(c) If the noun terminates in silent *z*, then, instead of the affixed ی, the symbol *hamza* is superscribed, but in modern Persian is still pronounced *ī*, [*vide* § 26 (f)], as *bachcha-e* بچّه (classical) and *bachcha-ī* (m.c.) "a child" or "a certain child."² If the noun is concrete and terminates in ی, the ی of the noun is generally represented by *z* before the ی of unity, as: ماهی *māhi* "fish", but ماهی (or ماهی) *māhi-ī* "a fish."

(d) (1) If silent *z* precedes است *ast* "is", the *z* may be omitted and the است written است. Ex. :—

ور شکر خنده است شیرین لب آستینش بگشاید و شمع بکش

Var shakar-khanda-est shirīn-lab

Āstīn-ash bi-gīr u sham' bi-kush—(Sa'di).

"But if she be attractive and sweet-lipped

Take her by the sleeve³ and put out the light."

¹ *Vide* foot-note 4, page 141.

² With the *izāfat*, *bachcha-yi kūchak* بچّه کوچک (mod.): difference in transliteration and pronunciation.

³ *Āstīn* آستین is probably the old hanging sleeve, in Persia still worn by some darvishes.

Banda-ī-st may be written بندۀ است or است بندۀ, and *māhī-īst* may be written ماهی است, etc., or ماهی ایست.

Remark.—Grammarians, however, give this ی different names according to the sense in which it is used. Thus in :—

اندر این ره جزوکل محتاج یک دیگر شوند عنکبوتی میش—ود پیغمبری را پرده دار

“—One and all need each other,

Even a *small* spider can hide a great prophet ”

the first ی is called *yā-yi taṣghīr* یای تصغیر “the diminutive *yā*” or *yā-yi taḥqīr* یای تحقیر “the *yā* of contempt”, while the second ی having the contrary meaning is called *yā-yi ta’taẓīm* یای تعظیم “the *yā* of respect.”

For the names of the relative ی (expressing the *definite* article in relative sentences), *vide* § 42.

(2) After final *alif* الف, *yā* یا, or *cāw* واو, this ی is preceded by a ء, to distinguish it from the ی of the *izāfat* اضافت, as : *bū-ī* بوئی “a scent”, but *bū-yi gul* “the scent of the flower”; *chunīn dawlat-i ‘uzmā-ī* چنین دولت عظمائی (m.c.) “such a very great empire.” A ی should be inserted as bearer for this *hamza*. Some Arabic words end in a *hamza*, which may or may not be written in Persian, but before a suffixed ی, the Arabic ء must fall away, thus: *maḥrā’* صحراء “desert, or *jungle* as opposed to cultivation”, *maḥrā’ī* “a desert” and *maḥrā’-i bزرگی* “a great desert.”

(3) If the Arabic word ends in *alif-i maqṣūra* (آی or آ), with or without the *tanwīn*, the final letter is changed to *alif* before the ی of unity, as : *a’ama’* اعمی (or اعمی) “blind”; *a’amā-ī* اعمائی “a blind man.” The word معنی is in Persian pronounced *ma’nī* معنی, or *ma’na* معنی; its final letter may therefore in Persian be considered to be either *yā* یا or *alif-i maqṣūra* مقصورة, thus: *ma’nā-ī* معنائی or *ma’nī-ī* (m.c.) “a meaning.”

Remark I.—The ی is sometimes added to adjectives, as : *andakī jamāl* اندکی جمال (Sa’dī) “a little beauty”; *chand-ī* “a few.” For *sāl-ī du* سالی دو, *vide* (f) 9.

Remark II.—In old Persian, the ی is added to the *noun* when it is qualified by an adjective, and not to the adjective, as : *mard-ī khūb* مردی خوب (class. and mod.) “a good man”; *dar andak zamān-ī* در اندک زمانی (class. and mod.) “for a little while.” In modern Persian, the ی is generally added to the adjective, *vide* (k).

(e) The ی of unity combines with است in pronunciation, but may be written separately in full, or combined with the *ast*. Ex. : *khūb mard-ī-st* (m.c.) “he is a good man” is written خوب مردی است, or خوب مردیست.

(f) Examples of the various significations of this *ی* are:—

(1) بادبى داد *pādīshāh-i pisar-i bi-adīb-i dād* (Sa'dī) “a certain² king handed over a son of his to a tutor—”; *pās-i az shab guzasht* گذشت پاسى از شب “one watch of the night passed.”

(2) کارى ندارم *kār-i na-dāram* “I have no special business”; میخواهم بشما *mī-khwāham bi-shumā khidmat-i rujū kunam* (m.c.) “I want to entrust you with a (special, or a certain) commission.”

(3) هیچ تدبیری نبود *hich tadbīr-i na-būd* “there was not a single plan”; *bar har yak-i az sā'ir-i bandagān u hawāshī khidmat-i mu'ayyan ast*—(Sa'dī) “for every single one of his slaves and attendants a special (or a separate) duty is appointed.”

(4) بهترش این است که الحال بطوری از اینجا کنار گشي *bihitar-ash in ast ki al-hāl bi-tawr-i az injā kinār kashī*³ (m.c.) “the best thing is that somehow or other you at once get away from here.”

(5) روزگارى برین برآمد *rūzgār-i bar-in bar-āmad* (Sa'dī) “a short time elapsed after this”; ساعتى *sā'at-i* “a short time” or “one hour”; در اندک *dar andak zamān-i* (Sa'dī) “in a little time”; و هم شکى پیدا شد که مبادا— *va ham shakk-i paydā shud ki mabādā* (m.c.) “also a bit of a doubt arose lest—” (but *va ham shakk paidā shud*— “there was doubt lest—”); و هم شک پیدا شد که عمت درویشان است و صدق *āngāh rūy ba-man kard va guft az ānjā ki himmat-i darvishān ast va šidq-i mu'āmala-yi īshān khātīr-i hamrūh-i man kunīd ki*—(Sadi) “he then turned to me and said, ‘on account of the gracious magnanimity of dervishes and their uprightness in dealings pay a little attention to me for—’”; *burūt-i tābīd* (m.c.) he gave a slight twirl to his moustache.”

(6) بهم بر مکن تا توانی دلی که آهی جهانی بهم بر کند

Bi-ham bar ma-kun tū tavānī dil-i

Ki āh-i jahān-i bi-ham bar kunad.—(Sa'dī).

“Distress not, if thou canst avoid it, a single soul,

For one sigh to God (from a broken heart) can destroy

even a whole world.”⁵

¹ Note that though there is no *یا* in this sentence, there is yet no confusion as to sense.

² When this *ی* has the adjectival sense of “a certain” and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix *rā*, vide § 40 (f).

³ More common in m.c. *kināra kunī کناره کنی*.

⁴ In m.c. *rūzagār روزگار*.

⁵ It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convicted malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity.

The idioms *s biham kardan* (and not—*kandan*)

(7) *Vazīr chi k̲hiyāl-i-st uftāda ast?* (m.c.)
 into what a way of thinking (into what kind of a fancy) has the Wazir
 len I wonder? "

(8) *'ishq āfat-i-st* "love is a great calamity."

در نا امیدى بسی امید است پایان شب سیه سفید است

"In despair is many a hope;

The close of a dark night is fair.

For *bas-i* "many a" vide § 39 (m).

(9) *sāl-i du bar īn bar āmad* (Sa'di) "a couple of years
 so passed after this"; *faṣl-i du* (Sa'di) "a couple of chapters."

For *ی* with the plural in modern Persian, vide (k) (2).

(10) *Fir'aūn-i* "a Phararoh (i.e. cruel and overbearing¹)"; *حاتمی*
*ītim-i*² "a Hātim", a man generous as Hātim (but *hātim-i* *حاتمى* "genero-
 y").

(11) نه گرفتار آمدی بدست جوانی معجب - که هر دم هوائی پزد و هر لحظه رائی (11)
na giriṭār āmadī bi-dast-i javān-i mu-
ḡ, ki har dam havā-ī pazad wa har laḡza rāy-i zanad wa har shab jā-ī k̲huspad
har rūz yār-i gīrad (Sa'di) "you fell not into the bondage (of marriage)
 th a youth vain * * *, who at every breath starts a fresh fancy, and each
 ment states a new opinion, and every night sleeps in a different place,
 d every day takes a new love."

(12) قلندر درویشی است نا خراشیده نا تراشیده *qalandar darvīsh-i-st nā-kharāshīda*
-tarāshīda (m.c.) "a Calendar is a kind of darvish, rough and uncivilized."

(13) لعنت بر مثل شما مسلمانی *la'nat bar miṣl-i shumā Musalmān-i* "curses on
 Muslim like you"; or لعنت بر مسلمانی مثل شما *la'nat bar musalmān-i miṣl-i*
umā.

(14) جوان مثل من این جور کار نمیکند *javān miṣl-i man īn jūr kār namī-kunad*
 (m.c.) is a simple statement; but *javān-i miṣl-i man-i* *جواني مثل مني* ex-
 presses a considerable amount of conceit and "brag" and lays a stress on
جوان and *man*; *javān hamchu man-i* *جوان همچو مني* expresses the
 me idea, but in speaking there would be no stress on the word *javān* *جوان*.

(g) The noun with its *ی* of unity is often in m.c. preceded by the

¹ *Fir'aun* فرعون a title common to the ancient kings of Egypt, as Ptolemy to the
 er ones. The Pharaoh of Moses' time is known to Muslims as Valid. *Fir'aun* has
 ne to mean 'a cruel tyrant, insolent and unbelieving.'

² In Persian sometimes *Hātām* *حاتم*: an illustrious Arab of the tribe of *Tayy* who
 ed before the Prophet, but his son, who died at the age of 120 in the 68th year of the
 ght, is said to have been a companion of the Prophet.

³ *Dūst* دوست, in Persia, is only used for men, but *yār* یار is a man-friend, or a
 stress.

indefinite *yak* يك, for additional emphasis, as: *aghā yak chīz-i bi-dīh* (beggar's cry) "gentleman, give me a trifle"; *—ki yak muddat-i bīmārī¹ dāsht* "—so that he was ill from it quite an age" (more emphatic than *muddat-i* alone).

(h) The ی of unity does not admit of the *izāfat* after it, thus: *qadah-i² barf-āb* (Sa'di) "a cup of iced water (i.e. water and ice mixed); —*gurūh-i mardumān rā dīd ki*—(Sa'di) "he saw a certain knot of men who—": vide also (f) (1); *Rāja yūz-i safīd āvarda guzarānīd* (Jehangir's Memoirs) "the Raja brought a white Cheeta and presented it to me."

For a classical example vide quotation from 'Umar-i Khayyām in § 95 (b) (5).

(i) In classical and in modern Persian, a noun before its qualifying adjective or before another noun in construction, even if indefinite in meaning, sometimes discards the ی of unity, as: *tā'ifa-i dūstān* (Sa'di) "a party of friends"; but *bā tā'ifa-i az dūstān*; *ulamā khuranda-yi bisyār dāsht* (Sa'di) "a certain learned man had a large family"; *pādishāh-i bā ghulām-i 'Ajāmī dar kishtī nishasta būd* (Sa'di) "a certain king was seated with a Persian slave in a boat"; *pādishāh-i bā vazīr* "a king with his vazir", but *pādishāh-i bā-vazīr-i* "a king with a vazir (perhaps the vazir of another king).

Remark.—Note that یکی "one of" requires *ī* after it in all cases: it cannot be followed by the *izāfat*. Vide also (l).

(j) Concrete nouns ending in *ī* (ی) may take the ی of unity; but the first ی in writing is usually represented by a ^۶, as: *Ṣūfī-i bi-man guft* عرفنی بمن گفت. In m.c., however, the indefinite يك usually takes the place of the ی in such cases.

Remark.—Singular abstract nouns in ی do not admit of the ی of unity: the indefinite يك is substituted.

(k) (1) In modern Persian the ی of unity is generally added to the qualifying adjective [unless the adjective end in ی, vide (m)] following the noun and not to the noun. Ex.: *qushūn-i khūb-i būdand* (Shah's Diary) "they were a pretty soldiery"; *nutq-i ziyād-i kardand* (Shah's Diary) "they delivered long speeches."

¹ *Bīmār-i* بیماری (note accent) would mean 'he kept a sick man in his house.'

² In m.c. *qadah* is a basin.

³ Here *rā* را is necessary though the object is indefinite, because of the *ki* following.

⁴ In modern Persian *nān khur-i bisyār-i* (or *bisyār* بسیار).

⁵ In modern Persian this would be *ghulām-i* غلامی and *kishtī* کشتنی.

(2) The *ی* can also refer to a plural and seems to give it a collective sense. Ex.: *چکشهای غریبی است* *chakushhā-yi gharīb-i 'st* (Shah's Diary) "they are (were) a strange lot of hammers"; *زنهائی دارد کرمان که زردۀ تخم* *zanhā-i dārad¹ Kirmān ki zarda-yi tukhm rā az miyana-yi safīda mī-duzdam* (m.c.) "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

In English, the indefinite article is still common before a general noun denoting a sum of money or a space of time. The answer to a question, "what is your pay?" might be: *هیچ - در تومانی* *hīch, du tūmān-i* (m.c.) "nothing; a paltry two tumans." "From his birth **** to his death-stroke on the field of Jena, what a seventy-one years" (Carlyle), *از تاولد تا دم مرگش در کارزار جینا چه هفتاد و پنج سال است* *az tavallud tā dam-i marg-ash dar kār-zār-i Jenā chi haftād u panj sāl-īst*. In, *du farsakh-i bīshdar nīst* (m.c.) "it is not more than a couple of farsakhs," the *ی* has a diminutive force."

(3) If, however, the adjective is of the simple kind that can precede the noun, the *ی* is naturally affixed to the noun. Ex. *خوب مردیست* *khūb mard-i-st* "he is a good man" (m.c.); *پیر مردی* *pīr-i mard-i* (m.c.) "an old man."

(l) In modern Persian the constructions *جمعی مردمان دیدم* *jam'-i mardum-mān دیدم* "I saw a body of men"; or *جمعی از مردمان دیدم* *jam'-i az mardum-mān دیدم*; and *جمعی زنها دیدم* *jam'-i zanhā دیدم*, or *جمعی از زنها دیدم* *jam'-i az zanhā دیدم*, are used. Vide also (h) and (i).

(m) In modern Persian, as stated in (k), the *ی* is generally added to the qualifying adjective; if, however, the adjective itself end in *ی*, the numeral is preferably substituted, as: "an Abyssinian slave girl" *یک کنیز حبشی* *yak kanīz-i habashī* (m.c.) or *کنیزی حبشی* *kanīz-i habashī* (m.c.).

Note the following m.c.:—"a spoonful of milk" (a) *یک قاشق شیر* *yak qāshuq shīr*, or (b) *قاشقی شیر* *qāshuq-i shīr*, or (c) *قاشق شیری* *qāshuq-i shīr-i*: "a glass of water" *یک گیلās آبی* *gīlās-i āb-i*, or *گیلās آبی* *gīlās-i āb*, or *گیلās آب* *gīlās-i āb* or in apposition *yak gīlās āb*.

(n) Note the absence of *ی* in the following:—*زخم پلنگ داشت* *zakhm-i palang dāsh²* (Sa'di) "he had a (the) wound from a leopard"; *زخم شمشیر خورد* *zakhm-i shamshīr khurda* (m.c.) "he got a sword wound"; *او را در چنین*

¹ i.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "can (and consequently do) steal."

² For *قاشق* *qāshiq*, T.

³ Here *zakhm* زخم is used as the description of wound and it therefore becomes definite. It would be also right to say *زخم پلنگی* *zakhm-i palang-i*, or better *زخمی از پلنگ* *zakhm-i az palang*.

دیده *va ū-rā dar chunīn martaba¹ dīd*—(Sa'dī) “and saw him possessed of such great rank.”

In these examples the noun is considered *generic*, and, therefore, does not take the *ی*. It does not mean the wound of *one* leopard; it might be the wound of ten. Similarly هنوز طفل *hanūz tiḡl ast* “he is still a boy.”²

(o) The construction کتابی خوبی *kitāb-i khūb-i* is occasionally met with; it seems to mean “a book, a good one”; پولى هنگفتي دادم *pūl-i hanguft-i dādam* (m.c.) “I paid a thumping sum.”

(p) As *dīgar-i* دیگری means “another person”, *dīgar* meaning “another” does not classically take the *ی* of unity³:—*chīz-i dīgar* چیزی دیگر or *yak chīz-i dīgar* یک چیز دیگر “another thing, one thing more”; and in m.c. (vulgarly) *chīz-i dīgar-i* چیز دیگری.⁴

As in m.c. the distinction is not observed, *asp-i dīgar-i* اسب دیگری may mean “another horse” or “another person’s horse”: but as already stated the former is a vulgarism.

For an example of *dāgh-i dīgar-i* داغ دیگری “another misfortune”, *vide* § 94 (i) example from ‘Umar-i Khayyām.

The following are m.c.:—*īn pisara shaytān ast* “this boy is a devil”, but *پسر شیطان است* “he is a devilish boy”; *پسار-i shaytān-i-st* “he is the son of a devil”; *ādam-i khar-i-st* “he is an ass”; *īn ādam khar ast* “he is an ass”; *mardumān-i khar-i* and *این مردم خری اند*, or *īn mardum khaylī khar and* این مردم خیلی خراب اند.

Remark.—It is, however, correct in modern Persian to add the *relative* *دی* *kitāb-i dīgar-i ki*—کتاب دیگری که—“the other book which (or that).”

(q) The following construction is borrowed from the Arabic: در مشرعی *dar mashra‘-i az mashārī* (class.) “in a road (lit. in a road of the roads)”; در مماری *dar mamarr-i az mumarrāt* (class.) “in a place of passage, in one of the places of passage”; باشد که خدای تعالی ناگاه از الطاف *bāshad ki Khudā-(yi) ta‘ālā nāgāh az alṭāf-i khwīsh lutf-i numāyad va dar-i az darhā-yi rūzī bar mā bi-kushāyad* (mod.) “it may be that God on High out of his gracious goodness may suddenly open a way of livelihood (out of his many ways) for us” *bi-ṭaraf-i* بطرفی *bi-ṭaraf-i⁶ az aṭraf ravam* (m.c.) “I may go in some direction or other, somewhere or other.”

¹ In modern Persian incorrectly *martaba-i* مرتبه. This is the *incorrect* reading by modern Persians, even when the *ة* is omitted in the copies of the Gulistan.

² The *ی* could not be added to *tiḡl*.

³ In m.c. *shakhs-i dīgar-i* شخص دیگری “another person” is a common vulgarism.

⁴ Also *yak chīz-i dīgar* یک چیزی دیگر.

⁵ *Shaytān* is really an adjective here.

⁶ Erroneously *ṭarf* طرف. In Arabic *ṭarf* طرف is the “eye”, but *ṭaraf* طرف is “a side, extremity, margin, etc.”

(r) The *ی* is occasionally added to Arabic phrases, thus: *ما حضري از طعام* *mā hazar-i az ta'am tartīb kardand* (Sa'di) "they set out a something of what was ready in the way of food"; here *mā* is the relative pronoun Arabic "that which", and *hazar* *حضر* is the 3rd person singular, masc., Pret. of "to be ready."

(s) When substantives are coupled together, the *ی* is added to the last only: *سرهنګ زاده¹ را بر در سرای اغلمش دیدم که عقل و کیاستی و فهم و فراستی زائد الوصف داشت* *Sarhang-zāda rā bar dar-i sarā-yi Ughlamish² dīdam ki 'aql u³ kiyāsāt-i va³ fahm u firāsāt-i zā'id³ l-waṣf dāsht* (Sa'di) "I saw the son of a certain (?) officer at the door of the palace of Ughlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description"; *بحکم آنکه ملاذی منبع از قلعه کوهی بدست آورده بودند و ملجا و مائوای ساخته* *bi-hukm-i ān ki malāz-i manī' az qulla-yi kūh-i bi-dast āvardā būdand wa maljā u ma'vā-i sākhta* (Sa'di) "because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge."

In m.c. the first substantive may, however, be preceded by *yak* *یک*, as: *yak kār d u changāl-i bi-dih* *یک کارد و چنگالی بده*, or *kār d u changāl-i bi-dih* *کارد و چنگالی بده* "give me a knife and fork."

Remark I.—Similarly, in modern Persian, the *ی* is added to the second only of two adjectives qualifying one noun, as: *saḡar-i dūr u darāz-i* *سفر دور و درازی* (m.c.) "a long long journey."

Remark II.—For an example in classical Persian of the *ی* added to both of two adjectives qualifying one noun, *vide* last example of (c), § 125.

(t) When the *ی* of unity supplies the place of a simple indefinite article, its noun does not *as a rule* take the *ی* of the accusative. Ex.: *پیش پدرش کسی فرستاد* *pīsh-i pidar-ash kas-i firistād* (Sa'di) "he sent some one to his father."

In the sentence *زمینی را کنده سنگ برداشته* *zamīn-i rā kanda sang bardāshtha* (Afghan) the sense requires the definite sign *ی*, "having dug up a (certain) special plot of ground and removed the stones."

Note the distinction in meaning between the two following: *خانه آتش زدند* *khāna-i ātash zadand* (m.c.) "they set fire to a house"; but *خانه را آتش زدند* *khāna-i rā ātash zadand* "they set fire to one of the houses."

In the following: *شونیدم گوسفندی را بزرگی رهانید* *shunīdam gūsfand-i rā buzurg-i rihānīd* (Sa'di) "I have heard that a certain elder released a sheep—," the *rā* is necessary to distinguish the object and make the sense

¹ Probably a copyist's omission; *sarhang-zāda-i rā* *سرهنګ زاده* "an officer." If *sarhang-zāda* *سرهنګ زاده* be the correct reading, it means "the son of the Colonel" referring to a local celebrity.

² The son of Chingiz *Khān*: he reigned in Turkistan about 656 *Hijra*.

³ Note these two pronunciations of *و*.

clear: omit it and *buzurg-i* بزرگی at first sight appears to be an adjective qualifying the nominative, *gusfand-i* گوسفندی.

Remark.—It will be noticed that the *ی* immediately follows the *ی* of unity.¹

(u) The *ی* can be added to some of the personal pronouns. Ex.: آدم چون *ādam-i chūn* *man-i bar zamīn namī-kh wābad* (m.c.) “a man like me does not sleep on the ground”; آدم مثل توئی آمد *ādam-i miḡl-i tū-i āmad* (m.c.) “a man like you came”; آدم مثل شمائی نباید چنین کند *ādam-i miḡl-i shumā-i na-bāyad chunīn bi-kunad* (m.c.) “a man like you ought not to act thus”; آدم مثل اوئی کار نمی کند *ādam-i miḡl-i ū-i kār namī-kunad* (m.c.) “a man like him won’t work.” In these examples the *ی* could be added to آدم, but in this case it must be omitted after the pronoun.

The *ی* is not added to ما *mā* “we” nor to ایشان *ishān* “they.”

(v) — آدم در این میان یکی *yak-i man-am dar īn miyān ki* (Sa’dī) “I am one of these here who—”; but من یکی ام *man yak-i am* (m.c.) “I am alone, single.”

(w) In a negative proposition the *ی* must be translated “not a—, none.” Ex.: آنجا کسی نبود *ānjā kas-i nā būd* (or *ānjā hīch kas na-būd* (m.c.) “there was no one there”; آنجا هیچ کس نبود *ānjā hayvān-i na-būd* (m.c.) “there was not an animal there.”

(x) The indefinite *ی* can be added to the substantive qualified by چنین *chunīn* “such an one as this”, or by چنان *chunān* “such an one as that”, or to چندان *chandān* “much, so much”, as: من در جست و جوی چنین جایی *man dar just u jū-yi chunīn jā-i būdam ki* (m.c.) “I was in search of just such a place as this—”; چنان شخصی نباید این طور کارها بکند *chunān shakhṣ-i na-bāyad īn tawr kārḥā bi-kunad* (m.c.) “such a person like that ought not to act in this way”; چندان ربطی به زبان فارسی ندارم *chandān rabṭ-i bi-zubān-i Fārsī na-dāram* (m.c.) “I do not know a great amount of Persian.”

This *ی* can also be added to the substantive qualified by این چنین *īn chunīn*, این چنان *ān chunān*, همچنین *ham-chunīn*, هم چنان *ham-chunān*, but not to these words themselves.

For the definite or demonstrative *ی* (relative with که) with *chunān* and *chandān*, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. *man* “I” makes its accusative regularly when the *ی* is affixed, as: همچو منی را اسیر دست تو کرد *hamchu man-i rā asīr-i dast-i tu kard* “he made a person like me a prisoner in your

¹ Similarly in the dative case:—*magar mardumān-i rā ki ḥālat-i mutawassiḡ dārānd* مگر مردمانی را که حالت متوسط دارند گاهی این نوبت نمی رسد *gāh-i īn nawbat namī-rasād* (class.) (in modern Persian *hīch vaqt* instead of *gāh-i*) “but to men possessed of a modest competence only, such a thing never happens.”

hand”¹ خدا هیچ احمق مثل منی را بیغمبری انتخاب نمی کند: *Haji Baba* “God will not select a fool like me as a Prophet.” This could also be expressed by: — خدا هیچ احمقی مثل من را—. In neither case could *marā* مرا be substituted.

(z) The ی can sometimes be added to the infinitive used as a noun, as: راز گفتنی *rāz-guftan-i* “a telling of a secret”, but *rāz-i guftan-i* “a secret to be told.” *Yak-dīdan-i* “one visit”; *yak-kushtan-i* “one killing” (of one person or of many).

(aa) For the demonstrative ي as a definite article with the connective که in relative clauses, *vide* § 42.

§ 42. The Relative Pronouns and the Demonstrative or Relative ي.

HARF-I MAWṢŪL OR HARF-I ṢILA² (حرف موصول or موصول).

(a) There are no relative pronouns. Instead, the indeclinable particle که *ki* is used as a connective (حرف موصول).³ Thus the Persian construction of the English sentence, “The man that came yesterday, came to-day”, would be, “The man that (*ki*) he came yesterday came to-day.” From this it will be seen that in every relative clause there is a pronoun expressed or understood.

If this pronoun is the subject of the verb in the relative clause, it is usual to omit it, except for the sake of special emphasis or for clearness. In oblique cases it is often inserted. In m.c., however, it is oftener omitted than in the classical language, as: اسپیکه بران سوار می شوی *asp-i ki bar ān savār mī-shavī* (class.) “the horse *that* you ride on it” (the horse which you ride); in m.c. the بران would be omitted.

(b) The noun that precedes a Persian relative clause may often be regarded as definite, even if in English it be preceded by the indefinite article (بای موصول).⁴ In Persian this noun is made specially definite by affixing a demonstrative ي even to the plural: this ي connects it with the particle

¹ *Manī* منی, P., is also a subs. “presumption; egoism; also the quality of sufficiency that is peculiar to God”: *manī*, Ar., “the seminal fluid”; also *man-i*, as in, *bā man-i* “thou art with me.” Persian poets frequently play on these various meanings.

² *Ṣila* (مصله) conjunction; note that this که is considered a particle (حرف) and not a pronoun: for fuller explanation *vide* § 130 “Relative Clauses.”

³ چه *chi* is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to هر or آن, as هرچه and آنچه, and does not moreover admit of the “relative ي”. the author has preferred to omit it and to treat the words هرچه *harchi* and آنچه *ānchi* as single words, indefinite pronouns. *Ānchi*, *harchi*, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, که is the only connective.

⁴ Thus “a fool who lights, or the fool who lights, a wax candle by day” have much the same meaning. If the noun before the relative is to be kept indefinite the sentence must be arranged differently: *vide* (p) and Remark to (r).

rūz-i jang binī pusht-i man (Sa'dī) "I am not that kind of man whose back you'll see in the day of battle"; *tabīb-i ki habb-ash bīmār-am kard* (m.c.) "the doctor whose pills made me ill—"; ستارهائیکه پرتو *sitārahā-i ki partav-i shān rawshan ast* (m.c.) "the stars whose rays are bright."

Dative: — *ay ki shakhṣ-i man-at haqīr namūd* (Sa'dī) (*shakhṣ-i man turā*) "oh thou to whom my form appeared mean—"; *pisar-i ki bi-pidar-ash pūl dādam* (m.c.) "the boy to whose father I gave money—"; شهرهائیکه بدانجا رفتم همه را آب گرفته است : *shahrhā-i ki bi-dānjā* (for *bi-ānhā*) *raftam hama-rā āb girifta ast* (m.c.) "the cities to which I went, have all been washed away."

Accusative: — *shakhṣ-i ki (ū rā) dādam* (m.c.) "the person whom I saw" (lit. that I saw him); — *ānki chūn pista dādam-ash hama maghṣ* — (Sa'dī) "he whom I beheld all kernel like the pistachio-nut"¹; *mārḥā-i ki dīrūz (ānhā rā) kushta būdam* (m.c.) "the snakes which we killed yesterday—"; اسبابیکه داشت : *asbāb-i ki dāshṭ hama rā farūkhṭ* (m.c.) "he sold all the things he had, all his property."

Ablative: — *ān kār ki dar vay² mazīnna-yi² khaṭar ast* "the proceeding in which there is a suspicion of danger—"; خانه که : *khāna-i ki (dar ān or dar ū) dākhl shudī* (m.c.) "the house which you entered"; در آن : *jāy-i ki (dar ān) mī-nishīnī* (m.c.) "the place where you always sit"; ابلاتی که از ایشان اسبهای خوب بهم : *īliyūt-i ki az īshān asphā-yi khūb biham mī-rasand* (m.c.) "the black-tent tribes from whom good horses are obtained—."

Locative: — *gilīm-i ki bar ān khufta būd, dar rūh-i guzar-i duzd andākht* (Sa'dī) "he cast the rug on which he was (or had been) sleeping on the way the thief would pass"; از آن بوستان : *az ān būstān³ ki tu (dar ān) būdī mā-rā chi tuhfa karāmat āvardī* (Sa'dī) "what rare present hast thou in generosity brought us back from that garden in which thou wert ? " :

1 "—turned out to be skin on skin like an onion," i.e. 'the man whom I thought had sterling qualities proved a fraud.'

2 Also *māzanna* مظنه : or *az vay*.

3 A *gilīm* گلیم is a cheap carpet without any pile.

4 But *Rāh-guzar* راهگذر "traveller, passer-by."

5 Another reading is *dar ān būstān ki būdī*.

ترسم — م نوسـي بکعبه^۱ اي ايراني^۲
کين راه^۳ که تو ميروي بقرکستان است

Tarsam na-rasī bi-Ka'ba ay A'rābī

K-in rāh ki tu mī-ravī^۴ bi-Turkistān ast (Sa'dī).

"I fear thou wilt never reach the *K'aba*, oh Arab,
For this road thou goest leads to Turkistan."

کسی را که اقبال باشد غلام * بُود میل خاطر بطاعت مدام

i.e. *kas-i rā ki iqbāl ghulām-i ū bāshad*, or — *iqbāl ūrā ghulām bāshad*. [This construction has led to the following erroneous but now common construction: امروز چوب زدند دزد بود *mard-i rā ki imrūz chūb zadand duzd būd*, where *mard-i rā* is the object of the verb in the relative clause: vide (e)].

(e) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective که: in this sentence the pronoun cannot be inserted in the relative clause, as its place is taken by the substantive in the oblique case at the beginning. Examples: *kishtī-i rā ki Nūh nākhudā-st* *chi bāk az tūfān* "what fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing *kishtī-i* in the dative case at the commencement, it could be put in the nominative; and the pronoun in the relative clause, expressed or understood, in the dative, as: *kishtī-i ki ān-rā Nūh nākhudā ast* *chi bāk az tūfān*; امروز مرد *mard-i-rā ki dīrūz chūb zadand imrūz murd* (m.c.) "the man who was beaten yesterday, died to-day^۵": vide end of (d).

(f) An expression like *ādam-i-ki ū-rā dīdam* "the man whom I saw", though correct, is heavy: as *ū-rā* is not necessary to the sense, it is better omitted.

(g) The relative cannot be joined to the singular demonstrative pronouns

¹ *Ka'ba*, lit. "a cube." The cube-like building in the centre of the *Masjid*, at Mecca: it contains the black stone (*hajar^۱ l-aswad*), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.

² The broken pl. is *ايراني*: the pl. of *عربي* is *عرب*.

³ Poetical for *این راه* *ki in rāh*.

⁴ *ميروي* *ki tu (dar ān) mī-ravī*.

⁵ This sentence, though grammatically incorrect, the noun at the beginning being the object of the verb in the relative clause, is not uncommon in modern Persian. The construction in *dūst-i rā ki becmari frahang ārond nshād ki bi-yak dam bi-yāzārānd* (Sa'dī) "to a friend whom it has taken a lifetime to make, offence should not be given in a moment" is different, as the accusative at the beginning is the object of the verb *بیازارند* *biyāzārānd*.

ān آن, and *in* این, nor to *har* هر “every.” It is best to consider *ān-ki* آنکه, *ān-chi* آنچه, *in-ki* اینکه, *har-ki* هر که, *har-chi* هرچه as single words.

However the plurals of the demonstrative pronouns *ānān* آنان, *ānhā* آنها, and *inān* ایشان, *inhā* اینها, may take or omit the ي, thus: *ānhā-ē-ki* آنهایکه, or *ānhā-ki*,¹ etc. As the demonstrative pronouns are already definite, the definite ي is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative ي; vide § 41 (u). A sentence like *ishān-ē-ki raftānd* (m.c.) “they who went² —” is incorrect; the ي should be avoided.

(h) As the ‘relative’ ي before *ke* is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns [vide (g)] or by *har*. Ex.: *va ān pūsthā ki dar khāna-yi gazh-dum bīmand agr-i ān-ast* (Sa’di) “and those skins that are found in scorpion-holes are the sign (remains) of that”; *guft man fulān-am va in sang hamān sang ast ki dar fulān tārikh bar sar-i man zadī* (Sa’di) “he said, ‘I am So-and-So, and this stone is that very same stone with which you struck me on the head on such and such a date’”; *guft ay Sa’di tu nīz sukhan-ē bi-gūy az ānhā ki dīda-ē va shunīda-ē* (Sa’di) “he said, ‘oh Sa’di, do you too relate some of the things you have seen and heard’”; *bidān band-i gharīb ki az vāy nihān dāshta būd bā vāy dar āvikht* (Sa’di) “he closed with him by means of that tricky artifice (or throw) which he had kept to himself”; *har jā ki ravad bi-khidmat-ash iqdām numāyand* (Sa’di) “wherever he goes, he is well served”; *va ānjā ki durr-i shahvār ast nihang-i mardum-khwar ast* (Sa’di) “and where the costly pearl lies, there too is the man-devouring shark.”

¹ Sa’di generally omits the ي; *yak-ē az ānān ke غدو کردند بامنش دوستي بود*; *az ānān-ki ghadr kurdand bā man-ash dūstī būd* (Sa’di) “one of those who had mutinied had a friendship with me.”

² In *yak-ē az shumā ki dīlāvar tar ast va mardāna va zūrmānd būyad ki*—(Sa’di) “any one of you who is braver than the rest, and manly and strong of arm—”, *yak-ē* though it has a ي before the connective *ke* is in itself *indefinite*. If it be required to make the pronoun definite, some such phrase as *har nafar-ē ki az shumā* “the one of you who is—”, would be used.

³ If the ي were inserted *hamān sang-ē-st* (m. c.).

⁴ Or *dar tārikh-i fulān* فلان در تاریخ could have been said.

⁵ But compare *imrūz bidān daqīqa-ē bar man dast yāft* (Sa’di) “to-day by that one single artifice he overcame me.”

In the above examples the ي could be inserted.¹

(i) In the following examples the ي is inserted: همچو آن نابینائی که شبی ham-chu ān nā-bīnā-ī ki shab-ī dar vaḥal uftād va guft (Sa'dī) "like that blind-man who one night fell in the mire and exclaimed—"; این دخترى که مي بيني اسمش خورشيد خانم است in dukhtar-ī-ki mī-binī ism-ash *Khurshīd Khānum ast* (Mod. Pers.) "the name of this girl that you see is Khurshid Khanum"; هر کسی که میخواهد بپوشد باندازهٔ قد او بپزند har kas-ī-ki mī-khūwāhad bi-pūshad bi-andāza-yi qadd-i ū bi-burand (m.c.) "let it be cut according to the size and figure of whoever is going to wear it"; هر کس که har kas ki, or هر که har ki, or هر کسی har kas could be used instead of هر کسیکه har kas-ī-ki.

In the above examples the ي could be omitted.

(j) As proper names are definite, they do not require the ي unless some special distinction be required: محمود که دیروز آمد Maḥmūd ki dīrūz āmad guft (m.c.) "Maḥmūd, who came yesterday, said—"; but محمودی که دیروز آمد Maḥmūd-ī ki dīrūz āmad—"the Maḥmūd who came yesterday" (it being understood that there is more than one of this name). Similarly in the sentence اما باعتماد وسعت اخلاق بزرگان که عوایب زیردستان پویند ammā bi-i'timād-i vus'at-i akhlāq-i buzurgān ki 'avāyib-i zīr-dastān bi-pūshand (Sa'dī) "but trusting to the breadth of nature and magnanimity of the great, who hide the defects of their inferiors", بزرگان buzurgān does not require the ي: بزرگانیکه buzurgān-ī-ki would mean "those (that section of the) great who—."

(k) If the noun with this ي is qualified by a simple adjective that can precede its noun (*vide* under Adjective) it is better for the adjective to precede, as: نخستین دشمنی که بر سر ایشان ناخت خواب بود nakhustīn dushman-ī ki bar sar-i īshān tākht khwāb būd (Sa'dī) "the first enemy to attack them was asleep"; دلاور ترین زنی که دیده ام: aval kas-ī-ki (m.c.) "the first person who—"; دلاورترین زن من دیدم dilāvar-tarīn zan-ī ki dīda am (m.c.) "the bravest woman I have seen—"; بزرگترین حسرتی که باشد buzurgtar ḥasrat-ī ān bāshad ki²—(Sa'dī) "the greatest regret will be that—"; نا بینایی که بزرگترین آزار من بود na-bīnī-ki bi-andak ranj-ī-ki burdam chi māya-i ganj āvardam (Sa'dī) "dost thou not see what an amount of gain I have brought in return for the small stock of trouble I underwent?"; سابقهٔ معرفتی که داشتیم bi-sābiqa-yi ma'rifat-ī ki dāshīm "by the former friendship that we had—."

(l) If the adjective cannot precede the noun (*vide* under Adjective) it follows it taking the relative ي, as: دختر خوش گلیکه دیروز آمد dukhtar-ī khush-gil-ī-ki dīrūz āmad (m.c.) "the pretty girl who came yesterday."

(m) Sa'dī says: اند برادر که در بند خویش است نه برادر است نه: حکماء گفته اند

¹ Similarly the nouns after آنچه do not require the ي: آنچه اسب و مال من داشتم ānchi asp u māl-ī ki dāsham (m.c.) (for ānchi asp u māl ki dāsham) "whatever horses and property I had—", appears to be a confusion of two constructions.

² In modern Persian this would be بزرگترین حسرت این است که buzurg-tarīn ḥasrat īn ast ki.

خویش است *hukamā* gufta and barādar ki dar band-i khwīsh ast na barādar ast na khwīsh ast* "the wise have said that a brother who is wrapped up in himself is neither brother nor kin." In modern Persian this would be برادریکه *barādar-i-ki*. Possibly Sa'dī considered برادر *barādar* in the above sentence as a generic noun, or the copyist has omitted the ي. The reading in many Gulistans is برادریکه *barādar-i-ki*.

(n) The ي can accompany a substantive preceded by a numeral when it is required to make it definite, as: سه صندوقی که از سر بازان بود آن را شکستم: *si šandūq-i ki az sarbāzān būd ān-rā¹ shikastam* (Afghan colloquial) "I broke the three boxes belonging to the soldiers," but سه صندوق که *si šandūq ki—* "I broke three boxes belonging to—."

(o) The phrase از قراریکه معلوم میشود *az qarār-i ki ma'lūm mī-shavad* means "as it appears."

(p) If a noun is *indefinite* before a relative clause, the verb occurs before the connective *ki*, as: اتفاقاً در آن میان جوانی بود که میوه عفوان شبایش نورسیده: *ittiḡāq² dar ān miyān javān-i² būd ki mīva-yi 'unjavān-i shabāb-ash naw-rasīda* (Sa'dī) "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed"; موقعی آمد که *mawqa'-i āmad ki* (m.c.) "an opportunity came which—."

سهمگین آبی که مرغ-آبی درو ایمن نبود

کمترین موج آسیا سنگ از کنارش در بود

Sahmgīn āb-i ki murgh-ābī dar ū īman na-būd

Kamtārīn mawj āsyā sang az kinār-ash dar rabūd (Sa'dī).

"Such a terrible expanse of water that even the (a) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks"; in this example بود is understood after *āb-i*, hence *āb-i* is indefinite. Vide (r) Remark.

(r) Note the absence of ي in the following non-restrictive relative clauses: ذکر جمیل سعدی که در افواه عوام افتاده است وصیت سخنش که در بساط زمین رفته *zīkr-i jamīl-i Sa'dī ki dar afvāh-i 'avāmm uftāda ast va šīt-i sukhan-ash ki dar basīṭ-i zamīn rafta* (Sa'dī); "the good repute of Sa'dī, which (and it) is in the mouths of all, and the fame of his words, which (and it) has gone out into the wide world—." در عمارت حضرت صدر اعظم که ما هر دو آمد و رفت داریم *dar 'imārat-i ḥazrat-i šadr-i a'ẓam ki mā har du āmad u raft dārīm* (m.c.) "in the palace of H. H. the Grand Wazir where we both have free access"; نک نک قصرهای خوب و کوشکهای بزرگ و کوچک از روی سلیقه با کمال قشنگی در کنار رود خانه و بالای *tak tak qashrā-yi khūb va kūshkhā-yi buzurg u kūchik az rū-yi salīqa bā kamāl-i qashangī dar kinār-i rūd-khāna va*

¹ Should be آنها را *ānhā rā*.

² i.e. "a certain youth"; the noun is hardly indefinite.

bālā-yi kūhhā ki mushrif bi-rūdkhāna ast sākhta and (Shah's Diary) "here and there on the banks of the river and on the sides of the hills, which (and they) overlook the river, are erected fine palaces and summer residences both large and small, all in good taste and of exquisite beauty." In the last example the restrictive يـ is not added to *kūh-hā*, as the hills are not particularized; يـ would signify "those hills that."

Remark.—The indefinite article *yak* will also make the noun indefinite, as: *yak naw' zirā'at-i ki ism-ash rāp ast* (Shah's Diary) "a kind of crop, which is called rape—."

However, a يـ before *ke* may represent an English indefinite article, as: *dar ḥuẓūr-i ū miḡl-i pīsar-i ki dar ḥuẓūr-i pīdar-i khud bi-istād īstād* (m.c.) "he stood in his presence as a son stands in the presence of his father": *تمام لشکر مثل گله که گرج دران افتاده* *tamām-i lashkar miḡl-i galla-i ki gurg dar ān uftāda bāshad az ham pāshūdand*¹ "the whole army scattered like a (that) flock of sheep attacked by a wolf—."

(s) *Chunān* چنان "like that, resembling that, to such a degree, in that manner, so"; and *chandān* چندان "as many as, how much soever, etc.", may, in India and Afghanistan but not in Persia, take the demonstrative يـ with *ke*, or omit it. Ex.: *دعای مظلومان مستجاب است و ناله ستم دیدگان مقبول اگرچه کافر* *du'ā-yi mazlūmān mustajāb ast va nāla-yi sitam-dīdagān maqbūl agarchi kāfir bāshand chunān-ki dar ḥaqq-i ān maḥbūs* (m.c.) "the prayer of the oppressed is accepted and the cry of the distressed heard, even though they be infidels, as was the case of that prisoner (previously mentioned)"; here instead of چنانکه *chunān ki*, چنانچه or چنانیکه could be used: *چنانیکه در نزد شما زراعت است پیش ما نیز زراعت میباشد* *chunān-i ki dar nazd-i shumā zirā'at ast pīsh-i mā nīz zirā'at mī-bāshad*² (Afghan) "we have just the same amount and quality of cultivation that you have": *طرفانی آمد* *ḡufān-i āmad chunān-i-ki dil-i mā-rā khushk kard*³ (Afghan) "a storm came such as struck terror to our hearts (Afghan)": *چندانکه گفتم قبول نکرد* *chandān ki guftam qabūl na-kard* (m.c.) "however much I said, he did not agree; in spite of all I said, no matter what I said, he—." An Afghan might here say *chandān-i ki*—.

Hamchunān-i-ki is, however, correct Persian.

For چندان *chunān* and چندان *chandān* qualifying an indefinite substantive with the يـ of unity, vide § 41 (x).

¹ Note that a plural verb after a collective noun is necessary here to indicate scattered individuals.

² *Chunān-i-ki* چنانیکه class.; rarely used in modern Persian.

³ In modern and classical Persian چنان طرفانی آمد *chunān ḡufān-i āmad ki*— would be better.

(t) For remarks on the definite article, *vide* § 40.

(u) For the use of the demonstrative pronouns آن *āy*, as a definite article before a relative clause, *vide* § 40 (g).

(v) As with the ی of unity [*vide* § 41 (j) Remark], abstract nouns in the singular do not admit of the relative ی. Ex.: *Javān bi-ghurūr-i dīlāvarī ki dar sar dārad* جوان بغرور دلوری که در سر دارد (Gul. Chap. III, St. 27).

The relative ی may, however, be used with plural abstract nouns, as: *nāfarmānīhā-ī ki az mā sar zada ast* (m.c.); *khūbīhā-ī ki shumā karda īd* خوبیهائی که شما کرده اید.

Concrete nouns however in ی may take the relative ی, as:— *عاصی که دست بردارد به از عابدی که در سر دارد* (Gul.).

(w) When substantives are coupled together, the ی is added to the last only, as: *magar ikhtiyār u izzat-i-ki Khān hālā bi-ū dāda ast kiāyat-ash namī-kunad?* (m.c.) “but the authority and importance that the Khan has already given him are they not sufficient for him?”

CHAPTER V.

§ 43. The Adjective. *Ism-i šifat* (اسم صفت).

(a) The adjective is called *šifat* (صفت) and the substantive qualified *maṣṣūf* (موصوف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the *izāfat*, as: *asp-i qizil-i man* اسب قزل من “my grey¹ horse.”

(b) In old Persian prose, the adjective preceded its substantive without the *izāfat*. In modern Persian, some few adjectives may precede their nouns, and in this case the *izāfat* is discarded. This construction is called the ‘inverted epithet’ *izāfat-i maqlūbī* (ضانت منلوبی).² The substantive has usually the “ی of unity.” Examples: *khūb mard-ī* (m.c.) “a good man”; *‘ajab havā-ī īnjā dārad* (m.c.) “this place has a fine air, a good climate.”

The adjectives نیک *nīk* “good” and بد *bad* “bad” frequently precede their substantives in this manner.

With the exception of the simple adjectives “good” and “bad”, the ‘inverted epithet’ is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, عجب *‘ajab* is by position emphatic and signifies “a really fine air.” *Darakhshanda zan-ī* درخشنده زنی (m.c.) “a bright, cheerful, woman”; *sharīr mard-ī* (m.c.)

¹ *Qizil*, T., “red.” Can this be a translation of the Arabic *rummānī* “scarlet like the flower of the pomegranate,” the epithet for a nutmeg grey, or is it applied to a grey horse because in Persia the tail and legs of a grey are usually dyed with henna?

² *Vide* § 117.

³ m.c. for *durukhshanda*.

شرير مردی "a wicked man," etc., are used in modern Persian and are more emphatic than the ordinary collocation.

(c) Arabic adjectives and compound adjectives should follow the nouns they qualify, but *vide* § 117 II (e).

Turkish adjectives precede their Turkish substantives, as: قزل باش (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: قرا قوش *qarā-qūsh* "the golden eagle" (lit. the black¹ bird of prey); قرا کهر *qarā-kahar*, adj., "dark bay (horse)." In قرا قارل *qarāqāval*, m.c. for *qarqāval* "a pheasant," the first word is perhaps not an adjective.

(d) The adjectives *khaylī* (mod.) and *bisyyār* (class. and mod.) "much, many," take either a singular or plural, as: *khaylī* (or *bisyyār*) زن خيلي (or بسيار) "a lot of women"; *khaylī* (or *bisyyār*) زنهای بسيار *zanhā* "many women"; also *zanhā-yi bisyyār* زنهای بسيار, but not *zan-i bisyyār*; *zan-i ziyād* is, however, used.

Note that خيلي unlike بسيار cannot follow its noun.

Note too that جهاز های بسيار بزرگ is ambiguous, for it may stand either for *jahāzhā-yi bisyyār-i buzurg* "many large ships," or for *jahāzhā-yi bisyyār-buzurg* "ships very large, very large ships." For examples of *bisyyār* as an adverb, *vide* § 89 (l) (2).

(e) *Chand* چند is followed by a noun in the singular, *vide* § 39 (g) (1) to (7).

(f) *Chandān* چندان has many meanings; "many, as much, how long, etc." When it signifies "much, many" it is followed by a singular noun and in Modern Persian always by a negative verb, as: *chandān sarbāz ānjā na-būd* چندان سرباز آنجا نبود (m.c.) "there was not a great amount of soldiery there": *chandān sar-rishta-i dar zabān-i Fārsī na-dāram* چندان سر رشته در زبان فارسي ندارم (m.c.) "I don't know very much Persian."

Remark.—*Chandān sarbāz ānjā būdand* چندان سرباز آنجا بودند "there were many soldiers there", is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the *izāfat*, as: *pīr-i mard* پير مرد "the old man"; *pīr-i mard-i*

¹ The young of the Golden Eagle is black.

² *Pīr* is also a founder or a chief of any religious sect: *pīr-i ṭarīqat* "a spiritual guide." *Sabza-Maydān*, a square in Tīhrān, is vulgar for *Sabz Maydān*. *Sabza* سبزه is also used as an adjective, "dark-complexioned," of people; *rang-ash sabza ast* رنگش سبزه است (m.c.); but *ṣūrat-ash sabz ast*: "he looks green, ill."

يك سبزه بی نمک نبود در تمام هند گویا که هند را بنمک آوریده اند

"There was not a dark face, bad-looking, in the whole of Ind.

"Twas as though Ind were created of salt."

[The word "green," *sabza*, adj., is applied by the Persians to a dark complexion, while a pleasant or good-looking face is said to be "saltish" or "ull of salt" ملیح or

پُر ملح: the play on the words is lost in English.]

The Arabs, however, do not consider the word ملیح "good-looking about the mouth" to be connected with ملح "salt."

پیر مردی “an old man”; *pīr-i zāl* پیر زال “the grey-headed old woman”: پیر فروتنی *pīr-i fartūt-i* (m.c. and class.) “a decrepit, worn-out old man”: but پیر باغبان *pīr bāghbān*, or باغبان پیر *bāghbān-i pīr* (Afghan and m.c.) “the old gardener”: پیر ناخدا *pīr nā-khudā*,¹ or ناخدای پیر *nā-khudā-yi pīr* (Afghan and m.c.) “the old Captain.”

Pīr-sāl پیر سال “aged” is an Afghan expression for سال دیرینه *dīrīna-sāl*, or روز دیرینه *dīrīna-rūz*, or سال خورده *sāl-khurda*.

For the modern colloquialism مرحوم شاه *marhūm-i shāh* “the late Shah” and *bachcha Turk* ترک بچه, or *Turk bachcha* ترک بچه (for بچه ترک *bachcha-yi Turk*), vide § 117, III (b).

In classical Persian, the *izāfat* in the above cases is omitted, thus *pīr-mard-i* پیر مردی, etc.

(h) Adjectives, without an *izāfat*, may precede or follow nouns to form compounds, as: خوش رنگ *khush-rang* “of pleasing colour”; دم زده *dum-zada* “docked (of horses)”; دراز دم *dum-darāz* “long-tailed, i.e. donkey”; گوش دراز *gūsh-darāz* (m.c.), more commonly دراز گوش *darāz-gūsh* “donkey”; گردن کلفت *gardan-kuluft*, adj. “of strong-back (in a vulgar sense)”; also “a man of power, no weakling.”

(i) When several adjectives are attributed to the same noun they may.—

(1) Be connected to their noun and to each other by the *izāfat*: this construction is called *tansīq-i ṣifāt* (تنسيق الصفات) “the stringing, or arranging, of the epithets.” Examples: *kūh-i buland-i sang-i barf-dār* (m.c.) کوه بلند سنگی برف دار “the high rocky snow-covered mountain”; *yār-i gul-badan-i shīrīn-zabān* (class.) یار گل بدن شیرین زبان “the mistress with delicate body and honied speech.”

(2) The adjectives may be coupled by the conjunction *vāv* و—a construction not common. Examples: *āīn ke qalb wa qawā'ir mard jangī dāshat dar waq' kam hal* (Tr. H. B., Chap. XXXII) “though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men.”

جوانی پاک ناز و پاک رو بود که نا پاکیزه روئی در گرو بود
(*Gul.*, Chap. V., St. 20.)

“A gallant youth there was and fair
Pledged to a maid beyond compare.”

(*East. Trans.*)

“what” (Afghan)² چه میبفشد که ایاز صندوقی را کسوده پارچه کهنه و غلیظ پوشیده است

¹ From نا خدا *nā-khudā*.

² In modern Persian چه دید که ایاز صندوقی را کسوده لباس کهنه و غلیظ پوشیده است

does he see but that Ayāz has opened a wooden chest and taken out some old and dirty clothes.”

(3) The adjectives may follow the noun in apposition without the conjunction و, *vide* § 139 (b) (2) or with the conjunction و, *vide* § 90 (a) (5). Example: *shakhṣ-i dīd siyāh-fām za‘ī andām* (Sa’dī) شخصی دید سیاه‌فام “he saw a person dark-complexioned and feeble-looking”: “thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle” (Sa’dī).

Remark I.—In modern Persian را would be necessary after شخصی *shakhṣ-i*, otherwise it might be mistaken for the subject.

(j) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: *awqāt-i ‘azīz-at* اوقات عزیزت [or *awqāt-i ‘azīz-i tu*] “thy precious time.”

The را of the dative or of the accusative is added to the last adjective only, as: *asb-i ‘arabi rā dūz bōd* اسب عربی را دزد بود “robbers carried off the Arab horse”; *qālī bōz k* قالی بزرگ “I sold the large finely-coloured moth-eaten Afshar² carpet.”

(k) If an adjective is a predicate after the verb “to be” (in English), the *izāfat* is of course omitted, as: *barj sard ast va ātash garm* برف سرد است و آتش گرم.

For a predicate plural in English (substantive or adjective) and qualified by an epithet, *vide* § 119 (o).

(l) If the predicate is a noun qualified by an adjective of the class mentioned in (b), the adjective may, according to ordinary rule, either precede or follow its noun, as: *pidar-i tu mard-i khūb-īst* پدر تو مرد خوبست, or *pidar-i tu khūb mard-īst* پدر تو خوب مرد است. In such cases the noun of the predicate has usually the ی of unity.

(m) An adjective used substantively may be in the plural, as: *az akābir-i Baghdād ast* از اکابر بغداد است “the sages say”: In such cases the plural in *ān* is usual; but this plural is not rigidly adhered to in speaking: *khush-gilhā-yi majlis* خوشگل‌های مجلس is m.c. and incorrect: *buzurgā* بزرگها properly “big things” is sometimes in m.c. applied to persons for size (soldiers) as opposed to *kūchak-hā* کوچکها; but *buzurgān* بزرگان “the great in rank; forefathers.”

In English, adjectives may occasionally take the place of nouns; *vide* (p) (3) and Remark.

¹ The singular *dūz* دزد gives an indefinite sense equal to the passive: either ‘a thief or thieves stole—’; or ‘the horse was stolen.’

² A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshār.

(n) (1) In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural *Persian* adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception *vide* p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is ة sing., and ات pl.

(4) and (5) Examples: مردان دلاوران¹ از کمین بدر جسنند (Sa'dī) "the brave men sprang out of their ambush": غلیطان شداد را بر گمارند (Sa'dī) "they appoint coarse ruffians—."

*Bishtar-i īshān dilāvarān va bahādurān-i kār-āzmūda*² و بیشتر ایشان دلاوران و باهادران کار آزموده (Trans. H. B., Chap.): here دلاوران *dilāvarān* and باهادران *bahādurān* are treated as substantives and predicates to ایشان *īshān*, and are qualified by the adjective *kār-āzmūda* کار آزموده.

Ashkhās-i akābīr اشخاص اکابر (mod.) "persons, grandees," *vide* (7): [*akābīr-i ashkhās* "the great ones of the people," would be an ordinary construction].

Qasamhā-yi ghilāz قسمهای غلاظ (m.c.) "solemn oaths"; سوگندهای غلاظ و شداد³ بر زبان راندم (mod.) "I swore strong and mighty oaths." In the Quran occurs the phrase ملائكة غلاظ شداد "angels strong and harsh," and this probably accounts for the plural Arabic adjectives being (incorrectly) used after سوگندها and قسمها.

Common in *farmāns* are, مستوفیان عظام and وزرای عظام.

Shuhūd-i muvaṣṣaqa (rare) شهود موثقه (or شهود موثقین) "trustworthy witnesses"; رجال اقویاء⁴ (but not in Pers. *rijāl-i aqwīyā*) or رجال قوی "strong men."

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: *Ghuzāt-i mujāhidīn*⁵ غزاة مجاهدين "true warriors of the Faith": کبراء عارفین⁶ *ārifīn* "great mystics."

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings *may*, as in Arabic, be

¹ In some copies of the *Gulistan dilāvar* occurs and not

² Or در کار آزموده, بیشتر ایشان دلاور باهادر کار آزموده
īshān dilāvar va bahādur-i kār-āzmūda or *bishtar-i īshān dilā*

³ *Shidād* شداد plural of *Shadīd* شدید, and *ghilāz* غلاظ

⁴ But رجال کرام is used in Persian.

⁵ Not مجاهدون nom. pl.

qualified by an adjective in the masculine broken plural, as: *A'imma-yi aṭhār* (or reg. pl. — *āḥirīn*) ائمة اطهار “the pure Imams.”

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *a'imma-yi āḥira* ائمة طاهرة; *ḥukkām-i 'aẓīma* حکام عظیمه, etc.; but رجال قویه, however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as: *asmā-i ḥusnā* اسماء حسنی = “the 99 attributes of God; کتب عدیده”; exception ایمان غلاظ شداد, vide (4).

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajāt-i 'ālīya* درجات عالیہ “high ranks” is commoner than درجات عالی, while درجات عالیات is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as مقامات عالیات “high places”: “pious works that are permanent” باقیات صالحات: the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *wālidayn-i mājidayn* والدین مجیدین “noble parents.”

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *tarāfayn-i muqābil* طرفین مقابل, but generally by a dual.

(11) An Arabic feminine singular denoting a lifeless object is usually followed by an Arabic adjective agreeing with it, as *yad-i bayẓā* يد بیضاء “the white hand (of Moses), a miracle”; *rutba-yi 'ulyā* رتبه علیا “of highest rank.” It does not, however, always agree, as *yad-i rāḥid* يد واحد “monopoly.”

If the noun ends in ت, for the servile Arabic ّة, the adjective is usually masculine; thus همت عالی, vide (t) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative ی (*yā-yi nisbatī*), the adjective is feminine: if irrational it is masculine or feminine, as: کتب شیرازی but دولت عثمانیه but حکمت عملی; کتب دینیّه.

(12) If a singular Arabic substantive denotes a rational being, the Arabic adjective should always agree with it.

It will be seen that the concord of Arabic substantives and adjectives in Persian usually follows the rules of Arabic grammar.

(o) Summary of rules of concord of substantives and adjectives other than the ordinary Persian concord.

(1) A regular Arabic masculine plural denoting *rational beings* can be qualified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male *rational beings* may be qualified by a regular, a regular masculine plural, or rarely a feminine singular.

(3) A broken plural *not* of rational beings is *usually* qualified by a feminine singular, rarely by a broken plural.

(4) A dual of rational beings is qualified by a dual agreeing with it.

A dual of irrational (or neuter) things is rarely qualified by a masculine singular, generally by a dual.

(5) A singular Arabic feminine of lifeless things *usually* has the adjective agreeing with it, but not always.

If the noun ends in ت for the servile ة, the adjective is *usually* masculine.

An adjective ending in the *yā-yi nisbatī* and qualifying a feminine rational Arabic noun is feminine in form; irrational, masc. or fem.

(6) If a singular Arabic substantive denotes a rational being, the adjective should always agree with it.

(7) Plural Persian nouns should not be qualified by a plural adjective, neither Persian nor Arabic.

(p) (1) A few Persian adjectives are also treated as substantives, as: *Sa'dī* (پخته و جهان دیده و گرم و سرد روزگار چشیده و نیک و بد ایام آزموده) “(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried its good and bad.” The adjectives شیون تلخ, and راست و دروغ, and پست و بلند, are often so used.

(2) Adjectives, Persian and Arabic, may stand for substantives, as:

اموات (pl. of میت) “the dead”; also مردگان and گذشتگان, *vide* (r) and § 115 (r).

(3) An adjective standing for a substantive may be qualified by another adjective, as: *Sa'dī* (توانگری بخیل را پسری رنجور بود) “a certain rich miser had a sick son”:

Sa'dī (آن شنیدنی که لاغر دانا گفت روزی بابلی فریه).

Remark.—In English, adjectives occur as nouns, generally in poetry, as: “the past.” George Eliot talks of the “painful right” and the “irreclaimable dead,” but only a master of English prose can so introduce an adjective qualified by another adjective.

(4) Sometimes an adjective is better, or as well, known as the substantive it usually qualifies, and hence is used alone, as: چو هندی زم بر سر ژنده پدل;

Hindī here stands for *ligh-i Hindī*. Compare “my Toledo” for “my Toledo blade.”

(g) A few substantives in modern Persian treated as adjectives also, as: *kishti bisyār ārām būd* (Shah's Diary) “the boat was calm, did not roll”: این صندلی بسیار راحت است (m.c.) “this chair is very comfortable.” That *ārām* and *rāhat* are considered as adjectives and not as substantives forming a component part of a compound verb, is shown by their having in modern Persian a comparative form *ārām-tar* and *rāhat-tar*. *Tamīz* (تمیز judgment, discrimination) in m.c. signifies “clean.”

(r) (1) The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in *ā*.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: *shakhṣ-i bakhshanda* (m.c.) شخص بخشنده “a liberal man”; *rū-yi darakhshanda* (m.c.) روی درخشنده “a bright-looking, cheerful face”; *mard-i aḡā-kunanda* (m.c.) مرد عطا کننده “a generous man.” *Vide* § 115 (r).

Even classically, the noun of agency was used as an adjective:—

در صومعه و مدرسه و دبر و کفشت ترسند ز دوزخ اند و جویای بهشت

“In synagogue and cloister, mosque and school,

Hell's terrors and Heaven's lures men's bosoms rule.

O. K. Rub. 49 Whin.

Remark.—The adjective *sharmanda* شرمند “ashamed” is from an obsolete verb شرمیدن.

The adjective *farkhunda* فرخنده is connected with *far* فر, Pers., from *far* فر, Pers., “beauty, lustre”, and *rukḥ* رخ, Pers., “cheek, face.”

In *charand u parand* چرند و پرند “grazing beasts, and birds,” the *s* is dropped. In m.c., *charand* چرند alone, is an adjective, meaning “bosh, rot” (چرند گفتن).

Mānand, prep., “like” (in India vulg. *mānind*), is from the verb مانستن “to be like, to resemble.”

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: *dīranda* (m.c.) دیرنده “slow to act.”

(3) Present Participle:—گفتم حکایت آن رو باه مناسب حال نُسْت که دیدم شی گرزان (Sa'dī) “I said you are like the fox who was seen fleeing away and stumbling blindly in its haste.”

(4) Past Participle:—فی الجملة خانة اورا کسی ندیدی در کشاده و سفره اورا (Sa'dī) “in short none had ever seen his house with open door or table spread”: گیلās-hā ham rasīda va pur bār būd (Shah's Diary) “the cherries too were ripe and (the trees) well laden with them”: کارى ناپسندیده کرد *kār-i nā-pasandīda kard* (m.c.) “he committed a displeasing (or reprobated) act.”

(5) According to Platts, *mast*, *dūst*, and a few nouns and adjectives were once past participles.

(s) (1) The Persian adjective پیر appears to have a feminine پیره:—

(Sa'dī) نکردی درین روز بـ ر من جفا که تو شیو مردی و من پیره زن

“—Thou wouldst not have treated me roughly in these days

When thou art a strapping youth and I a poor old woman.”

Pīra-zan پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an

izāfat by writing it as *z*. Possibly, therefore, this *z* may stand for an *izāfat*, *vide* (g).

(2) In modern Persian, کمینه is used by *women* for the pronoun “I” or “me” when writing to a superior, *vide* pages 51 (f) and 69 (e).

In classical Persian, کمینه *kamīna* is generally used as positive masculine, “mean, vile.”

بگذار که — بی — ده — کم — ینم تا در ص — ف بندگان — شینم
(Sadī).

“Permit me—for I am just a humble person—
To rank and sit amongst the slaves.”

(t) (1) As stated in (n) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is *ġ*.

(2) This feminine *ġ* is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: *mashā'ikh-i mazkūra* مشائخ مذکوره (class.) “the Shaykhs mentioned above”; زنان موصوفه “the women described”; تکلیفات مذکوره “the duties mentioned”; مکاتبهٔ mukātaba-yi marqūma bi-dūstī (class.) “correspondence written in friendship.”

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form فاعل or فعيل, the adjective is *usually* put in the feminine singular: حکمت کامله or (perhaps incorrectly) حکمت کامل “perfect wisdom,” but قدرت کامل of man’s power and قدرت کامله of divine power; *vide* (n) (11).

(4) If, however, the Arabic adjective is separated from the Persian noun it qualifies, or if it is a predicative adjective, it is preferably left in the masculine form, as: او زن خیلی عاقل است “she is a very intelligent woman.” In این زن در شهر مشهوره شد “this woman became famous in the town,” it would be better to substitute مشهور.

(5) It appears that it is optional in *modern* Persian to add a *ġ* to Arabic adjectives and participles: in speaking the *z* is generally omitted, but in writing it is generally inserted.¹ Examples: لباس فاخر (m.c.), or لباس فاخره (in writing) “rich apparel”; همشیرهٔ عزیز (m.c.), or همشیرهٔ عزیزه (in writing). There seems no sufficient reason for adding the *z* to *fākhir* in the previous example, as *libās* is masc. in Arabic: in لباس مرصع the *ġ* is never added; but in خلعت فاخره the *z* is correct, as *khi'at* خلعت has itself the feminine termination.

As ضعیفه is used as a substantive signifying “a woman (in m.c. especially a married woman),” the feminine termination is only added to ضعیف when the qualified noun is a rational being: مادیان ضعیف *mādiyān-i za'if* “the

¹ The author is of opinion that it is better to add the *z* to all Arabic participles and adjectives when they qualify a noun. Persian or Arabic, that is feminine either logically or grammatically.

weak mare," but *mādiyān-i za'ifa* "the mare of the woman": خانم ضعیف (m.c.) "the feeble lady" is commoner than خانم ضعیفه.

In مجلس عدلیه, generally translated "a court of justice," the second word is an Arabic abstract noun formed according to rule, from the relative adjective.

(6) The advantage of adding *z* to Arabic participles will be seen from the following:—

زن مرحومه "the deceased woman," but زن مرده "the wife of the deceased" رود حائل مانع از یورش بود "the river intervened," but رود حائل بود (mod.) "the intervening river prevented an assault": here حائل could be substituted, but حائله clearly indicates that it is a qualifying adjective and not predicative, though رود is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past partic. مقبول in m.c. means "pretty," and hence is rarely inflected: however دختر مقبوله is used in m.c. for "pretty girl," as well as دختر مقبول.

(8) In گفت و گوی سانه (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) *Musammā* مستمی "named" (in Persian written and pronounced مسما and musammā) has for its feminine *musammāt* مسلمات:—

کرد کنجا با زنی مسلمات بحاجی بی بی نکاح¹ (m.c.) "there he married a lady called Hājī Bibi"; but کرد حاجی بی بی با شخصی مسما بنصر الله خان نکاح¹ کرد.

In India, in written documents مسما is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) 'Alī-jāh عالیجاه is used as a form of address for men, and 'ulyā-jāh علیا for women. 'Ulyā علیا is the feminine of علی the elative of عالی. The construction appears to be Arabic, i.e. علیا جاها "high as to rank."

¹ *Nikāh* in its literal sense signifies 'conjunction', but in the language of the law it implies the marriage contract and its celebration. The past part. fem. *mankūhah* مذکوحه "joined in legitimate wedlock" is applied to a woman married by the ceremony of نکاح as opposed to that of متعه (lit. usufruct, engagement), which is a marriage contracted for a fixed period and for a fixed sum—a kind of legal prostitution. In Persia the word متعه is used only by the learned, the term صیغه *ṣigha* being substituted both for the ceremony and for the temporary wife. The children of a *ṣigha* wife are legitimate, but do not rank equal with those of a مذکوحه *mankūhah* wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives' as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its صیغه *ṣigha* women and of its prostitutes.

In India, and probably in Afghanistan, عالی جاہ is still an address for persons of position, but in Persia it is used for نائب وکیل *nā'ib vakīls*, etc.¹

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: *dawlat-i 'uzmā* دولت عظمیٰ “the most great empire”; آمد و سجدات شکر این موهبت عظمیٰ و عطیة: “the smallest sister”; خواهر صغری *Iq. Nāma-yi J.*, Ed. Bib. Ind., As. Soc. Beng.

Remark.—If an Arabic adjective of the measure أَفْعَل has an elative signification, its feminine is on the measure فُعْلَى; but if it denotes colour or deformity its feminine is on the measure فَعْلَاء, as صفراء “yellow,” fem. صَفْرَاء; اعرج “lame,” fem. عرجاء.

(u) Arabic participles used as substantives make their feminines in ا according to rule, as: معجوب من “my friend (male)” ; معجوبة من “my friend (female)” ; مرحوم “deceased (male),” مرحومة “deceased (female)” ; مطلقه “a divorcee.” معشوقه and معشوق

In classical Persian and Arabic, عاشق is generally used for the male lover, while معشوق or معجوب “the beloved” is generally considered to be feminine of necessity, and hence it is not necessary to add an ا to distinguish it as feminine.

In classical Arabic, it is a rule that “nouns” which by their nature can apply only to females do not take the feminine termination. Sa'dī, neglecting this rule, writes حاملة “pregnant,” but observes it in the word معشوق “mistress.” *Umar-i Khayyām*, however, uses *ma'shūqa* :—

گویند بهشت و حور و عین خواهد بود و آنجا می ناب و انگبین خواهد بود
گر ما می و معشوقه پرسنیم رو-ست چو-ن عاقبت کار همین خواهد بود

“In Paradise, they tell us, Houris dwell
And fountains run with wine and oxymel:
If these be lawful in the world to come,
Surely 'tis right to love them here as well.”

O. K. 185 *Whin.*

(v) (1) *Mushkil* مشکل (pl. *mushkilāt*) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, اشکال *ishkāl* being usually used in writing and in m.c., for the substantive.

(2) *Umda* عَمْدَة is both a substantive and an adjective: چیز عَمْدَة “an excellent thing”; او از عَمْدَة مشتربانم بود (mod.) “he was one of my best

¹ Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as عالی جاہ *ālī-jāh*.

customers''; وزراء "of the best of the ministers"; از عمدۀ مقصودم "my real object."

(w) (1) Two substantives are often substituted for an English substantive with its adjective, as: بهمت بلند موصوف بود (or) ببلندی همت موصوف بود "he was endowed with high aspirations, a noble ambition"; سابقۀ معرفتی که میان (Sa'dī) "by the previous acquaintance we had—"; سوابق¹ نعمت (Sa'dī) "by former beneficences, by previous favours"; (m.c.) سوابق ایام "former days"; بدین صحبت² درویشان و صدق نفس ایشان ذمائم اخلاقی بجمائد³ مبدّل گشت (Sa'dī) "by the felicity of the companionship² of dervishes and the purity of their nature, his evil qualities became changed to good ones"; (m.c.) لازمۀ سفر "what is necessary for a journey"; (m.c.) لازمۀ تدبیر "what planning is necessary, the right course to take"; لوازم صحبت (Sa'dī) "what is proper to good companionship"; این از عجائب کار (or) کارها است "this is a wonderful exploit"; (Shah's Diary) در کمال ثبته و قوت هستند "they are in perfect bodily health"; عین تباہی و محض گم راهی "the highest perfection"; عین کمال "complete error."

(2) *Kull* کلّ Ar., and کلّی Per., are substantives; while کلّی, fem. کلّیہ, is an Ar. adjective. In sentences such as, —احتمال کلّی می‌رود که (m.c.) "there is a every probability that—", *kullī* is sometimes mistaken for a substantive.

Kullīyyat کلّیہ is also an Arabic abstract noun "totality"; the Persians also use *kullī* in the same sense.

(3) The Arabic substantive حُسن and its antonym سوء are in classical and in modern Persian frequently used instead of adjectives: در حقّ این طائفه "good manners"; حُسن ادب "upright conduct"; حُسن سلوک "good manners"; حُسن ظنّ بلیغ داشت "by great good fortune, or very luckily"; بحُسن انتظام "good administration, also good discipline, etc." A m.c. phrase is حُسن خویش این است "the good thing about him is this—"; vulgarly also حُسن بدیش is used.

¹ *maṣbūq* مسبوق بکار سابق "precedents"; (سوابق pl. of سابق the fem. of سابق) "based on a precedent."

² In m.c. صحبت means "conversation, also "mention"; از او سخت صحبت داشت (m.c.) "he spoke in strong terms about him."

³ *Zamā'im* (pl. of ذميمة) "misdeeds, reprehensible qualities: "hamā'id (pl. of حميدة) "laudable actions or qualities."

⁴ Note that the hamza in سُرّ distinguishes it from the Pers. sū "direction" or the Turki sū "water."

Similarly with سوء ظن: "evil thought, suspicion"; سوء عمل "evil doing"; سوء حال "bad plight"; سوء هضم "indigestion"; سوء ادب, or ادبی سوء "rudeness"; سوء خاتمه "evil end"; سوء خلق "bad temper or nature."

(x) The classical سخن عام "a common or well-known matter" is not so common in modern Persian, as سخن عمومی, or سخن فهم (m.c.). 'Umūmī is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an *izāfat* instead of by a preposition: مخالف رأی ثابت (m.c.) (Sa'dī) "it is contrary to reason";

"contrary to sound opinion"; بر ضد فهم شما است (m.c.) "this is not like your usual good sense."

Muḥāl-i mumkin محال ممکن (m.c.) is a vulgarism, apparently for muḥāl u nā-mumkin محال و ناممکن.

(z) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف کردن, however, is "to strain liquid through cloth," and پاک و صاف is "clean."

Indians and Afghans use پاک in the sense of "pure" only, and صاف in the sense of "clean"; also "completely wholesale (of a thing)."

Remark I.—For the negative use of کم and تر vide § 121 (b).

(aa) The addition of āna ان — to substantives forms adjectives, and to adjectives forms adverbs, as: مردانه "manly, virile"; ملوکانه "royal (from mulūk, pl. of malik "king")"; دلیرانه "bravely, boldly"; عاشقانه - احبانه - لائقانه; vide also § 108 (a).

After a 'vowel,' the usual euphonic change is made, as: داناایانه, etc.

استادانه تر "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

§ 44. Compound Adjectives.

(اسم صفت مرکب).

(a) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: مرد با مال "the man possessed of property": نا چیز همت (Sa'dī) "poor-spirited": پا در گل pā dar gil (m.c.) = دار ماندۀ sar dar havā (m.c.) "awkward, thoughtless": سر بگردان sar bi-giribān "full of thought, anxious": هیچ مدان "ignoramus": کن مکن kun-ma-kun "hesitating; also a command": کسی متری kas ma-tars "fearing none": کسی میورس kas ma-purs "out of the way, outlandish"

impossibility." چیز محال

= ”دور افتاده.” In *sar-i dast* سر دست “ready at hand,” *sar-i zabān* سر زبان “on the tip of one’s tongue,” *sar* is practically a preposition.

An epithet may consist of a whole clause, as : *banda-yi ḥalqa bi-gūsh* (Sa’dī) “slave with a ring in his ear” : *mulk-i dar jang girifta* (m.c.) “country taken in war” : *tağir-i shakasta wa wārti niflāndān* (Sa’dī) “a merchant whose ship has been wrecked and an heir who has associated with Kalendars—” :

ای هذرها نه داده بر کف دست عیبها بر گرفته زیر بغل
(Sa’dī).

“Oh thou that displayest thy virtues, but concealest thy defects.”

marā bi-khālvat-i kūchak-i si sū-yi basta-yi dar-ash bi-sū-yi ḥaram gushūda bi-khūwāst—Tr. H. B. Chap. XVIII, “he called me into a private place, closed on three sides, with its door opening into the *harem*.”

Note the position of *in* : *am* را دو چار نشده ام (m.c.) “I have never encountered such a difficult law-case as this.”

(b) Compound adjectives are formed :—

(1) Of an adjective or participle prefixed to a noun :—

زشت روی	of ugly face	} both elements, Persian.
شکسته دل	broken-hearted	
لطیف طبع ¹	of gentle disposition	} both elements, Arabic.
ضعیف حال ¹	in wretched circumstances	
خوش العان ²	of pleasant voice	} mixed elements.
کج خلق	ill-tempered	
نوحه نو خط	with moustache just coming	
صاف دل	pure-hearted	
سلیم دل	simple-minded, rather stupid	

Remark I.—Compounds with نیک and نیکو are rare in modern colloquial. The compound نام نیک is common.

Remark II.—The adjectival member can qualify two substantives, as : *ḥ. B. Chap. VI* “a muleteer stout and strong, ‘*Alī Qāṭir* by name” ; here قوی یال و قوی بال stands for قوی بال. In modern Persian the former construction is preferred.

(2) Of a Persian noun prefixed to a Persian adjective :—

دل تنگ *sad*, bored.
دست دراز *oppressive*.

¹ In modern Persian, both in writing and in speaking, لطیف الحال and لطیف الطبع, حال لطیف and طبع لطیف.

² *Alḥān* (pl. of *lahn*) “notes” ; *ilḥān* infin. “chanting.”

دندان گرد (*lit.* round-toothed) ‘one that drives hard bargains.’

دراز ناخون *vulg.*, a thief.

Vide also adjectives of resemblance, No. (25).

Remark.—The members of the compound are frequently inverted, thus : سفید ریش or ریش سفید “grey-beard, old man, etc.”

(3) Two nouns ; *vide* also (16) :—

شیر دل ¹	lion-hearted	} both elements, Persian.
پری رخسار	fairy-cheeked	
ملک منظر	with the appearance of an angel.	} both Arabic.
شیطان خیال	diabolical in thought	
لب لعل	ruby-lipped	} Persian and Arabic.
گوهر نثار	scattering pearls	
دربا موج	billowy as the ocean (of a large army).	
کرم پدشه	munificent	} Arabic and Persian.
لباقوت	ruby-lipped	

Remark.—Rarely the compound consists of two Arabic broken plurals, as اشخاص محاسن² آداب “people of exquisite manners” : *vide* also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root :—

آتش فشان	scattering fire.	} substantive Persian.
دل آزار	heart-afflicting.	
جهان گیر	world-conquering.	
خطا بخش	fault-forgiving.	} substantive Arabic.
مجلس آرا	assembly adorning.	
بر دست پیاله گیر من رحمت کن		

بر پای خرابات رو من بخشای

“Pardon these hands that ever grasp the cup,
These feet that to the tavern ever stray.”

(*O. K.* 884 *Whin.*)

This compound has often a passive, not an active, sense, as : خدا بخش *khudā bakhsh* “given of God” : رو شناس *rū shinās* “known by face, i.e. acquaintance” : دست آموز *dast-āmūz* “tamed (of wild birds, etc.)” : پای مال *pāy-māl* “trampled under foot.”

¹ In modern as well as classical Persian, *shīr* “lion” is often an adjective “brave.”

² *Maḥāsin* محاسن pl. of حسن, “beauty, any good quality; the moustache and beard” : آداب *ādāb* pl. of *adab* ادب manners.

(5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root :—

خوش خوان	sweetly-singing.	} prefix Persian.
نیک خوا	well-wishing.	
زود فهم ¹	of quick apprehension.	
پس اندیش	who thinks after the deed is done; imprudent.	
مقیور نما	mild looking, but not so in reality.	} prefix Arabic.
مظلوم نما	apparently oppressed, but in reality a tyrant.	

Some of these compounds have a passive signification, as نو آموز “in-experienced, a beginner”: کم باب “difficult to be obtained, scarce.”

(6) Of substantive (P. or A.) and past participle :—

جهان دیده	experienced.	} substantive Persian.
جنگ آزموده	tried in battle, proved.	
محنّت کشیده	one that has seen trouble.	} substantive Arabic.
خجلت ² زده	shame-stricken.	
صاحب مرده	whose owner is dead (abuse to an animal).	

In a few words the final *ه* is dropped, as زنگ : آلود “rusty”: سرآمد “foremost, perfect; also subs. froth, scum; a chief”: خدا داد “given by God.”

Compounds of Arabic nouns and past participles are rare: طالع منکوس “of ill-omened fate, unlucky.”

(7) Of substantives with prepositions, با - به - بر - بی - etc. :—

بی دین	irreligious.
بی انصاف	unjust.
بی دل	cowardly.
بی خرد	unwise.
بوفرار	lasting.
زبردست	imperious, tyrannical.
زیر دست	subordinate, oppressed.
بکار	useful.
[ناکار]	useless; vide (10).
با بنیه	(m.c.) of robust frame.
با پول	wealthy.
با نمک	with salt; pleasant-featured; pleasant of conversation.
با عقل	possessed of sense.

¹ From فهمیدن a Persian verb from the Arabic root فهم

² Properly خجلت *khaflat*.

(8) Of a substantive, or a Persian verbal with the prefix هم :—

هم بستر	bed-fellow.	} Persian substantive
هم راه	fellow-traveller.	
هم عمر	of the same age.	} Arabic substantive.
هم مکتب	school-fellow.	
هم رو	travelling together.	} Persian verbal.
هم باز	playing together.	

(9) A substantive with the prefix کم¹ as a privative :—

کم بخت	unfortunate (contemptuous).	} Persian substantive.
کم زور	weak.	
کم تجربه	inexperienced.	} Arabic substantive.
کم بضاعت	possessed of little capital.	

(10) *Nā* نا² prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12) :—

نا خوش	displeased (class.); unwell (mod.).	} adjective, Persian.
نا پاک	impure; in m.c. saucy, roguish (of a woman, in a <i>good</i> sense).	
نا پسند	not liked.	
نا بالغ	under age, immature.	} adjective, Arabic.
نا ملائم	rough.	
نا پاک رای	of impure intent.	} various compounds.
نا پایدار	inconstant; not durable.	
نا بکار	useless.	
نا برجا	out of place.	}
نا چیز همت	of mean resolution or ambition.	
نا دان	ignorant.	
نا فهم	not understanding.	}
نا تراشیده	rude; rough.	
نا ستوده	unpraised.	
نا اختصار یافته ³	unabridged.	

نا کرده گناه در جهان کیست نگو

“ Was e'er man born that never went astray ? ”

O. K. 391 *Whin.*

نا مرد unmanly, coward.

نا چیز worthless.

نا امید hopeless.

¹ For the negative use of کم and کم تر, vide § 121 (b).

² In compounds usually *nā* and not *na*. Before an infinitive either نا or نه.

³ Or غیر مختصر.

In modern Persian *ā* is frequently used instead of نا; as گوشت نپخته in modern Persian is preferred to گوشت نا پخته : برنج دم نکشیده : “rice not steamed (after cooking).”

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as خدا ناترس “Godless” : ناکرده خواب “not having slept.” Sa’dī, however, has حق ناشناس for ناحق شناس.

Remark 1.—In speaking, *nā-ghāfil* is often used for غفلة *ghaflat^{an}*.

(11) The privative *ghayr-i*¹ prefixed to Arabic nouns, participles, and phrases, and Persian adjectives :—

غیر انصاف *ghayr-i insāf* contrary to justice (not unjust).

غیر تحقیق *ghayr-i tahqīq* “not verified.”

غیر حاضر absent.

غیر مشروط unconditional.

غیر مرتب out of order or proper arrangement.

غیر مستعمل not in use, obsolete.

غیر مذکوحه (fem.) unmarried (wife).

غیر آباد uncultivated, etc.

غیر اختیاری involuntary.

غیر تقسیمی not allotted.

غیر تربیت یافته uneducated, ill-bred.

غیر رسمی (m.c.) unofficial.

غیر ممکن الزراعة incapable of being cultivated

غیر ممکن الوصول irrecoverable.

(Shah’s Diary)—شماره وزن الی² غیر الذہابت همه جا در دو طرف راه صف کشیده بودند “men and women without number were everywhere drawn up in lines on both sides of the way.”

Remark.—In غیر مذبذبه “not taken possession of, unappropriated,” and غیر منقوله “immovable (property),” the participle is feminine to agree with a broken plural understood, viz. : ملاک. In غیر ملفوظه, it is not clear why the feminine is used.

¹ In Persia, but not in India, the *izā/at* always follows غیر : the use of غیر is rare in modern Persian. In Arabic فیر is a substantive, and when privative is followed by the genitive, as : غیر خالص “impure.” Possibly the *izā/at* of the غیر in Persian is a corruption of the *al* of the Ar. nom. case.

² In Persian often incorrectly written and pronounced لا *alā*.

Sometimes the participle has the *ي* added to it, as: *غير موروثي* “not inherited.”

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic *لا* “no, not”; [compare with (10)]:—

لا وارث belonging to no one.

لا نائي unique.

لا چار } helpless, without remedy (*چاره*).
نا چار }

Remark.—*Lā-ubālī* *لا ابالي* adj., “careless,” is really an Arabic verb “I do not care,” from *مبالاة* (root *تَلَوَّ*), *vide* (15).

(13) Arabic substantives prefixed by the privatives, *عدم* adj., “void of” and *معدوم* past part. “non-existent”—

عدم الوجود non-existing.

معدوم الأثر (m.c.) lost to ken, disappeared (of a thief).

موجود الاسم معدوم الجسم “known by name but non-existent, i.e. fabulous” (as the *Simurgh*).

Remark.—The substantive *عدم* is used for forming substantives, as: *لونا* *عدم وفا*, Ar., and *عدم وفا*, Per., “want of fidelity.”

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case¹:—

جليل القدر (m.c.) of noble dignity.

موجود الاسم known by name only.

(15) Arabic phrases,² as *مشار إليه* “mentioned above”; *موصى إليه* “mentioned, hinted at”; *علا لا كلام* “beyond expression”; *لا يموت* “immortal”; *لن نراي* (lit. “he will not die”): *لم نزرع* “uncultivated” (lit. it was not sown); *لن نراي* “boasting” (lit. “you will not see me”); *ما يملك* “possessions,” subs. (lit. what he possesses): *لا ينقطع* “unceasingly, adv. : *كمانى السابق* adv., “as formerly”; *مست لا نغفل* *mast-i lā ya‘qil* “dead drunk [lit. drunk (and) he knows nothing”].

Remark.—When the phrase contains an Arabic verb, such as in *Allāh ta‘ālā* *الله تعالى* “God, may He be exalted,” the Persians, if the first word is

¹ The final short vowel of the genitive is omitted.

² Many of these are substantives as well as adjectives, *vide* § 116 (n).

³ In m.c. *mūmā ilayh* *موصى إليه*. *Mushar‘an ilayh* *مشار إليه* can be used alone, but *mumq ilayh* *موصى إليه* must qualify a noun.

⁴ *Lam* in Arabic gives to the Aorist a preterite sense.

Persian, frequently but incorrectly insert an *izāfat*, as: *Khudāwand-i ta'ālā* مست لا یعقل; *mast-i lā ya'qil* خداوند تعالی

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, *vide* (3):—

فرشته صفت like an angel, angelic.

پری کردار acting like a fairy.

زورق مثال shaped like a boat.

فلک اشتباه² (old) like the sky.

حوری³ نظیر like a houri.

قمر طلعت with a face like the moon; beautiful.

Mānand مانند, adj., “like”, is derived from ماننده; and, affixed to a substantive, forms an adjective, as: *daryā-mānand* دریا مانند “like the sea” (gen. to signify quantity).

Rarely, a broken plural is used, as: *ḥazā'ir-i falak-naẓā'ir* حظائر فلک نظیره “enclosures high and inaccessible as the heavens”: *ḥazā'ir* (or—*naẓā'ir*) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:—

چار چشم very alert.

چار گوشه four-cornered; square, oblong.

چار ساله four-year-old; *vide* § 98 (b) (4).

Remark.—Adverbs and substantives are also so formed, as: چار نعل رفتن “to go at full gallop”: چار زانو نشستن “to sit tailor-fashion”: چار سو “a market-place.”

(c) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:—

(1) پذیر “receiving,” as: حاصل پذیر “possible”; تعمیر پذیر (m.c.) “can be mended” (prop. of buildings).

(2) پناه *panāh* “asylum, refuge, shelter”, as: مغفرت پناه “asylum of pardon” (an epithet for kings, governors or *mujtahids*); جهان پناه (for kings).

(3) مآب *ma-āb* lit. “place of return”: فرنگی مآب (mōd.) “Europeanized.”

(4) شعار *shī'ār*, lit. “outer garment; anything that envelops the body”; معدلت شعار “clothed with justice.”

¹ *Kirdār* کردار from *kardan* کردن, when one would expect *kardār* کردار.

² In mod. Pers. *ishtibāh* اشتباه means “doubt, error.”

³ *Hūrī* حوری Pers. *Hūr* حور, Ar., is pl. of حوراء, fem. of احور. In Persian حوریه *hūriyya* is used as a singular: though Ar. pl. in form, this word is not used in Arabic.

⁴ From *pazīru/tan* پذیرفتن or *pizru/tan* پذیرفتن “to receive.”

⁵ From یَوُبْ — اَب “to return”

- (5) *aṣar* “trace, sign” : *اثر* *aṣar* “inspiring awe, majestic.”
اثر *āṣār*, pl. of *اثر* : *مودت* *āṣār*, pl. of *اثر* : “friendly” (of people).
 (6) *nishān* “sign, mark” : *نشان* *nishān* = *عزت* *niṣān* “sign, mark”.
 (7) *uslūb* “arrangement, manner” : *کفر اسلوب* = *کفر آئین* “well-shaped” (of things).
 (8) *qarār* “dwelling, fixed abode” : *دوخت قرار* *qarār* “dwelling in Hell.”
 (9) *mash, hūn* “filled” : *مَشْحُون* *mash, hūn* “wicked.”
 (10) *maṣīr* (rare in mod. Pers.) “place of returning, going” : *مَصِير* *maṣīr* “unfortunate.”
 (11) *madār* “centre, pivot” : *مدار* *madār* “centre of respect.”
 (12) *makān* “place” : *مکان* *makān* “dwelling in Paradise (of Muslims only).”
 (13) *naṣīb* “portion, fate” : *جَنَتِ نَصِيب* *naṣīb* “having received the award of Paradise.”
 (14) *pīshā* “trade” : *جفا پیشه* *pīshā* “tyrannous.”
 (15) *qarīn* adj. “joined, contiguous” and *maqrūn* past. part. “joined, contiguous” : *عَزَّتِ قَرین* = *صاحبِ حشمت* = *حشمتِ قرین* : *قَرین* = *سعادَت* = *سعداتِ مَقْرُون* “fortunate, wealthy” : *دولتِ مَقْرُون* = *دولتِ مَقْرُون* “advisable” : *قَرینِ مصلحت* *qarīn-i maṣlaḥat* “healthful, etc., etc.”

(16) The verbal adjective in *alif* is very rare in compounds: *جادوگنا* *jādu-kunā* (obs.) “practising-magic” : *پویا* (old) “wandering in the desert.”

§ 45. Intensive Adjectives.

(a) (1) An intensive adjective is formed by adding to the simple adjective a final *alif*,² called *alif-i kaṣrat* *الف کثرة*, or *alif-i mubālagha* *الف مبالغه*, or *alif-i ta'ajjub* *الف تعجب*, as: *Khushā bi-hāl-i ṣulḥ-kunandagān* *خوشا بحال صلح کنندگان* “Blessed are the peace-makers.”

This intensive *alif*, which is probably the vocative *alif* and is of rare occurrence, except after the adjectives *بد* - *خوش* and *بس*, usually precedes the noun it qualifies; but ‘vide’ *basā* Adverbs of Quantity (l) 3.

(2) In old Persian, the substantive so qualified has often a final *alif* as well, as: *khushā Shīrāzā* “oh delightful is Shiraz!” : *بد! درویشا کور بود فکر نین* : *آسان* (Sa'di).

(b) (1) The adjective may be intensified by adding an adverb or adjeo_

¹ *شدن* = *مَآرَ — یَصِيرُ* From *یَصِيرُ*.

² There are several final *alif*s, as: *الف زائد*, *الف ندب*, — *تَحْسِينِ کلام*, — *ندا*, — *vide* p. 12.

Div-savār دیوسوار “bold horse-man” دیو گندم “a large kind of wheat”: دیو کلرخ “large clod”: دیو باد “whirlwind, frenzy”: دیو جان “brave, hard-hearted.”

(2) In the following compounds, خر signifies “ass” and not “large”: *khār-ās* خر آس “ass-mill”: خر پشته “hog-backed, a tomb”: خر دماغ “asinine”: خر مست “stupidly drunk”: خر نفس vulg. “having an ass-like or very large penis.”

(3) Whether خر گوش means “big-eared” or “ass-eared” is a disputed point.

§ 4C. Degrees of Comparison and Comparative Clauses.

(درجات صفات)

(a) (1) The Persian comparative is formed by adding تر to the positive, as: *pur jam‘iyyat-tar* پُر جمعیت تر (m.c.) “more populous”: *‘adāt-tar* (Sa’dī), in Mod. Pers. با عزت تر “more honoured”: *‘adāt-tar* (Sa’dī), in Mod. Pers. با لذت تر “more delicious.”

(2) The superlative, which is not much used in Modern Persian [*vide* (r) (3)], is formed by adding *tarīn* ترین to the positive, sometimes contracted to —*īn*, *vide* (b) (6).

(3) The comparative can be used in the plural, as: بزرگ تر های ما (m.c.) “those greater than us.”

(4) The superlative has no plural

Remark.—Note that the comparatives of the past participles آسوده تر “more comfortable”; فهمیده تر “more intelligent”; افتاده تر “more humble” are in common use: but not خجسته تر, جهاندار تر, تعلیم یافته تر, which are not in use.

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure أَكْبَلُ for the masculine, and أَكْبَلَى for the superlative¹ feminine, as: *kabīr* كبير “great,” comparative and superlative masc., and *kubrā* كبرى fem.

When comparative, the elative is followed by من “than,” when superlative by the genitive.

(2) The Arabic elative (so called because it includes both comparative and superlative), when it is a comparative makes no change in Arabic for gender or number. The Arabic elative is used in Persian.²

(3) Note the superlatives in: *dar vaql-i aḥsan* در وقت احسن “in the most

¹ The Arabic comparative has no feminine nor plural.

² Both as a comparative and a superlative.

propitious time": در اسعد زمانی *dar as'ad zamān-i* "in a very fortunate time": *as'ad-i zamān* اسعد زمان "the most fortunate of the age."

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:—

نی نی اینگونه مہارات مرا شاید کہ اطیب طبیبانم¹ (Tr. H. B., Chap. XXI) "no, no, such an honour is fit for me who am the most skilled of physicians": اشعر شعرا یم (Tr. H. B., Chap. VII) "I am the most poetical of poets."

(5) Generally speaking, Arabic adjectives in Persian form their degrees of comparison in the Persian manner: فاضل تر — فاضل ترین.

(6) The affix ترین *tarīn* is sometimes contracted to *īn*, as: بہین or بہترین "the best": کمہین or کمترین "the least": مہترین² or مہین "the greatest": بن or بنترین "the highest": these words are classical or poetical only.

(c) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: پرسید از عبادتہا کدام افضل تر است (*Sa'dī*) "he asked what is the best kind of worship": افضل ترین (m.c.) "the most excellent": نسل و تبار ایشان منقطع کردن اولاً تراست *nasl u tabār-i īshān munqaṭi' kardan aulā-tar*³ *ast*—(*Sa'dī*) "it is better to destroy their stock, and root it out."

(d) *Than* with the comparative is expressed by:—

(1) The preposition از *az*, as: از این راست تر سخن در عمر خود نگفتہ (*Sa'dī*) "you have never in your life spoken a truer word *than* this": از این چہ بہتر *az īn chi bihtar* (m.c.) = از چہ اولی تر *az īn chi aulā-tar*³ m.c. "what better than this?"

Remark.—Note the signification of از "one of—" in the following:—

از اعظم⁴ رجال است [Tr. H. B., Chap. VII] "it became known to me that he was a man of the greatest consequence": *marā az guzīdagān-i shu'arā' sākht* (Tr. H. B., Chap. VII) "he made me one of the chiefest of poets": *vide* (e) (4).

(2) *Nisbat* نسبت, or *bi-nisbat* بہ نسبت "in comparison with," as: *nisbat bi-dīgarān* (or *nisbat-i dīgarān*) *ū bihtar-ast* (m.c.) نسبت بدیگران (or نسبت دیگران) "in comparison with the rest he is good": *bi-nisbat-i ū bihtar ast* (class.) "she is better than he"; *vide* (w) (6).

(3) In classical Persian, کہ is sometimes substituted for از: گفت معزولی:— (Sa'dī) "he said, 'dismissal from office is better than employ-

¹ The plural أطباء could be substituted for the Pers. pl. طبیبان, here.

² *Mih-tar*, the comparative, also means, "prince, lord," and is the title of the ruler of Chitral. In India a sweeper is by a euphemism styled *Mih-tar*, just as a tailor, etc., is called *Khalī'a*, and a water-carrier *Jama'dār*. In Afghanistan and Persia *mih-tar* means "a groom."

³ *aulq* اولی "more or most deserving" is an elative without a positive, and must not be confused with اولی *ūlq* the feminine of اول "first." *Aulq ūn kī dīgar guft u gū, na-kunīm* (m.c.) "it's best for us to hold our tongue."

⁴ Plural of اعظم, elative of عظیم.

ment' ” : مردان از زی : *murdan-at bih ki mardum-āzārī* (Sa'dī) “thy death is better than thy afflicting of mankind” :

(Sa'dī). — راست خواهی هزار چشم چنان کـور بهتر که آفتاب سید—

“If thou desirest the truth, then it were better that a thousand eyes should be blind (like the bat¹) than that the sun should be darkened.”

For the use of the positive for the comparative, *vide* (i).

(4) Occasionally the comparative is followed by an *izāfat*, as: *bihtar-i bihtarīn guzīn-i hama* بهتر بهترین گزین همه (Nām-i Ḥaqq of Shāh Sharaf² d-Dīn, Bukhārī—the Prophet) “better than the best and chosen of all”; = *az bihtarīn bihtar*, *vide* (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural: — *ibksham bin mamlakat ra mgar baktarīn bndagan* (Sa'dī) “I will not grant the rule over this country except to the meanest of the slaves”; — *ibksham bin mamlakat ra mgar baktarīn bndagan* (Sa'dī) “the most illustrious of the prophets”; — *ibksham bin mamlakat ra mgar baktarīn bndagan* (Sa'dī) “the meanest of existing things.”

In *ahsan-i alashkal* “the best of shapes, the best shape” and like constructions, the second noun is in the Arabic genitive plural.

In *ahsan-i khilqat*³ “the best of creation,” the singular is correct.

For the superlative followed by *hama* and for its substitution for a comparative, *vide* (l).

(2) When the superlative qualifies a noun absolutely, it is treated as an ordinary adjective, as: *ibksham bin mamlakat ra mgar baktarīn bndagan* (Sa'dī) “the greatest support”; — *ibksham bin mamlakat ra mgar baktarīn bndagan* (Sa'dī) “the Prime Minister”; — *ū bihtarīn mard ast*, or *mard-i bihtarīn ast* او بهترین مرد است “he is the best man.”

سهمگین آبی که مرغ آبی دروایمن نبود

(Sa'dī). — کمترین - موج آسیا سنگ از کنارش در ربود

“Such a terrible water that the water-bird was not safe in it,
Its least wave would sweep a mill-stone from its shore.”

In old poetry and prose it is sometimes merely intensive:—

نگویم گرامی ترین گوهری سپردم بگرامی ترین شوهری

“I will not say I have given a most noble pearl (lady) to a most renowned husband.”³

(3) Such sentences as “go to the nearest village” may be rendered, *brdēhī ki nazdik tar bashad* (class.); but more usual *brdēhī ki nazdik tar bashad* (m.c.).

¹ *Mūsh-i kūr* کور موش is “the bat” and not the “mole”

² But *khilqat-i ahsan* خلقت احسن “the best creation.”

³ This construction is not used in this sense in Modern Persian.

“This is the largest house in Kirman” may be rendered in five ways:—

(i) *Buzurg-tar ‘imārat-i ki dar Kirmān ast īn ast* بزرگتر عمارتی که در کرمان است اینست.

(ii) *Buzurgtarīn-i makānāt-i ki dar Kirmān ast īn ast* بزرگترین مکاناتی که در کرمان است اینست.

(iii) *Buzurgtarīn makān-i ki*—بزرگترین مکانیکه—

(iv) *Makān-i buzurgtarīn-i ki*—مکان بزرگترینی که—

(v) *Īn makān-i buzurgtarīn-i Kirmān ast* این مکان بزرگترین کرمان است.

(4) “One of the most—” is expressed by یکی از *Rustam yak-i az dilāvar-tarīn-i Irānīyān būd* رستم یکی از دلاورترین ایرانیان بود *vide (d) (1) Remark.*

(f) The comparative can be strengthened by prefixing the adverbs ملوی بسیار اعلیٰ, etc.: *vide Intensive Adjectives, § 45 (b) (1)* “this is much more fitting” (m.c.): بسیار انسب است: *(Shah’s Diary)* “peaches of a very excellent kind” *in khaylī bihtar ast* (m.c.) “this is much better.”

(g) The comparative can stand alone, as: همین اولی است, or همین انسب است (m.c.) “this is better, this is the better course: *aulā ān ast ki* (m.c.) = همان بهتر است که *hamān bihtar ast ki* “the better course is—.”

(h) The Persian comparative and superlative of کامل “perfect” (a superlative in itself) are vulgar or poetical, and correspond to the incorrect English expressions “more perfect, most complete, more unique, etc.” The Persians also say *farīd-tar* فرید تر, but not *yaktā-tar* یکتا تر.

(i) (1) The positives کم - مه - کمه - are sometimes used for the comparative: در شهر از برای تو مقامی سازیم که فراغت عبادت از این نه تیسرا شود: *(Sa’dī)* “we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained¹ by you”: *in bih az ān ast* (m.c.) “this is better than that”: *andak-i jamāl bih az bisyārī-yi² māl* (Sa’dī) “a little beauty is better than much wealth”: *bāzū-yi bakht bih ki* بازوی بخت به که بازوی سخت: *bāzū-yi sakht* (Sa’dī). *Vide also (d) (3).*

(2) *Bih* به is also a comparative or optative in poetry:—

لشکر بد عهد پراگنده به رخنه گر ملک سرافگنده³ به

“A traitorous army, let it be disbanded,

One that seeks the ruin of his country, let his head be cut off.”

(3) The positive can also be used in such sentences as, “come nearer,” *nazdīk* (or *nazdik-tar*) *biyā* نزدیک (or نزدیکتر) بیا.

(4) *Ziyād* زیاد is a positive, and *ziyāda* زیاده is a comparative for زیاد تر.

¹ *Muyassar* میسر properly means “facilitated.”

² Here *bis-yi* might be either an adjective with the ی of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say *bisyārī-yi māl*.

³ In Modern Persian *sar afganda* سر افگنده means “ashamed.”

ziyād-tar: زیادہ or زیاد تر “give me more,” *nutq-i ziyād-i* نطق زیادی (m.c.) “a long speech”; but زیادہ از حد جمعیت “an excessive concourse of people.” *Ziyād az ḥadd* زیاد از حد is a modern vulgarism for *ziyāda* (or *ziyād-tar*) از حد (or زیادتر) ¹.

(5) *Afzūn* افزون and *bīsh* بیش “more” are practically comparatives. *Pīsh* پیش “before (of time),” has also a comparative sense. However *پیش تر* and *بیش تر* are also used.

(6) The comparative “more” can also be expressed by the words من یک حرف دیگر ندارم; علاوه بر, *dēgar az*, دیگر از, *mutajāviz az* متجاوز از *man yak harf-i dēgar na-dāram ki bi-gūyam* (m.c.) “I have not a single word more to say.”

(7) An English adjective qualified by “too” is expressed by the positive (as in Urdu):—“This tea is too weak” این چای سبک (or کمزور) است (m.c.): “this tea is too strong.” این چای سنگین است (m.c.): *in chāy subak* (or *kam-rang*) *ast* (m.c.).

(k) In m.c., the adverb *bāz* باز is used in the sense of “better,” as: *in qālī-hā khaylī bad ast, bāz in yak-i* (m.c.) این قالیها خیلی بد است باز این یکی “these carpets are bad—but this one is somewhat better (but still not good).”

(l) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows: “They say the ass is the meanest of animals” گویند که خر از همه ² *gūyand ki khar az hama-yi jānvarhā past-tar¹ ast* (m.c.). This could also be rendered by: ² جانور خراست: or گویند که پست ترین ² *خر پست ترین همه جانورها است*.

(m) The following is a vulgarism:—سه دختر داشت - یکی بزرگ - یکی کوچک - *si dukhtar dāsh-t, yak-i buzurḡ, yak-i kūchak, yak-i kūchak-i kūchuh-tar*.—Prof. S. T. “he had three daughters, one big, one little, one smaller than the little one.” The third term should be *az hama kūchak-tar* کوچکترین همه, or *kūchak-tarīn-i hama* از همه کوچکتر.

(n) The superlative can also be expressed as follows:—

(1) *Har chi tamām-tar* هرچه تمامتر “as complete as possible” تا ندامت: (m.c.) “I came out with feelings of the greatest regret in my mind.”

(2) —*ki az ān buzurḡ-tar* (or *kamtar*, etc., etc.) *nīst* (or *namī-shavad*): اینجا دانه الماسی پیدا شده است که در عالم از آن بزرگ تر نیست (m.c.) “a diamond has been found here, the largest in the world (lit. as large as any in the world)” خطاب رام راج که در ملک دکن بالاتر از این خطاب نمی باشد عنایت فرمودند: *khiṭāb-i Rām-rāj, ki dar mulk-i Dakan bālā-tar az in khiṭāb namībāshad* ‘ināyat farmūdand.—(Iq. Nāma-yi Jah., p. 244, Bib. Ind. Ed. of As. Soc.

¹ Adjectives ending in ت are sometimes incorrectly written as پستتر, etc. *Batar* بدتر is classically and colloquially used for بدتر.

² No *izāfat*.

Beng.): سقابان راه را چنان آب پاشی و روخته و روب کرده بودند که بهتر از آن تصور نمی شد. (Tr. H.B., Chap. XXXIII) “the water-carriers had so sprinkled and swept the roads that their work couldn't have been better done.”

(3) By an intensive word signifying “extremely, perfectly, unique,” etc., as: در غایت حسن: *bi-ghāyat zisht-rūy* “extremely ugly” بغایت زشت روی: “of extreme beauty” المی غیر النہایت: (m.c.) “in a perfect rage” نا کمال تغیر: “of utmost prettiness” *ila ghayrī'n nihāyat khush-gil* بلا نہایت خوشگل: “he excelled all the sovereigns of the age in justice” در عدل از سلاطین عصر ممتاز بود: *bilā nihāyat khush-gil* “he was most the pious of the Muslims” در اسلام گوی سبقت نمود: *dar 'ilm yagāna* (or *bī-nazīr* or *bī-qarīna*) *ast* “he is unique, or alone, in knowledge” در علم یگانه (or به نظیر or بی قریب) است: *yaktā-yi 'asr ast* “he is unique in his age” یکنای عصر است: *yaktā-yi 'asr ast* (vulg., m.c., abuse) = بکون او نگداو.

در کمال مرتبہ: *dar kamāl-i martaba* بشدت: *bi-shiddat*, از حد: *az hadd*, or *dar nihāyat-i martaba* در نہایت مرتبہ: *dar nihāyat-i martaba* are similarly used.

(4) *Az bihtarīn bihtar* “better than the best” (or *bihtar-i bihtarīn*, بهتر بہترین, *vide* (d) (4) etc.

(5) By the positive, as: دانای شہر است: “he is *the* clever man of the city”: دلادر قوم است = “he is *the* bravest of his tribe.”

(6) In classical Persian *bar* بر is sometimes prefixed to an adjective to give it a superlative idea, as: *bar buland* بر بلند (class. and rare) “very high.”

(o) The comparative or superlative suffix is also added:—

(1) To participles, as: معصیت از هر گہ صادر شود ناپسندیدہ است و از علماء (Sa'dī) “sin, by whomsoever it may be committed, is objectionable, but from the learned it is especially objectionable”: منجول ترین: (m.c.) “the prettiest”: سابق ترین: *sābiq-tarīn* “the most ancient”: مستعمل ترین: *musta'mal-tarīn* “the most used.”

Remark.—The superlative suffix ترین is seldom added to Persian participles. The comparative takes its place, as: *īn rang az hama girifta-tar ast* این رنگ از همه آسودہ ترین: *āsūda-tarīn* “this shade is the darkest.” *Āsūda-tarīn* آسودہ ترین, *maḥbūb-tarīn* محبوب ترین are m.c. only.

(2) To a few prepositions and adverbs: *bar* بر “upon,” ہوتر “higher”: زیر ترین or زیر ترین and زیر تر, “below” زیر: “highest” (برتر or برترین) بالتر, بالاتر, بالترین, etc.

(3) To—in modern Persian—a few substantives:—*āsūdagī-tar* آسودگی تر (m.c. and vulg.) “more comfortable” *āsūdatar* آسودہ تر: تیمور آقا از دم در آن طرف ترا

¹ *Dam-i dar* دم در (m.c.) “threshold of the door.” “*Radd mi-shavad* does not mean that he went *through* the door.” *Radd*, Ar. “driving back, repulsion”: رد جواب: “a retort, repartee.” In m.c. رد شدن means “to pass, pass by, miss the mark,” and *radd-i pā* رد پا is a “foot-print.”

در میشود (*Va'ir-i Lankurān*, stage direction). "Taymur Aghā crosses at back on the further side of the door": قدری این طرف تر: "a little more this way": "more comfortable": راحت تر: "a little more that way": "he is more of a lion (braver) than a lion": *dushman-tarīn-i dushmanān* (m.c.) "the most inimical of one's enemies": *dūst-tarīn-i dūstān* دوستان (m.c.) "the most friendlike of all one's friends."

(p) To compounds of an adjective and substantive, the comparative suffix may sometimes optionally be added, either to the end of the whole compound or to its first member, as:—حاتم طائی¹ را گفتند از خود بزرگ تر هست در جهان دیدند: (*Sa'dī*) "they asked Hātim-i Tā'ī if he had ever seen anyone with a more generous nature than himself." In this example *buzurg himmat-tar* بزرگ همت تر could be substituted for *buzurg-tar himmat* بزرگ تر همت, and this latter reading, more pleasing to the modern Persian ear, occurs in some editions of the Gulistan.

It is more usual to add the suffix at the end of the compound.

Remark.—The superlative is *buzurg-tarīn himmat* بزرگترین همت (and not *buzurg himmat-tarīn* بزرگ همت ترین): but 'ālī-himmat-tarīn عالی همت ترین is correct.

(q) (1) The comparative sometimes gives the meaning of the superlative:—(*Sa'dī*) "the greatest regret on the Day of Resurrection will be this, that—" (lit. a regret greater than others: هفتر *Sa'dī*) "in the sight of enmity excellence is the greatest blemish": "which of these is the best?" از اینها کدام بهتر است: *buzurg-tar mard-i dar shahr kas-i hast ki* بزرگترین مردی در شهر کسی هست که: (m.c.) "the biggest and strongest horse in the stable": "the greatest man in the city is that man who—." (m.c.)

In all these examples there is an ellipsis of *az hama* از همه, or *az dīgarān* از دیگران. Note the ی of unity.

(2) *Buzurg-tar az buzurgtarīn* بزرگ تر از بزرگترین "higher than the highest": *vide* (d) (4).

(3) As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with *az hama* از همه is usually substituted as: این بلبل از همه بلبلهای دیگر خوشتر است (m.c.) "this nightingale has the best note of all."

¹ *Hātim* is in Persian usually *Hātām*. In India the *izā at* is omitted after *Hātim*, as

حاتم طائی *Hātim Tā'ī*.

² Or عیبست *'ayb-i 'st*.

³ Or *kudām yak bih-tar* (not *bihtarīn*) است.

⁴ Or بزرگ و قوی *vide* (t).

مقدار نبودم *ū dar ān kār bisyār chust u chālāk būd (ki) man bī-ān miqdār na-būdam* (Afghan) "he was much quicker and cleverer at the business than I was."

(2) "I would rather die than beg" (m.c.), or more rhetorically *bi-mīrad insān va gadā'ī na-kunad* نکند بمیرد انسان و گدائی.

(3) "To be like, equal to" :—

(*Sa'dī*). — نکوئی با بدان کردن چنان است که بد کردن بچ—ای نیک مردان

"To do kindness to the evil, is like (equal to) ill-treating the good."

(4) "She was as much renowned for chastity as for beauty" (m.c. and incorrect): "he has as much right as you" (m.c.): "I have never eaten as much as I have now" *hīch vaqt ān qadar na-khurda būdam*¹ *ilā in vaqt* خوردۀ آنقدر نخورده هیچ وقت آنقدر نخورده (m.c.): "he was as brave as Rustam² and as wise as Luqman"³ (m.c.): "he was as beautiful as Joseph⁴ and as faithful as Majnūn"⁵ *ū dar tahammul Ayyūb va dar huzn Ya'qūb būd*⁶ بود در حزن یعقوب و در دوش همجو و وفای مجنون *he was as patient as Job and as afflicted as Jacob* "the carriages and carriage horses of this city are neither as numerous nor as good as those of Russia" کالسکه‌های این شهر و سبهای کالسکه‌ها نرادی و خوبی کالسکه‌های روس و اسپه‌ای (Shah's Diary). آنجا نیست

(5) So—as:—

(*Sa'dī*) — پدر بجای پسر هرگز این کرد نکند دست جود تو نا خاندان⁷ آدم کرد

"Never would a father act so kindly to a son,"

"As Thou hast acted to the race of Adam."

¹ Or *khurda am* خوردۀ ام. Instead of *ilā in vaqt*, it would be better to say حالا.

² Called also *Rustam-i Zāl* رستم زال and *Rustam-i Sigzī* رستم سگزی: he is the Hercules of Persia: his exploits are celebrated in Firdausi's great epic, the *Shāh-Nāma*. In Mod. Per *همجو* is pronounced *hamchi*.

³ *Luqmān*, the sage of the East, said to have been a black slave and the author of *Luqmān's Fables*. He has been identified with Æsop. Others state that he was a son of Job's sister, a son of Job's aunt, a disciple of David, a judge in Israel.

⁴ Joseph is the ideal of youthful beauty: *Yūsuf-i gānī* یوسف گانای "a second Joseph," and *Yūsuf-jamāl* یوسف جمال, adj., mean "extremely beautiful."

⁵ *Majnūn* signifies "possessed by a *jinn* جن": it is the name of the celebrated lover of *Laylā* لیلی.

⁶ *Tahammul* تحمل "enduring a burden patiently." The grief of Jacob is proverbial amongst Muslims: from mourning for Joseph his eyes became 'white.' When Joseph's shirt was yet a three days' journey distant, he perceived its odour, and his sons said he doted. The shirt was the same that Abraham wore when cast into the fire, and it contained an odour of Paradise: it was on Joseph's neck as an amulet when he was in the well. Joseph, by command of Gabriel, sent the shirt to Jacob for 'it shall not be cast on any one afflicted with disease, but he shall be whole.'

⁷ *Khānadan*; for *khāndān*.

In this example *که* may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

(*Sa'dī*) — اگر من از خدای تعالی چنین توسیدی که تو از سلطان از جمله صدیقان بودمی "had I but feared God as you do the king I would have been one of the Faithful Witnesses."¹

(6) "Compared to"; *vide* also (*d*) (2):— گفتیم سخاوت سلطان محمود نسبت: (*Tr. H. B., Chap. VII*) "I said, 'compared to the generosity of our king the generosity of Sultān Maḥmūd is as a drop to the ocean.'"

(*w*) "How much the more," and "how much the less":—

(1) "If Arabs die of eating dates, how much the more must Englishmen," اگر عربها از خوردن خرما بمیوند البته صد مرتبه بیشتر فرنگها [or] بیچندین² مرتبه افزون فرنگها (m.c.).

(2) "If you fear your Mulla like this, how much the more ought you to fear God" اگر تو این قدر از ملا میترسی چه قدر باید از خدا بترسی or *tu ki az Mullā mī-tarsī bāyad az ẓarīq-i awlā az Khudā bi-tarsī*.

(3) "—then how much the more with regard to me who am seated in chief seat of—" فکیف³ مرا که در صدر مروت نشسته‌ام

(4) "If coffee intoxicates you how much the more must opium do so" اگر قهوه سکر می آرد تراباک⁴ معرکه خواهد کرد (or) چه قدر بیشتر اصرمی کند ؟

(5) "If Persians can't pronounce the letter 'ayn, how much less can Englishmen" اگر ایرانی عین را تلفظ نمی تواند بکند فرنگی بطریق اولی⁵ دینواند

(6) "If opium will not intoxicate you then how much the less will coffee" (m.c.), or *agar tiryāk turā mast na-kunad (or namī-kunad) qahwa bi-ẓarīq-i awlā mast namī-kunad*.

(7) "It has been said that there is no reliance on the friendship of friends, how much the less then on the flattery of enemies" گفته اند بر دوستی و گفته اند بر دوسنی (*Sa'dī*). In m.c. this would be تا چه رسد بتملق دشمنان چه رسد

(8) "If Rustam could not kill the father how much the less could he kill the son" (m.c.) اگر رستم نتوانست پدر را بکشد چه رسد که پسر را بکشد

¹ There are four grades in Paradise; the first for the انبیاء; the second for the صالحین; the third for the شهداء; and the fourth for the صدیقین.

² Or *bi-chand* چند

³ *Fa-kayf* is only exceptionally used in Persian.

⁴ *Tiryāq-i Fārsī* "the bezoar stone" (also called *pād-zahr* پادزهر, from *pād* پاد "protection" and *zahr* زهر "poison"), a stone found in the stomach of certain ruminants. *Tiryāq-i fārsī* is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally تراباک, and antidote تریاق.

⁵ *Awlā* اولی "worthier, better" Ar. elative of ولی; not to be confused with ولی^ع *awlā* the fem. of اول.

(9) "I was unable to move it even; how much the less could it be transported to the sea" آن را جنبانیدن^۱ نتوانستم چه جای آن که بدو را رسانیده میشد (Afghan).

In Mod. Pers. this sentence could be, آنرا نتوانستم حرکت بدهم چه جای آنکه *ān rā na-tavānistam ḥarakat bi-dīham chi jā-yi ān ki bi-daryā bi-rasānam* (or *rasānīda shavad*)?

(10) روز دیگر ده بیست آن که هشتاد مثقال باشد خورنیدند - لیش بپسم ونگین (Iq. Nāma-yi Jah., Bid. Ind., As Soc. Beng., p. ۲۴۳).

(11) In Indian and Afghan writings, کجا مانده is sometimes used for 'how much the less.'

"Hedoesn't smoke, much less drink." (Indian).
کجا شراب حقّه نک نهین پیتا This is perhaps a translation of the Urdu

¹ In m.c. *jumbānīdan* جنبانیدن is a word to be avoided; it signifies a kind of posturing in dancing and also *gādan* گادن.

CHAPTER VI.

THE NUMERALS *Ism-i 'adad* (اسم عدد).

(a) The numerals, *ism-i 'adad*, are divided into cardinal numbers (اسم عدد) and ordinal numbers (اسم عدد صفاتی) or *ذاتی* or *مطلق* or *اصلي*.

The thing numbered is called معدون "numbered."

The cardinals consist of *āhād* (אחד) "units"; *'asharāt* (عشرات) "tens"; *mi'āt* (مئات) "hundreds"; *ulūj* (ألوف) "thousands."

§ 47. Cardinal Numbers (اعداد *a'dād*).

صفر .. <i>ṣifr</i> ¹	..	۰	o br. pl. صفار <i>aṣṣfār</i> .
یک .. <i>yak</i>	..	۱	1
دو .. <i>du</i>	..	۲	2
سه .. <i>si</i>	..	۳	3
چهار .. <i>chahār</i>	..	۴	4 also چار <i>chār</i> .
پنج or پنج .. <i>panj</i>	..	۵	5
شش .. <i>shash</i>	..	۶	6 classically <i>shash</i> , vulg. <i>shish</i> .
هفت .. <i>haft</i>	..	۷	7 vulg. <i>haṭ</i> .
هشت .. <i>hasht</i>	..	۸	8 ,, <i>hash</i> .
نه .. <i>nuh</i>	..	۹	9
ده .. <i>dah</i>	..	۱۰	10
یازده (or یازده) .. <i>yāzdah</i> (or <i>yānzdah</i>)	..	۱۱	11
دوازده (or دوازده) .. <i>davāzda</i> (or <i>davānzdah</i>)	..	۱۲	12 ²
سیزده (or سیزده) .. <i>sīzdah</i> (or <i>sīnzdah</i>)	..	۱۳	13
چهارده .. <i>chahārdah</i>	..	۱۴	14 vulg. <i>chārdah</i> .
پانزده .. <i>pānzdah</i>	..	۱۵	15 in m.c. usually <i>pūnz-dah</i> .
شانزده .. <i>shānzdah</i>	..	۱۶	16 in m.c. usually <i>shūnz-dah</i> .

¹ *Ṣifr* in Arabic is not a numeral as it represents naught, and not a number.

² For *ی* *ī*, obsolete. The article is added to *yak* (*yak-ī* "a certain one") but to no other of the cardinals. In *yak-hazūrī* "a. *krān*," *hazūr* is a noun.

³ In the *Shahnama* *dah u du* occurs for "twelve."

⁴ *Thirteen* is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying *sīzdah*: instead they say هیچ *hēch* "nothing," or زیاده *ziyāda* "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.

(هفتده or هفتده)	..	haftdah (or haft-dah)	..	۱۷	17	{ havdah or hivdah }	Mod. Per.
(هشتده or هشتده) ^۱	..	hashdah (or hashht dah)	..	۱۸	18	{ hajdah or hijdah }	Mod. Per.
(نوزده or نوزده)	..	nūzdah (or nu-vānzdah).	..	۱۹	19	Mod. Pers. nūzdah,	
بیست	..	bīst	..	۲۰	20	sometimes incorrectly	
بیست و یک	..	bīst u yak	..	۲۱	21	ly بست bist.	
سی ^۲	..	sī	..	۳۰	30		
چهل	..	chihil	..	۴۰	40	sometimes contracted into chil چل.	
پنجاه	..	panjāh	..	۵۰	50	colloquially pinjāh.	
شصت	..	shast	..	۶۰	60	Sometimes correctly شست shast, ص not being a Persian letter.	
هفتاد	..	haftād	..	۷۰	70		
هشتاد	..	hashtād	..	۸۰	80		
نود	..	navad	..	۹۰	90		
صد ^۳	..	ṣad	..	۱۰۰	100	in dictionaries, also correctly صد	
(دویست or دویست)	..	duvīst (or in writing only du ṣad)	..	۲۰۰	200	du ṣad in prose and poetry, not in m.c.	
سیصد ^۲	..	sī-ṣad	..	۳۰۰	300		
چهارصد	..	chahār-ṣad	..	۴۰۰	400		
پانصد	..	pān-ṣad	..	۵۰۰	500	in m.c. usually pūn-ṣad.	
ششصد	..	shish-ṣad	..	۶۰۰	600	classically shash-ṣad.	
هفتصد	..	haft-ṣad	..	۷۰۰	700	vulgarly in m.c. haf-ṣad.	
هشتصد	..	hasht ṣad	..	۸۰۰	800	vulg. in m.c. hash ṣad.	
نهدصد	..	nuh ṣad	..	۹۰۰	900		
هزار	..	hazār	..	۱۰۰۰	1,000		
دو هزار	..	du hazār	..	۲۰۰۰	2,000		
سه ^۲ هزار	..	sī hazār	..	۳۰۰۰	3,000		
ده هزار	..	dah hazār	..	۱۰۰۰۰	10,000		

^۱ Also هزده hizdah (old).

^۲ Notice that سی si is "three" and سی sī "thirty": care must be taken in the pronunciation of these two. Though sī is "thirty" sī-ṣad is "three hundred"; an expression like "thirty hundred" cannot be used in Persian. Classically سیصد sī-ṣad is met with, but this form is not used in modern Persian.

^۳ To be distinguished from the Arable word ṣadd "prohibiting, checking."

صد هزار .. *ṣad hazār* .. ۱۰۰۰ 100,000, in India the word لک *lak* (for *lākh*²) is also used.

کرور .. *kurūr* .. ۵۰۰۰۰۰ 500,000 in India a *karor* = 100 *lākh* = ten millions.

(میلیون or ملایون) .. *milyūn* (or *mīlyun*) ۱۰۰۰۰۰۰ 1,000,000 modern only, from the French.

Remark I.—The masculine Arabic numbers from 1 to 10 are, واحد or *āḥad*, ثَلاثان, *thalāthan*, اثنان, *ithnān*, اربعة, *arbaʿa*, خمسة, *ḫamsa*, ستة, *sitta*, سبعة, *sabʿa*, ثمانية, *thamāniya*, تسعة, *tasʿa*, عشرة, *ʿashara*. From 3 to 9 inclusive these Arabic numerals (masculine) are used in Persian as adjectives to qualify a plural noun, as: ‘*anāṣir-i arbaʿah* عناصر اربعة “the four elements”’; ‘*awqāt-i ḫamsa* اوقات خمسة “the five times of prayer”’; ‘*ḥavāss-i ḫamsa* حواس خمسة “the five senses”’; ‘*kawākib-i sabʿah* کواکب سبعة “the seven stationary planets”’; ‘*jannāt-i samāniya* جنات دنياء “the eight Paradises”’; ‘*aflāk-i tisʿah* فلک تسعة “the nine heavens”’; ‘*uqūl-i ʿashara* عقول عشرة “the ten angels (of philosophers)”’; ‘*mavālid-i ṭalāṭhe* مواليد ثلاثة “the three kingdoms (animal, vegetable and mineral)”’; ‘*anājīl-i arbaʿh* اناجیل اربعة “the four Gospels”’; ‘*ayyām-i sittā* ايام ستة “the six days in which God created the world.”’

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

Remark II.—The word for 100 is written صد instead of سده to avoid any confusion between it and the common Arabic word *sadd* “boundary.” Similarly, 60 is written for شصت which means “thumb; fish-hook.” In grammar, this is called رفع لتباس *daf-i iltibās* “removing the confusion, or obscurity.”

Remark III.—The vulgar say *yeg*, and more commonly *ye* or *yey* for “one”; *shāsh* and *shisht* for “six”; *haṭ*, *hash* for “seven and eight”; *yazza*, *duvāzza*, *sīzza*, *pūnza*, *shūnza* and *nūnza*.

(b) The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one *kurūr* کرور.⁶ To express ‘one million, five hundred thousand’ they say *si kurūr* صد کرور, and so on.

¹ Also تومان *tūmān* (obsolete) and لک *lak*, vide (b) and (c).

² The words *lākh* (in Persian *lāk*) and *karor* (in Persian *kurūr*) are of Sanskrit origin, and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ. In Persian *lak* (pl. *laktūk*) is correctly a hundred thousand.

³ i.e., in *Persia*, a *kurūr* is only half a million.

⁴ From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.

⁶ i.e. half million according to the *Persian* calculation.

While in Persia, a *kurūr* کورو equals only half a million, in India it equals ten millions. This must be remembered when reading Persian works written in India.

The word *lāk* لک is rarely used by Persians. In India it signifies hundred thousand, but according to Dr. Rosen it signifies only ten thousand in Persia. The Zardushtis and merchants trading with Bombay give the word its Indian value.¹

(c) *Tūmān* تومان, T., signifies a myriad (10,000), or a sum of money equal to 10,000 Arabic silver *dirham*; hence, also a district supposed to furnish 10,000 fightingmen.²

The chief of a Baluch tribe is still called a *Tuman-dār*, corruption of *tūmān-dār* تو ماندار.

In Persia, the word *tūmān* تومان is only used for a gold coin, or its equivalent of ten *qirān*, or = the word امیر تومان *Amīr tūmān* "commander of (a nominal) ten thousand."

(d) From twenty upwards the numbers are arranged by having the greatest number expressed first, and the lesser added by the conjunction : [Though deviations from this rule may occur, they should not be copied. Example : "eleven hundred and ninety-nine (1199)" is *hazār u šad³ u nava u nuh* هزار و صد و نود و نه (1199). Such expressions as "eleven hundred" are never used. The use of the conjunction و is obligatory.

Remark.—In the *Tüzük-i Jahāngīrī* (Jahāngīr's Memoirs) the following occurs:—هزار صد و پانزده توله که یک هزار سی و هفت و نیم مثقال میباشد بوزن برآمد *chahār šad u pānzdah tola ki yak hazār sī u haft u nīm mišqāl mī-bāšad ba-wazn bar āmad*: in Modern Persian this would be *chahār šad u pānzdah tola ki hazār u sī u haft mišqāl u nīm* و چهار صد و پانزده توله که یک هزار و سی و هفت مثقال و نیم—.

(e) A cardinal number precedes its noun (without the *izāfat*) and the noun is in the singular, as: هزار مرد *hazār mard* "one thousand men", but ده نفر اشخاص *dah nafar ashkhāš* "ten individuals." *Ān hazār mard* "the thousand men."

Very rarely the *ma'dūd* معدود precedes the *adad* عدد: in this case the former has usually the *indefinite yā*, as: سال دو برآمد *sāl-i du tar īn ba āmad* (Sa'dī) "about two years, a two years or so, elapsed."

¹ Vide note 2, p. 184.

² *Amīr-tūmān* امیر تومان (without *izāfat*) is a Persian title.

³ *Yak hazār u yak šad* یک هزار و یک صد is also used for emphasis, but ordinarily the numeral *yak* is omitted except in Indian Persian.

⁴ Notice the position of *nīm* in the second instance and the insertion of و between *hazār* and *sī*.

In poetry the cardinal sometimes follows for poetical license, as:—

بسی زنج نردم درین سال سی عجم زنده کردم بدین پارسی
and

شفیدم که دو مرزبی از باختر برادر دو بودند از یک پدر

The *ma'dūd* is occasionally understood, also by poetical license:—

ایکه پندجاه رفت و در خوانی هگ ر این پنچ روز در بابی

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: *dah fa'ala*¹ “ten workmen”; *nuh amalajāt* “nine workmen” or “artificers”; *si qal'a jāt* “three forts”; *chahār atrāf* (m.c.) “on all sides,” for *chahār tarāf*; *bi-ṣad mushkilāt* (Afghan) for *bi-ṣad mushkil*, or *bi-ṣad ishkāl* (m.c.).

In the rare instances where the numeral stands as a predicate to a definite noun, the noun is in the plural, as: “the men were two thousand” *mardān du hazār būdand*.

The noun may be in the plural after *ṣadhā* “hundreds”; *hazārān* هزارها *or hazārkhā* هزارها “thousands,” as: خود را (هم جنسهای) or better هزارها هم جنس *khud rā khvāhand āward* (m.c.) “they will bring thousands of their own people”: *ṣadhā fīl*⁴ صددها فیل (or incorrectly *fīl-hā*); *hazārān* (or *hazarhā*) *fīl* (or *fīl-hā*). The plural after *ṣadhā*, etc., is probably incorrect, for, as, already stated, *ṣadhā* is rarely used in m.c., *hazārkhā* or *hazārān* being substituted: *hazārān kurūr* (m.c.) “thousands of *krores*”; *hazāran hazār* (m.c.), or *hazār hazār* (m.c.) “many thousands” (lit. “thousands of a thousand” and “a thousand thousand”): *chandīn hazār* “several thousand.”

(f) A substantive preceded by a cardinal number does not admit of the *ra* of the *accusative* unless specially definite, as: “I shot two and a half brace of partridges to-day” *imrūz panj dāna kabk⁵ shikār kardam*, but *har du mān rā⁶ firistād* (m.c.) فرستاد “he sent both of us (def.); *har si rā firistādam* فرستادم “I sent all three” (def.).

[The dative, however, can be expressed either by *ra* or by the preposition *be*, as: *ān du mard rā bigū*, or *ba ān du mard bigū*

¹ There is a tendency in m.c. to treat some of the commoner Arabic broken plurals as singular; *asbāb* اسباب, for instance, is sometimes treated as a singular: vide also § 29 (c) Remark and footnote (1).

² But *ū hazār ham jīns dārad* (not *ham-jīnshū*).

³ Here the plural *ham jīnshū* sounds better; also it conveys the idea of *hazārkhā az ham-jīnshū-yi khud*.

⁴ The word *hazārān* or *hazārkhā* is used in m.c. and *ṣadhā* rarely.

⁵ Or *kabg* m.c.

⁶ Or *har du-yi mān rā*, or *har du tā mān rā*, or *mā har du tā rā*.

‘tell those two men’; *ān dah mard rā bigū* آن ده مرد را بگو ‘tell those ten men,’ etc.].

Šad tūmān rā ki az man duzdīdīd pas namī dihīd (m.c.) صد تومان را که از من دزدیدید پس نمی دهید ‘won’t you return me the 100 tumans that you stole from me?’

Remark.—*Har du, har si*, etc., may be considered as pronouns.

(g) The Persians have several qualifying or determining words for various objects when used with numerals, like the English ‘twelve head of cattle,’¹ etc. These are placed before the substantive, which is in the singular *without the ‘izāfat’* (vide § 117), as: *دو بیست باب (درب) خانه* *duvīst² bāb khāna*, 200 houses; *بیست نفر سرباز* *bīst nafar sarbāz* ‘twenty rank and file’; *دو فارسک راه* *du farsakh rāh* ‘two farsakh’s distance.’

Such words are especially common in writing. The following are those principally employed:—

Persons	.. نف .. <i>nafar</i>	.. دو نفر <i>du nafar farrāsh</i> .
Horses	..	
Mules	.. راس .. <i>ra’s</i>	.. سی راس <i>si ra’s asp</i> ,
Donkeys	..	applied to single animals.
Mules	.. کند .. <i>kamand</i>	.. <i>kamand</i> ‘a slip knot; lasso; scaling ladder.’
Camels	.. قطار .. <i>mahār</i>	.. چهار (نفر) شتر <i>chahār mahār</i> (or <i>nafar</i>) <i>shutur</i> .
Men or camels	.. نف .. <i>nafar</i>	..
Mules and camels.	.. قطار .. <i>qitār</i>	.. <i>qitār</i> ‘a line, string,’ is a string of camels under one leader (of usually seven camels).
Elephants	.. زنجیر - مردط .. <i>zanjīr; mirbat</i>	.. <i>zanjīr</i> = ‘chain’; <i>mirbat</i> ‘anything for tying or binding such as halter, etc.’

¹ Also ‘twelve brace of partridges’; ‘six pair,’ ‘ten sail’; a thousand horse ‘or foot,’ etc.

² Colloquially *دو بیست* *dirīst*. Derived from *دست* *dah (tā) bīst* ‘ten twenties.’ *یک دست خانه* *yak dast khāna* means one house with a complete set of rooms; *yak khāna* might consist of only one room.

³ *Farrāsh* فرش lit. ‘carpet spreader’: a servant whose functions are to pitch tents, sweep out the room, walk before his master, carry messages, apply the bastinado, and bring tea. This functionary has been aptly described as ‘anything from a housemaid to an executioner.’

⁴ Also used colloquially

Sheep, goats ..	شاخ - دانه ¹ - عدد ¹ - رأس.	<i>shākh</i> ; <i>dāna</i> ; <i>shākh</i> = "horn"; <i>dāna</i> = "a grain"; 'adad = "a number"; <i>ra's</i> "a head."
Fowls ..	دانه .. <i>dāna</i> ..	
Dogs ..	قلاده .. <i>qilāda</i> ..	"a collar."
Hawks ..	دست - بهله .. <i>dast</i> ; <i>bahla</i> ..	<i>dast</i> = "hand"; <i>bahla</i> ¹ (classical) "a falconer's glove."
Falconer ..	بازو .. <i>bāzū</i> ..	(classical); <i>bāzū</i> = "arm."
Guns (cannon) ..	عراده .. <i>'arrāda</i> ..	"a kind of small balista; a cart (modern)."
Sails ..	فرمند .. <i>farvand</i> ..	"a sail"; vulg. <i>farūd</i> .
Money ..	دانه ¹ .. <i>dāna</i> ..	صد دانه تومانی <i>ṣad dāna tū-mānī</i> (m.c.) 100 gold tu-man ³ pieces.
Jewels, fruit ..	دانه ¹ .. <i>dāna</i> ..	
Clothes ..	نوب .. <i>ṣaub</i> ..	یک نوب سرداری <i>yak ṣaub sardārī</i> (also less correctly <i>yak dāna sardārī</i>).
Guns, etc. ..	قبضه ¹ - لوله ¹ - میل .. <i>mīl, lūla, qabṣa</i> ..	<i>mīl</i> "a bodkin for applying collyrium; an obelisk; a milestone; probe, etc."; <i>lūla</i> "a pipe; a barrel."
Swords and daggers.	قبضه ¹ .. <i>qabṣa</i> ..	<i>qabṣa</i> "hilt of a sword; a handle."
Books ..	جلد .. <i>jild</i> ..	"volume."
Shawls or piece-goods.	طاقه .. <i>tāqa</i> ..	corresponds to the Hindustani word <i>thān</i> .
Carpets ⁴ or ..	فرد ¹ .. <i>fard</i> ..	"a unit; one person."
Felt ..	تخته .. <i>takhta</i> ..	"a board."

For *mablagh* "sum (of money)" and *muwāzī* "equal to, etc.," vide § 139 (*h*).

¹ Also used colloquially.

² In m.c. *dast-kash* دست کش is used for a falconer's or any other glove. In India this word signifies "an assistant falconer," i.e., "one who strokes" the hawk.

³ *Panj hazār* پنچ هزار = "five qirāns, but *panj hazārī* پنچ هزاری "a gold five qirūn, bit" (value now nine qirāns).

⁴ Carpets in Persia are woven and sold by the pair, each pair being identical in pattern. Persian taste requires everything in a room to be in pairs: the same pictures even (coloured prints of European women of ample charms only partially concealed), repeat themselves on both sides of a doorway or arch. *Fard* also means "an account" or "a list."

Remark I.—A phrase like, “I struck him three blows with a sword” is rendered “*ū rā si shamshīr zadam* او را سه شمشیر زدم, or *si zakḥm-i* (or *zarb-i*) *shamshīr zadam* شمشیر زدم (or ضرب) سه زخم (m.c.).”¹

Remark II.—In ordinary conversation, نفر *naḥar* is used for persons and تا *tā* or دانه *dāna* for things.

Tā is also used in forming nouns of number, as: یک بیستانی *yak bīstānī* (m.c.) “a score”; یک دوازده تایی *yak davāzda tānī* (m.c.) “a dozen”; یک ده تایی *yak dah tānī*, etc.

In classical Persian, the ی of unity was sometimes added to form nouns of number, as: *davāzdah-i* (in speaking *duvāza-i*) “a dozen”; *duv-i* (class.) “two and two”; *yak-i* is a pronoun “one, some one.”

Remark III.—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(h) *Juft*² جفت or زوج *zauj* is a pair; لنگه *linga* is the odd one of a pair, or the load of one side of a transport animal; یک درزن *yak darzhan* (or *dajan*) (m.c.) is “a dozen” (applied to things generally sold by the dozen); یک دست لباس *yak dast libās* “a suit of clothes”; یک دست کارد و چنگال *yak dast kārd u chanqāl* “one set consisting of 2 knives, 2 forks and 2 spoons” (or ‘one place at table’); یک دست ظرف *yak dast zarf* “one set consisting of six plates and six cups”; یک دست فنجان نعلبکی *yak dast finjān n’alnakī* “a set of six cups and six saucers”; *muqāmīr rā šī shash mī-bāyad va līkin si yak mī-āyad* (Sa’dī) “the gambler wants three sixes, but three one’s keep coming up.”

(i) The emphatic phrase من بکه و تنها *man yaka va tanhā* signifies “I single and alone; quite by myself; unaided.”

(j) The phrase دو چار شدن *du chār shudan* signifies to encounter unexpectedly.” Ex.: با هم دو چار شدیم *bā ham du chār shudīm* “we met each other”; *du chār-i ū shudam*, or *ūrā du chār shudam* (m.c. only) “I met him.”

(k) *Ṣadhā*³ صددها; هزاران *hazārān*, هزارها *hazārḥā* signify “hundreds of: thousands of.” Ex.: اینجا صددها سال است ایستاده است *ṣadhā sāl ast inja mānda ast* (m.c.) “it has lain here for hundreds of years”; صددها کروه *ṣadhā kuroh* (Afghan) “hundreds of *kos*.”⁴

¹ In India *si shamshīr zadam*, *si chūb zadam*, etc.

² *Juft namī-khṣwāham*; *linga mī-khṣwāham* میخوام لنگه میخوام “I want a single (odd) carpet, not a pair.”

³ The plural *-ān* of this word not used.

⁴ *Hazārān* would be more usually substituted in colloquial idiom:—*na dah nah ṣad hazārḥā* (Qā’ānī).

⁵ A *kos* is an Indian measure of distance supposed to be about two miles: it however, varies in districts and may be anything from 1½ to 4 miles.

اگر چنین عمل میکردم هزارها دفعه بهتر میشد *agar chunīn ‘amal mī-kardam hazārā dafah bihtar mī-shūd* (m.c.) “had I done so, it would have been thousands of times better for me” (better *hazār chundān*, “a thousand-fold”): صد بیمار از لب گور بر گشت *ṣad bīmār az lab-i gūr bar gasht* “a hundred sick have (many a sick person has) returned from the brink of death (recovered when given up),” but *ṣadhā bīmār* “hundreds of sick—.”

The Afghans sometimes (incorrectly) say *ṣadhā-yi mardumān* صدهای مردمان instead of *ṣadhā mard* صدها مرد.

(l) For the expression “we two, both,” etc., vide § 39 (f) (3), *mā du nafar* هر دو نفر, or *mā har du* ما هر دو, or *har du-yi mān* هر دوی من.

(m) The cardinals are used to express the year, vide § 48 (i).¹

¹ This life is often, especially in poetry, referred to as *īn panj rūz* این پنج روز, or *īn du rūz-i ‘umr* این دو روز عمر. *Dar du dunyā* در دو دنیا means “in this world and in the next”: *haft qalam* هفت قلم “is the seven styles of writing”; *haft iqlīm* هفت اقلیم “the seven climes of the world”; *haft daryā* هفت دریا “the seven seas”; *haft jahannam* هفت جهنم “the seven divisions of the Muslim Hell (each of which has a separate name)”; *haft bihīšt* هفت بهشت “the seven Paradises of Islam (exclusive of the *Kursiy* or *Falak‘l-Burūj*, and the *‘Arsh* or *Falak‘l-Aflāk*).” According to the vulgar there are eight.

Haftād u du هفتاد و دو for *haftād u du millat* هفتاد و دو ملت occurs in poetry for the seventy-two religions of the world:—

چون ندیدند د حقیقت ده افسانه را عذر بده
Jang-i haftād u du millat hamā rā ‘uzr bi-nih
 Chūn na-dīdand haqīqat rah-i afsāna zadand.

(Hāfiz.)

Haftād u si firqā هفتاد و سه فرقه is the seventy-three sects of Islam. Muhammad is reported to have said that there were 71 sects of the Jews, 72 of the Christians, but that there would be 73 of Muslims. There are five more.

There are ninety-nine attributes of God called *al as nā‘l-l-ḥusnā* or “the excellent names,” but commonly Persians talk of the thousand and one names of God. *Allāh* is called the *Ism‘l-z‘zūt* or ‘essential name of God’ and, with the ninety-nine attributes, completes the one hundred names recited by means of the rosary in the exercise of *zikr*. The *Ism‘l-A‘zam*, or “Great name of God,” is supposed to be known only to saintly persons. ‘Ali is supposed to have one less, i.e. 1,000 names.

There are supposed to be 1,24,000 Prophets.

The world it is supposed is 8,000 years old, and will reach the age of 50,000 years:—

فردا که ازین دیو کهن در گزرم نا هفت هزاره سالان همسفرم
Fardā ki az īn dayr-i kuhn darguzarīm
Bā haft hazār-sūlagān ham safar-īm.

“To-morrow we shall quit this inn, and march
 With comrades who have marched seven thousand years.”

(O. K. 312 *Whin.*)

§ 48. The Ordinals.

(اسمای اعداد وصفیه)

(a) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i šī/ātī* (میم صفاتی) or *mīm-i ta'yīn-i ta'dād* (میم تعیینی اعداد). They are treated as adjectives and as such can precede or follow their substantives :—

1st	.. اول ¹ - or نخست	.. <i>avval</i> (Ar.); <i>yakum</i> , or <i>nukhust</i> .
2nd	.. دوم ² or دوم	.. <i>duvum</i> or <i>düyum</i> .
3rd	.. سوم ³ or سیم ²	.. <i>sivvum</i> or <i>siyyum</i> .
4th	.. چهارم	.. <i>chahārum</i> .
5th	.. پنجم	<i>panjum</i> .
6th	.. ششم	.. <i>shishum</i> , classically <i>shashum</i> .
7th	.. هفتم	.. <i>haftum</i>
8th	.. هشتم	.. <i>hashtum</i> .
9th	.. نهم	.. <i>nuhum</i> .
10th	.. دهم	.. <i>dahum</i> .
30th	.. سی ² ام	.. <i>sī-um</i> .

(b) When there is more than one number, the formative affix is added to the last only, as: *sad u chihāl u chahārum* “the hundred and forty-fourth (144th).”

(c) The Persian ordinals can *in addition* take the affix *in* سن, sometimes contracted to *yi*, as: *nukhustīn* نخستین, *düyumīn* دومین, etc. Ex. رونق اولین *raunaq-i avvalīn*³ (Sa'di) “former brightness (or splendour).”

Remark.—In poetry a cardinal number sometimes takes the place of an ordinal, as: *āndar shash makkūm zād ān shē makkūm*.

(d) The ordinals may be followed by the *rā* of the accusative, as: Question:—یکی را میخواهی *kudām yakī-rā mī-klvāhī* “which one

Inn, as we stay only a short time. *Haft-hazār sālagān*, “all the dead who have preceded us”

May khur ki 'z dāl kagrat u qillāt bi-barad

V' andīsha-yi haftād u du millāt bi-barad.

“Drink wine to root up with a metaphysic's weeds
And tangle of the two-and-seventy creeds.”

(O. K. 194 *Whin.*)

¹ *Yakum* یکم is much less used in Persia than *avval* اول. In India and Afghanistan *yakum* is generally used instead of *avval* for the 1st of the month. *Nukhust* نخست and *nukhustīn* نخستین are classical, and only used in writing *nukhust zād* “first born.”

² Note the distinction in writing between “3rd and 30th” in Persian.

³ Here *avval* اول could be substituted for *avvalīn* اولین. In *avvalīn u ākhirīn* اولین و آخرین “ancients and moderns” the terminations are the oblique case of the regular (classical) Arabic masculine plural.

do you want?" Answer: *bīst u yakum rā* "the twenty-first": *چهارمى را بده chahārumī¹ rā bidih* (m.c.) "give me the fourth."

(e) The Arabic ordinals, which are also adjectives, are to a certain extent used up to "the tenth."² These are formed on the 'measure' of the agent *فَاعِلٌ* (masc.), and *فَاعِلَةٌ* (fem.),—*the first excepted*.

MASCULINE.				FEMININE.			
1st	أَوَّل ..	<i>avval</i> ..		أَوَّلَى ..	<i>ālā</i> (rare in Persian; <i>vide</i> (g).		
2nd	ثَانِي or ثَانِي ..	<i>ṣānī</i> ³ ..		ثَانِيَةٌ ..	<i>ṣāniya</i> . ⁴		
3rd	ثَالِث ..	<i>ṣālīs</i> ..		ثَالِثَةٌ ..	<i>ṣālisa</i> .		
4th	رَابِع ..	<i>rābī'</i> ..		رَابِعَةٌ ..	<i>rābi'a</i> .		
5th	خَامِس ..	<i>khāmīs</i> ..		خَامِسَةٌ ..	<i>khāmisa</i> .		
6th	سَادِس ..	<i>sādis</i> ..		سَادِسَةٌ ..	<i>sādisa</i> .		
7th	سَابِع ..	<i>sābi'</i> ..		سَابِعَةٌ ..	<i>sābi'a</i> .		
8th	ثَامِن ..	<i>ṣāmin</i> ..		ثَامِنَةٌ ..	<i>ṣāmīna</i>		
9th	تَاسِع ..	<i>tāsi'</i> ..		تَاسِعَةٌ ..	<i>tāsi'a</i> .		
10th	عَاشِر ⁵ ..	<i>'āshir</i> ..		عَاشِرَةٌ ..	<i>'āshira</i> .		

Remark I.—The Arabic numbers 20, 30, etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

Remark II.—An Arabic ordinal may be employed even with a Persian substantive, as: *چهارمى چرخ چارکھ-i ṣāmin* "the eighth heaven."

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as: *شاه طهماسب ثانی Shāh Tahmāsp-i ṣānī* "King Tahmāsp the Second" (who lost Persia to the Afghans).

¹ For *chahārumīn rā* چهارمین را.

² In speaking up to "the third" only.

³ In Persian always ثانی *ṣānī*.

⁴ In Pers. generally only used for "a second of time."

⁵ *عاشوراء 'āshūrā* is the tenth day of the first Muhammadan month *Muḥarram*, when the miracle play is performed by Shī'as. It must be recollected that in Muslim calculation the night precedes the day.

(g) The Arabic ordinal **اول** *avval* "the first" is generally used in dates, as **اول ماه رمضان** *avval-i mäh-i Ramazān* "the first of Ramazān."

The feminine **اولی** is rarely used in Persian even in the names of the Arabic months; thus **جمادی الاولی** is less used than **جمادی الاول**.

Avval **اول** is an adjective and is coupled by the *izāfat* when it follows its substantive. When however it precedes a substantive it is generally to be considered a substantive, and is followed by a genitive, as: **در اول خاک کرمان** *dar avval-i khāk-i Kirmān* (m.c.) "at the commencement of the district of Kirmān."

The plural of **اول** *avval* is **اوائل** *avā'il* signifying "the beginning; the first part; the first ten days of every month," as opposed to **اواخر** *avākhir* the plural of **آخرة** *ākhirā* (and **آخر** *ākhir*) "ends, latter parts; the last ten days of each month." Ex.: **در اوائل سلطنت و** *dar avā'il-i saltanat-i ū* "in the beginning of his reign"; **در اواخر زندگی** *dar avākhir-i زندگي* "at the close of his life," *avval shab* "the first night," but *avval-i shab* **اول شب** "the beginning of the night." **از تاریخ سوم جنوری لغایت چهاردهم پریل** *az tārikh-i sūm-janvar-i* *Janvarī tī-ghāyat-i chahārdahum-i Aprīl* (m.c.) "from the 3rd of January to the end of the 14th of April."

Remark.—**اولی** *Ūlā*, the Ar. fem. of *avval* **اول**, must not be confused with **اولی** *awla* "more or most excellent" which is the elative form from **ولی** *walī* and has no connection with *avval*, *ūlā*.

(h) The first of the month is also called **قمره** *ghurra*, Ar., which properly signifies a "blaze on a horse's forehead," or a "star too large to be covered by the thumb-top, the new moon,² etc., etc." The last of the months is also **سلخ** *salkh*, Ar., which has for its original meanings "to skin, flay; to shed the skin (snake); to shed foliage and grow green again." Not an uncommon phrase in writings is: **ماه عمر او از غرهٔ بسلیخ رسید** *mäh-i ū az ghurra bi-salkh rasīd* "his days drew to a close," lit. "the month of his life-time travelled from its *ghurra* to its *salkh*."

The first of the month is also called **اول ماه** *avval-i mäh*, or **سرماه** *sar-i mäh*, and the last **آخر ماه** *ākhir-i mäh*.

(i) The ordinals are used in computing the year of the reign of a sovereign, but the cardinals are used in expressing the date of an era.

(j) The ordinals are sometimes vulgarly formed by adding *dīgar* to a cardinal, without an *izāfat*, as: **سوم دیگر تن و مند و توانا** *si-dīgar tanūmand u tawānā*—(Tr. H. B., Chap. VI) "the third was a man robust and strong."

¹ *Ramazān*, the ninth month of the Muslim year and the month of fasting.

² The new moon is **هلال** *hilāl*, and **بدر** *badr* the full moon: in speaking *mäh-i shab-i chahārdah* **ماه شب چهارده** is generally used for the "full moon."

OTHER CLASSES OF NUMERALS.

§ 49. Fractions *kusūr* (کسور)¹ pl. of *kasr*; (عدد مکسور).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: هفت دو *haft du* “two-sevenths” ($\frac{2}{7}$). In mixed numbers, the whole number precedes the fraction as in English. Examples:—

$\frac{1}{2}$	نیم ²	..	<i>nīm</i>	..	in m.c. only used in compounds.
$\frac{1}{4}$	چهار یک	..	<i>chahār yak</i>	..	vulg. چارک <i>chārak</i> (used in weights and measures).
$\frac{3}{4}$	چهار سه	..	<i>chahār si</i>	..	not used in Modern Persian.
$\frac{1}{3}$	سه یک	..	<i>si yak</i>	..	seldom used in m.c.
$\frac{1}{5}$	پنج یک	..	<i>panj yak</i>	..	used in m.c.
$\frac{1}{6}$	شش یک	..	<i>shash yak</i>	..	used in m.c.
$\frac{1}{7}$	هفت یک	..	<i>haft yak</i>	..	..
$\frac{1}{8}$	هشت یک	..	<i>hasht yak</i>	..	..
$\frac{9}{10}$	ده نه	..	<i>dah nuh</i>	..	not used in m.c.
$\frac{1}{100}$	صد یک	..	<i>ṣad yak</i>	..	used in m.c.
$\frac{99}{100}$	نوی صد و نه	..	<i>fī ṣad navad u nuh.</i>	..	“in a hundred, ninety and nine.”
$\frac{1}{1000}$	هزار یک	..	<i>hazār yak</i>	..	m.c.
	ده دو	..	<i>dah du</i>	..	m.c.
$\frac{1}{20}$	{ ده نیم	..	<i>dah nīm.</i>	..	not m.c.
	{ بیست یک	..	<i>bīst yak</i>	..	m.c.

Remark I.—For $\frac{2}{3}$, etc., the Arabic fraction *du ḡulṣ*, $\frac{3}{4}$ *sih ḡumṇ*, etc., must be used; *si hasht yak* or *hasht si* would be wrong.

Remark II.—The fractions are followed by the *izāfat*, as: خمس این را بمن ده *khums-i īn rā bi-man bi-dih* “give me a fifth of this”: ده یک این حق من است *dah yak-i īn haqq-i man ast* (m.c.) “a tenth belongs by right to me.” The Persian fraction $\frac{1}{3}$ *si yak* is not used, and $\frac{1}{4}$ *chahār yak* is only used for weights and measures; for “give me a fourth of this” the Arabic fraction and not the Persian would be used: similarly ‘half of this’ نصف این *nisf-i īn*, but “1½ yards broad cloth” یک و نیم ماموت *yak gaz u nīm māmūt*.

¹ *Kusūr-i āmm* “vulgar fractions”: *kusūr-i a’shūriyyah* “decimal fractions.”

² *Nīm* نیم is generally used in compounds: in speaking نصف *nisf* is preferred. *Nīma* نیمه is also used as *nīma-yi rāh* (m.c.) نیمه راه “half way”; *nīma-yi māh* نیمه ماه “the fifteenth of the month”: *nīma* alone is used in m.c. for “half a brick”: vide § 117 (f).

کتابت نصف ملاقات *kiṭābat nīsṭ-ul-mulāqāt* = کتابت نیمه دیدن *kiṭābat nīma-yi dīdār* = writing (a letter) is equal to half a visit, i.e. correspondence with friends does away with half the pain of separation.

(b) The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure $\frac{1}{3}$ (e.g. ثُلُث "a third") and in the plural $\frac{1}{3}$. Examples:—

$\frac{1}{2}$	..	نصف	..	<i>nisf</i> ¹	..	Used in speaking instead of <i>nīm</i> .
$\frac{1}{4}$	..	رُبْعٌ ²	..	<i>rub'</i> or <i>rubā'</i>	..	Pl. اَرْبَاعٍ <i>arbā'</i> (rare).
$\frac{3}{4}$	..	سَهْ رُبْعٍ	..	<i>si rub'</i> (or <i>rubā'</i>)		
$\frac{1}{3}$	..	ثُلُث	..	<i>ḡulṣ</i>	..	Pl. اَثْلَاسٍ <i>aṭlās</i> (rare) (= also the three-thirds).
$\frac{2}{3}$	..	ثَلَاثِينَ - دَوْنِ ثُلُث	..	<i>ḡulṣayn</i> ³		Dual; (the dependent case in the classical language); <i>du ḡulṣ</i> in Persian.
$\frac{1}{5}$	..	خُمْس	..	<i>khums</i>	..	Pl. اَکْهَمَاسٍ <i>akhmās</i> (not used).
$\frac{1}{6}$	..	سُدُس	..	<i>suds</i>	..	Pl. اَسْدَاسٍ <i>asdās</i> (not used).
$\frac{1}{7}$	..	سَبْع	..	<i>sub'</i>	..	Pl. اَسْبَاعٍ <i>asbā'</i> (not used).
$\frac{1}{8}$	..	اَثْمَان	..	<i>ḡumṇ</i>	..	Pl. اِثْمَانٍ <i>aṣmān</i> (not used).
$\frac{1}{9}$	..	تَسْع	..	<i>tus'</i>	..	Pl. اِتْسَاعٍ <i>atsū'</i> (rare).
$\frac{1}{10}$		عَشْر	..	<i>'ushr</i>	..	Pl. عَشُورٍ <i>'ushūr</i> ⁴ and عَشَارٍ <i>'āshūr</i> .

The duals and plurals are very rarely used except by Mullas in writing⁵

Remark.—‘A quarter to’ is sometimes expressed, thus: *chahār illā rub'* ‘four minus a quarter,’ etc., but the expression is perhaps incorrect.

(c) In m.c. نصف زیادهترش *nisf-i ziyād-tar-ash*, or better زبادهترش *az nisf ziyād-tar-ash* signifies “more than half.”

(d) In Modern Persian, *nisf* نصف is generally used for the substantive “half” while *nīm* نیم is preferred for compounds, as: نصف قطر *nisf-i quṭr* “radius of a circle (lit. half the diameter),” but نیم خوب *nīm-khūwāb* “half asleep.”

However, in m.c., *nīm-shab* is occasionally used for “midnight,” as well as *nisf-i shab* and *nīma-yi shab*: *nīm-rūz* (class.) ‘midday.’

¹ *Bil-munāṣaḥa* بالمناصفة .. in halves, equally between two”: *dar nisf-i ṭarīq* “half way.”

² In Arabic the forms رُبْعٌ and رُبْعٍ (and similar measures) are found, but in Persian the measure رُبْعٌ only is used.

³ In speaking *du ḡulṣ*, *du khums*, *si khums*, etc., دُو، سِ، سِ.

⁴ In Persian, the pl. عَشُورٍ is used for the singular عَشْرٌ.

⁵ In Arabic, the fractions above a tenth are expressed by a paraphrase “so many parts out of so many parts (جزء).”

(e) "Once again" is *yak daf'a-yi dīgar*, or *bi-takrār*² (‘‘by repetition’’), or *mukarrar*, or *du bāra*.

(f) Such expressions as ‘‘twice two makes four,’’ etc. are rendered as follows:—

$2 \times 2 =$ *du martaba du chahār ast* دو مرتبه دو چهار است, or *du bar du chahār ast* دو دو تا چهار تا است, or *du du tā chahār tā* دو دو تا چهار تا است

$5 + 5$ *panj u panj dah mī shavad* پنج و پنج ده می شود, or *panj tā u panj tā dah* پنج تا و پنج تا ده

$5 - 5$ *panj az panj, hīch* پنج از پنج هیچ

$5 \div 5$ *panj dar panj, yak* پنج در پنج یک

§ 51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:—

‘‘Single’’ *mufrad* مفرد, *yaktā* یکتا, *yagāna*.

‘‘Double’’ *muḡāf* مضاعف, *du chand* دو چند, *du chandān*, *duḡāna* دو گانه, *du tā*, *du lā*.³

‘‘Treble’’ *muḡallaḡ* مثلث, *si tā*; *si chand*; *si chandān*; *si gāna*; *si lā*.³

‘‘Quadruple’’ *murabba'* مربع, *arba'a az'āf* اربعه اضاف, *chahār chand*, etc.

‘‘Twenty-fold’’ *bīst chandān*, *bīst tā*, *bīst muḡābil*, *bīst muḡābala*.

‘‘A hundred-fold’’ *ṣad chandān*, *ṣad muḡābil*, etc.

Examples: ‘‘this is twice as much water as that’’: *bin āb dūnāy ān ast*

‘‘this is twenty times the amount of wheat’’: *ibn gundam bīst muḡābil ān ast*

parīshānī-yi mā chahār chandān izāfa shud ما چهار چندان اضافه شد (m.c.) ‘‘our alarm was increased four-fold’’: *in si barābar-i ān ast* (m.c.)

‘‘this is three times as much as that’’: *ibn ṣe brbr ān ast* (m.c.) ‘‘I have given him three times (or twelve times) as much as the Ḥakīm gave’’: *man bi-ū si barābar-i ḥakīm* (or *duwāzda barābar-i ḥakīm*) *dāda am* (m.c.)

‘‘I gave him more than three times what he asked’’: *man si muḡābil ziyād-tar dādam az ān ki khwāsta būd* (m.c.)

‘‘I gave him three times what he asked.’’: *man si muḡābil-i ānchi khwāsta būd bi-ū dāda am* (m.c.)

(b) Of the above, the Arabic multiplicatives are seldom used. In ordinary use are the compounds of *tā*, *lā*, *chand*, *chandān* and *muḡābila*.

¹ Or *bār* بار or *martaba* مرتبه.

² In India the word *takrār* is also used for ‘‘altercation, dispute.’’

³ Colloquially *dullā*, *sillā*.

§ 52. Distributive Numerals.

The distributive numerals are: ¹ *yak yak*, or *yak yak*, or *yak-i yak-i* (m.c.), or *گان گان* ² *yagān yagān* (obsolete) "one by one" also *هو هو* *huwa bi-huwa* (m.c.) ³: *دو دو* *du badu*, or *دو دو* *du du*, or *دوتا دوتا* *du tā du tā*, or *dugān* "by twos"; *سه سه* *si si* "three by three, by threes"; *chahārān chahārān* (old) "four at a time"; *ده ده* *dah dah* "by tens"; *گان و دوگان* *yagān u dūgān* (old) "by ones and twos." Examples: *نوبت جهت شکار دو دو*—*bi-naubat jihat-i shikār du du ādam me-raftem chunānchi du me-āmadem wa du-yi dīgar me-raftem* (Afghan) "we⁴ used to go out shooting by turns, two of us at a time, viz. when two of us returned two others from amongst us started in their place."

The Afghan idiom *من نیم نیم سیر یا سیر سیر بارود در تفنگها کردم* *man nīm nīm sīr, yā sīr sīr bārūd, dar tufangha kardam* (Afghan) "I loaded the guns with half a *seer* or a *seer* each" would in m.c. be expressed *nīm sīr yā yak sīr yak sīr bārūd dar tufang-hā kardam* (m.c.).

(2) Adverbs and Adjectives such as *تخمیناً* *takhmīn*^{an} "about," etc. are also used to express approximation, as:—*takhmīn*^{an} *bīst sāl shuda ki—*

پنچ تومان که موازی "about 20 years have elapsed since:—"
پانزده روپیہ سی باشد *pani tumān ki muwāzī-yi pānzdah rupīya mī-bāshad* (m.c.) "five tuman which is equal to fifteen rupees—"; *qarīb-i šad* (or *bi-šad*) *nafar shutur ānjā būd* (m.c.) *صد نفر شتر آنجا بود* (بصد or قرب) "there were about 100 camels there."

(3) *د* *and* (connected with *ندک* *andak* and *چند* *chand*), corresponds to English "odd," as: *سی تومان و د* *sī tumān va and* (class.) "thirty odd tumans."

§ 53. Recurring Numerals.

The recurring numerals are:—"alternately" *یک در میان* *yak dar miyān*; "once every ten days" *هر ده روز یک مرتبہ* *har dah ruz yak martaba*, etc.

Examples: *یک روز در میان بیاید* *yak ruz dar miyān biyā* "come every other day"; "cut down every third tree" *du biguzār siyūmān rā bi-bur*

¹ Also means "suddenly."

² Some Afghans still say *yagān yagān* *گان گان*. The termination *ān* appears to be adverbial rather than a plural: *هفتگان* *haftagān* "by sevens" (obs.); *بامدادان* *bām-dādān* "in the morning" (Sa'dī): the Afghans say *راستان* *rāstān* for the adverb "straight."

³ Means "in detail or exactly." In Indian pronounced *هو هو* *hū hu-hū*.

⁴ In modern Persian *بہ نوبت جهت شکار دو بدو* (or *دو نفر بدو نفر*) *bi-naubat jihat-i shikār du bi-du* (or *du nafar bi du nafar*) *mī raftīm ya'nī du nafar mī āmadīm va du nafar-i dīgar mī-raftīm* (m.c.).

⁵ *غائباً* *ghāibān*, "at intervals, occasionally," is also sometimes used in writing for 'alternate days'; from a saying of the Prophet who was somewhat bored by the daily visits of a friend. The Prophet suggested to his friend that he should visit him *ghāibān*.

هر سه ساعت يك خوراك بخور or *du dar miyān yak-ī rā bi-bur*; “take one dose every three hours.”

§ 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows:—*du si*, or *du si tā* (m.c.) “two or three”; *chahār panj*, or *chahār panj tā* (m.c.) “four or five”; *shash haft*, “six or seven,” etc., etc. Ex:—*chahār panj angusht*, “four or five fingers’ breadth”; *du si musht-ī bar kalla-yi ū zadam* (m.c.) “I boxed his ears once or twice for him.”

Remark.—In *du si bār-ī* باري *دو سه بارى* = “a two or three times or so,” the *ی* is the indefinite *ی*.

(b) In the m.c. phrase *haft hasht dah tā* ده تا هفت هشت ده, “some seven or ten,” the number *nuh* is invariably omitted.

(c) For *chand*, “a few,” vide § 39 (g): *qarīb-i bīst nafar*, “about 20 persons,”¹ or *taqrib^{an}* or *tākhmīn^{an}* *bīst nafar*.

§ 55. Numeral Adjectives.

(a) Many numeral adjectives are formed by means of the silent *h*:—*shash sāla*, “of six years old”: *pīr-i šad u panjāh sāla*, “an old man of 150 years”; *haft rāng*, “seven coloured (the rainbow)”; *sang-i chahār-rūya*, “a square² stone.” In *tufang-i du-lūla*, “double-barrelled gun,” the *š* is already a portion of the word *lūla*, “a spout, etc.”; *har māha*, “of every month.”

The adjectives *du-bāra* دو باره *si-bāra* سه باره can also be used as adverbs, vide § 50 (d).

(b) Professional story-tellers (معرفه گیر *ma'rika-gir*, or *naqqāl*)³ often express “everybody old and young” by the phrases *hama kas az haft-sāla tā haftād-sāla*, or *hama kas az panj-sāla tā panjāh-sāla*, or *hama kas az shash sāla tā shašt sāla*.

The following idioms (obsolete) occur in the *Tüzük-i Jahāngirī* (the Memoirs of the Emperor Jahangir):—*az kabūrtan mahrānī de pānzdehi klān tr hestād*; “they are somewhat larger than the common wild pigeon”; *az jūde az bejā qāz*; “they (i.e. a pair of

¹ *Taqrib^{an}*, adv., means “at an estimate.”

² The Arabic adjective *murabba'* مربع “square” is also used, particularly in mathematics.

³ The term *qissa-khūn* is seldom used in Persia.

newly-hatched *sarus* cranes) are somewhat larger than the young of a goose, or about the same size as pea-chicks a month old”: possibly these idioms arose from the everyday Urdu idiom *ikkīs bīs kā farq hai*, “the difference between them is very slight (lit. the difference of 20 and 21).”

(c) Arabic numeral adjectives are ثلاثي *thalāthī*, “triliteral, triangular, treble” رباعي *rubā’ī*, “a four-lettered word; a quatrain; “quadruple” and so on.

CHAPTER VII.

§ 56. Arabian Months.

(a) The *Muslim* lunar months¹ are arranged to consist of 30 and 29 days (usually alternately), so the whole year consists of 354 days (and 9 hours). In a period of thirty years an intercalary day is added eleven times, i.e. the last month is eleven times in thirty years made to consist of 30 days instead of 29. (Hence the *Naw Rūz* would fall every year about 11 days earlier than the previous year and not, as it does, on 21st March.)

As with the Jews, the civil day commences at sunset, and the month commences on that evening when the new moon² is visible. [Hence the early Arab writers reckon not by the day but by the night]

The ordinal numbers are used to express the day of the month.

(b) The following are the names of the months, which do not in any way correspond with the English months:—

ARABIAN MONTHS.

1	³ محرم الحرام or محرم	..	<i>Muharram</i>	..	..
2	³ صفر or صفر المظفر	..	<i>Ṣafar</i>	..	..
3	⁴ ربيع الأول	..	<i>Rabī’^u ’l-awwal</i> or <i>Rabī’^{uni} ’l-Awwal</i> .		
4	ربيع الآخر	..	<i>Rabī’^u ’l-Ākhir</i> or <i>Rabī’^{uni} ’l-Ākhir</i> .		

¹ The ancient Arabian year is supposed to have consisted of 12 lunar months as now, but about A.D. 412 a system of intercalation was introduced, one month being intercalated into every three years. It is, however, related that the Prophet on a certain occasion said, “A year is twelve months only as at the time of the creation,” and by this saying reintroduced the old lunar year. There also existed amongst the Arabs a system of commutation by which *Muharram*, the last of the three continuous sacred months, became secular and war lawful in it, and *Ṣafar* sacred.

² *Hilal* هلال is “the new moon” and *badr* بدر the “full moon.”

³ These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

⁴ Or ‘*ayn-i-yak* عین یک ‘*ayn-i du* عین دو.

5	جمادى الأولى ¹	... <i>Jumāda'l-Ūlā</i>	..
6	جمادى الآخر ¹	.. <i>Jumāda'l-Ākhir</i>	..
7	رجب ² or رجب المرجب	.. <i>Rajab</i>	..
8	شعبان المعظم ² or شعبان	.. <i>Sha'bān</i>	..
9	رمضان المبارك ² or رمضان	.. <i>Ramaẓān</i>	..
10	شوال ² or شوال المكرم	.. <i>Shavvāl</i>..	..
11	ذو القعدة ³	<i>Zu'l-qa'da</i>	}
	or	or	
11	ذى القعدة ³ or ذى قعدة	<i>Zī qa'dah</i>	}
	or	or	
12	ذو الحجة ³	<i>Zu'l-hijjah</i>	}
	or	or	
12	ذى الحجة ³	<i>Zī-hajjah</i>	}
	or	or	

Remark.—The fourth month is also called ربيع الثاني, and the fifth and sixth ungrammatically جمادى الاول *jamādī^al-avval*, and جمادى الثاني³ *jamādī^ug-sānī* or جمادى الآخر *jamādī^ul-ākhir*.

(c) The Arabic word for “month” is شهر *shahr*⁴ and the plural is شهور *shuhūr* or أشهر *ashhur*.

(d) Four of the above months are held sacred, *Muharram*, *Rajab*, *Zu'l-Qa'da*, and *Zu'l-Hijja*.

(e) (1) *Muharram* محرم is the first month of the Muslim calendar and is so called because both in the ‘days of ignorance’ and in the time of Muḥammad it was unlawful (حرام *ḥarām*) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Ḥusayn,⁵ and the tenth day is called عاشورا *‘āshurā*; some very strict Sunnis fast on this day.

(2) *Safar* صفر is said to be derived from *ṣafar*^a, “to be empty,” either because the Arabs left their homes *empty* by going to war, or because they left those whom they attacked *empty*. Another derivation is from *ṣufār*, “yellowness,” or the tint of the autumn leaves when the month first got its name.

¹ Or *jīm-i-yak* يك جيم and *jīm-i-du* دو جيم. The Arabs say ربيع الاول و ربيع الآخر and جمادى الاولى و جمادى الآخرة

² These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

³ In Persian the forms with ذى are usually used. *Jamādī* incorrect for *Jamāda*.

⁴ Not to be confused with the Persian word *shahr*, “a city.” The Persian word for month is ماه *māh*, which also signifies “moon.” *Māh-i-qamarī*, “a lunar month” also *shahr-i hīlālī*; *māh-i shamsī*, “a solar month.”

⁵ Ḥusayn is called *Sayyid^u ‘sh-Shuhadā*. The descendants of Ali by wives other than Fātima ‘Alavī.

It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called *مفر الخير* or the lucky month.

(3 & 4) *Rabīʿunī* 'l-*avval* ربيع الأول and *Rabīʿunī* 'l-*ākhir* ربيع الآخر, the first and second *spring* months were so named when the calendar was first formed. The Prophet died on the 12th day of *Rabīʿunī* 'l-*avval*.

(5 & 6) *Jamāda* 'l-*ūlā* جمادى الأولى and *Jamāda* 'l-*ākhirā* جمادى الآخرة are probably derived from *jāmād*, “a dry year or season” or “dry and on which no rain has fallen.”

(7) *Rajab* رجب, the *honoured* month, the root-meaning signifying ‘veneration with fear.’ Good *Muslims* spend the first Friday night (the English Thursday night) in prayer.

(8) *Shaʿbān* شعبان, the month of *disbanding* or *separation*, is so called because the ancient Arabs *dispersed* at this time in search of water. The Arabs call the middle or fifteenth of this month, “the night of the middle of Shaʿban,” but the Persians شب برات *Shab-i Barāt* “the Night of Registration,” for Allah on this night records the actions of men to be performed during the coming year, and those who are to be born and to die. Strict *Muslims* pray all night.

(9) *Ramāzan* رمضان, the month of the annual fast, is said to be derived from a root-meaning “to be very hot.” During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreligious become devout and read holy books aloud. Even those who make a pretence only of keeping the fast will not touch wine,¹ perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) *Shawwāl* شَوَّال lit. “a tail.” The *Id*ʿunī 'l-*Fitr* عيد الفطر is on the first of this month.

(11) *Zu* 'l-*Qaʿda* ذُو الْقَعْدَةِ the month of “session” was a time of truce and peaceful occupations.

(12) *Zu* 'l-*Hijjah* ذُو الْحِجَّةِ is the month of the *Hajj* or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The *عيد الاضحية* 'idʿunī 'l-*azḥa* (vulgarly *zuḥā*) “the feast of sacrifice,” called

¹ The Persians maintain that the custom of drinking wine has come down from *Gabr* times.

² Called also the “minor festival”; *fitr* signifies “cleaving; breaking a fast.”

also “the great ‘īd,” is celebrated on the 10th of this month.¹ Muslims are of opinion that it was instituted to commemorate Abraham’s willingness to offer up *Ismā‘īl*.

(f) The Muslim era dates from the morning after the *hijrah* or “flight” of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July² A.D. 622. Each succeeding year begins earlier than the preceding, and an anniversary, occurring one year in the hot weather, will, sixteen years later, fall in the cold. Thirty-two English years are *nearly* equal to thirty-three Muslim years.

(g) The 1st May A.D. 1900 corresponds to A.H. 1318.

(h) (1) The number of solar years that have elapsed *since* any given Muslim date = (current year of Hijra – the given year) – 3% of the remainder = answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [= 1912 A.D.]. Thus according to the formula (1330 – 800) – 3% of (1330 – 800) = answer or 530 – 15 = answer, *i.e.* 515 years have elapsed since 800 A.H. or 1912 – 515, *i.e.* 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. – 621·54) + 3 % of A.H. = A.H. or (A.D. – 621·54) ÷ ·970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. – 621·54) ÷ ·970225, *i.e.* 1912 – 621·54, which is $\frac{1290.46}{\cdot970225}$ evident.

(3) To find the equivalent A.D. of an A.H. date, *vide* § 13.

§ 57 The Turki Year-Cycle.

سنوات ترکی *Sanawāt-i Turkī*.

(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:—

1	سِيحْقَان ایل	..	<i>sīchqān-īl</i>	..	“The mouse year.”
2	اود ایل	..	<i>ūd-īl</i>	..	“The cow year.”
3	بارس ایل	..	<i>bārs-īl</i>	..	“The leopard year.”
4	نوشْتَان ایل	..	<i>tavishqān-īl</i>	..	“The hare year.”

¹ This feast is known by various other names. In India it is generally called عيد بقرة *Baqara Id* “the cow ‘īd,” and in Persia عيد قربان *‘īd-iqurbān*. In 1902 the *‘Id-i qurbān* and the عيد نوروز *‘īd-i naw rūz* fell on the same Friday, which day is called عيد محمد *‘īd-i Muhammad*: this concurrence of three ‘īds is considered very fortunate. عيد الاضحي or يوم الاضحي “The Day of Victims”: العيد being a collective noun of which the noun of unity is اضحية “a sacrificial animal.”

² Another date is 20th June, *vide* Hughe’s Dictionary of Islam.

5	لوی ایل	..	<i>lu-īl</i>	..	“The crocodile year.”
6	ایلان ایل	..	<i>ilān-īl</i>	..	“The snake year.”
7	یونت ایل	..	<i>ūnt-īl</i>	..	“The horse year.”
8	قوی ایل	..	<i>qū-īl</i>	..	“The sheep year.”
9	بیچی ایل	..	<i>bīchī-īl</i>	..	“The monkey year.”
10	تغا قوی ایل	..	<i>takhāqū-īl</i>	..	“The fowl year.”
11	ایت ایل	..	<i>īt-īl</i>	..	“The dog year.”
12	تنگوز ایل	..	<i>tangūz-īl</i>	..	“The hog year.”

(b) In Shaw's “Grammar of the Language of Eastern Turkishtan”¹ the names are as follows:—

(1) *Sachqān*, (2) *Ui*, (3) *Bārs*,² (4) *Tausqān*, (5) *Balik* [The Fish or Dragon], (6) *Īlān*, (7) *At* [“The Horse”], (8) *Qoi*, (9) *Maimūn* [“The Ape”], (10) *Tokhī* [“The Cock”], (11) *It*, (12) *Tungghuz*.

(c) Each entire cycle is called a *muchal* in Uighur, but by the Persians *davāzda sāl-i Turkī*.

(d) The year begins and ends in the Spring, when the sun first enters Aries.

When the cycle of twelve years is completed, it commences again.

(e) A.D. 1851 = A.H. 1267-8 “the Hog year.”

The *Bārs-īl* یل بارس commenced with the Persian نو روز *naw rūz* of March 21st, 1902.

§ 58. The Zodiac.

(a) منطق البروج *minṭaq³-l-burūj* (or منطقة البروج).

“The Celestial Girdle,” the Zodiac, is a belt of twelve constellations extending about 8° on each side of the ecliptic.

A single sign is called برج *burj* (Ar. pl. برج *burūj*) “tower or bastion.”

(b) The names of the signs or constellations are:—

1	حمل	..	<i>Ḥamal</i> ³	..	“Ram”	..	Aries (<i>Nawrūz</i>).
2	نور	..	<i>Ṣawr</i>	..	“Bull”	..	Taurus.
3	جوزء	..	<i>Jauzā</i> ³	..	“Twins”	..	Gemini.
4	سرطان	..	<i>Sarātān</i>	..	“Crab”	..	Cancer (1st of گرماسم or تابستان Summer).
5	اسد	..	<i>Asad</i>	..	“Lion”	..	Leo.
6	سنبله	..	<i>Ṣumbula</i>	..	“Ear of Corn”	..	Virgo.
7	میزان	..	<i>Mizān</i>	..	“Scales”	..	Libra (1st of پائیز Autumn).
8	عقرب	..	<i>‘Agrab</i>	..	“Scorpion”	..	Scorpio.
9	قوس	..	<i>Qaws</i>	..	“Bow”	..	Saggitarius (1st of زمستان Winter).
10	جدی	..	<i>Jady</i>	..	“He-goat”	..	Capricornis.

¹ This dialect of Turkish is called also *Uighur*.

² *Bārs* is properly the white leopard.

³ اول میزان 'ول حمل are used in speaking, but all are used in writing.

11	دلو .. <i>Dalv</i>	.. “Bucket”	.. Aquarius.
12	حوت .. <i>Hūt</i>	.. “Fish”	.. Pisces.

(c) In addition to the Arabic names, the Persians make use of the following Persian names:—

1	بَرّۀ .. <i>barra</i>	.. The lamb.
2	گاو .. <i>gāv</i>	.. The ox or bull.
3	دوپیکر .. <i>du-paykar</i>	.. “The two-faced” or “two-figured.”
4	خرچنگ .. <i>khar-chang</i>	.. “The crab.”
5	شیر .. <i>shīr</i>	.. “The lion.”
6	خوشه .. <i>khūsha</i> ¹	.. “The ear of wheat or barley.”
7	ترازو .. <i>tarāzū</i>	.. “The scales.”
8	گژدم .. <i>gazh-dum</i> ²	.. “The scorpion.”
9	کمان .. <i>kamān</i>	.. “The bow.”
10	بُر کوهی .. <i>buz-i kūhī</i>	.. “The wild goat.”
11	دول آسیاب .. <i>dūt-i-āsīyāb</i>	.. “The feeder of the hopper of a water-mill; bucket.”
12	ماهی .. <i>māhī</i>	.. “The fish.”

(d) The Zodiac is divided into twelve equal parts called *signs* and named after the constellations, and the first point of Aries begins at the vernal equinox, which is the Persian *Naw-Rūz* or New Year’s Day, about 21st March. The Sun spends a month in each of the above ‘mansions.’³

(e) It is supposed that the Zodiac was formed about 2000 B.C.

§ 59 The Seasons.

(a) The seasons are “Spring” (بهار *bahār*) commencing with the نوروز *Naw-Rūz* or “New Year’s Day”; “Summer” (تابستان *tābistān* or *garmā* گرما) commencing when the sun enters ‘Cancer’; “Autumn” (پائیز *pā’īz*) or *khazān* or *khizān* خزن; and “Winter” (زمستان *zamistān* or سرما *sarmā*⁵).

(b) *Chillā* چله or چّا is a vague period properly of ‘forty days.’ The چله کوچک *chillā-yi kūchak* or “small *chillā*” is a period of twenty days of slight cold just after the چله بزرگ *chillā-yi buzurg*, which latter is the forty days of greatest cold preceding the “*chillā-yi kūchak*.” The *chillā-yi*

¹ *Khūsha* also = “a bunch of grapes”

² Or *kaj-dum* کچدم.

³ A season is occasionally dated from the appearance of *Suḥayl* or “Anopus,” which in Persia occurs about the beginning of *Mīzān*.

⁴ In writing also شتا *shitā* and صیف *seyf* for Winter and Summer: صیفی and شتوی Adj. are applied to the Winter and Summer crops. The words صیف and شتا are not used in speaking; they are often used in poetry.

⁵ *Garmā* and *sarmā* mean “heat” and “cold.”

tābistān is the forty days of greatest heat in summer, and commences when the sun enters *Sarāfān*.

(c) *Yilāq*, T. بيلاق (or بائلاق), and *qishlāq*, T. قشلاق (or غيشلاق), are “summer quarters” and “winter quarters,” especially of the wandering tribes, Turkish and others.

(d) The times of obligatory prayer² are :—

- 1 *Ṣubḥ* صبح Dawn.
- 2 *Zuhr* ظهر Noon [less common *nīm-rūz*³ or *nīma-yi rūz*; or *nīmāz-i peshān* Afghan].
- 3 *‘Asr* عصر Between noon and sunset; [*namāz-i dīgar* † Afghan].
- 4 *Maghrib*⁵ مغرب “Sunset”: *namāz-i shām*.”
- 5 *‘Ishā* * عشاء “About one-and-a-half hours after sunset” : (*namāz-i khaftan*).

The three periods of voluntary prayer are :—

- 1 *Namāz-i ishrāq* .. نماز شروق When the sun has well risen, i.e. about 9 A.M. (Sunni prayer).
- 2 *Namāz-i chāshht* .. نماز چاشت About 11 A.M. (Sunni).
- 3 *Namāz-i tahajjud* .. نماز تهجد “After midnight” (Shi‘a or Sunni).

The Shi‘as, however, say the ظهر *Zuhr* and عصر *‘Asr* prayer together at either of the two times, and name them *namāz-i Zuhrayn* نماز ظهرين. Similarly, with the مغرب *maghrib* and عشاء *‘ishā*, which they name نماز مغربى *namāz-i maghribayn*. They thus pray three times a day and not five.

§ 60. Ancient Persian Year.

(a) The ancient Persian year was Solar⁶ and consisted of twelve months, each of thirty days. Five days⁷ were added to complete the year, and, as

¹ بيلاق و قشلاق کردن means “to migrate” (of birds).

² Arabic صلوة *ṣalāt*, Persian نماز *namāz*. *Namāz-i panjgūna* or *namāz-i panjvaqtī* is a sort of liturgical service repeated in Arabic. Prayer according to the Christian idea is best rendered by the word دعا *du‘ā*. In addition to the daily prayers there are special services for special occasions. Shi‘as usually pray only three times a day but perform the same amount of prayer; they can combine the noon and evening prayer which is then performed any time between noon and sunset, and in the *maghrib* they include the *‘ishā* prayer which is then performed any time between *maghrib* and midnight.

³ The Afghans often say *nīm-i roz*.

⁴ This is, perhaps, the Panjabi word *dīgar* meaning evening, and not the Persian word *dīgar* “another.”

⁵ *Maghrib* is $\frac{1}{2}$ hour after *gharīb*.

⁶ *Sāl-i shamsī* سال شمسی “Solar Year”: it was bi-sextile and *faṣlī*.

⁷ *Panja-yi duzdāda* دزدیده پنجه now also called *khaṣṣā-yi mustariqa* خمسہ مسترقه.

with us, a leap year occurred every four years.¹ The new year commenced when the Sun entered Aries; i.e. about 21st March. The *عید نو روز* 'īd-i naw-rūz, or "New Year's festival," is still the great day in Persia, though the above solar year has been superseded: the Persians changed their calendar and their written character, with their religion.

It is supposed to have commenced with the mission of Zoroaster. Some Avesta Scholars maintain that Zoroaster flourished 12,000 years before Christ: others 8000 years. and others later still. None, however, places him less than 4000 years ago.

Some modern Zardushtis maintain that *دی* Day and not *فروردین* Farvardīn was originally the first month, but all agree that the year began at *نوروز* Nawrūz.

(b) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

1	فروردین	..	Farvardīn	..	March and April. The 1st of this month (21st March) is the Persian 'īd-i naw-rūz.
2	اردیبهشت	..	Ardī-bihisht, or Urdī-bihisht	..	April and May.
3	خرداد	..	Khur-dād	..	May and June.
4	نیر	..	Tīr	..	June and July.
5	مرداد	..	Murdād ²	..	July and August.
6	شهریور	..	Shahrivar	..	August and September.
7	مهر	..	Mīhr	..	September and October.
8	آبان	..	Ābān	..	October and November. The five ³ —in leap-year six—in-tercalary days were inserted at the end of this month.
9	آذر	..	Āzar	..	November and December.
10	دی	..	Day	..	December and January.
11	بهمن	..	Bahman	..	January and February.
12	اسفندارمذ	..	Isfandārmuz or (colloquially) Isfand.	..	February and March.

(c) The following are the names of the days of the month as now pronounced by the Zardushtis of Persia:—

1	اورمزد	..	Urmizd or Hurmuz	..	
2	بهمن	..	Bahman	..	also 11th month.
3	اردیبهشت	..	Irdībihisht	..	also the 2nd month.
4	شهریور	..	Shahrivar	..	also the 6th month.

¹ Kabisa کبیسه "Leap Year."

² Amardād امرداد, or murdād مرداد: former more common.

³ Vide note 6, p. 206.

5	اسفندار مذ	..	<i>Isfandārmuz</i>	..	also 12th month.
6	خرداد	..	<i>Khurdād</i>	..	also the 3rd month.
7	امرداد	..	<i>Amurdād</i>	..	also the 5th month.
8	دی	..	<i>Day</i>	..	also 10th month.
9	آذر or آذر	..	<i>Ādar</i>	..	also 9th month.
10	آبان	..	<i>Ābān</i>	..	also 8th month.
11	خبر - خورشید	..	<i>Khūr</i> or <i>Khūrshīd</i>	..	
12	ماه	..	<i>Māh</i>	..	
13	تیر or نشتر	..	<i>Tīr</i> or <i>Tishtar</i>	..	also the 4th month.
14	گوش	..	<i>Gūsh</i>	..	
15	دی	..	<i>Day</i>	..	also 10th month.
16	مهر	..	<i>Mīhr</i>	..	also the 7th month.
17	سروش	..	<i>Surūsh</i>	..	
18	رشن	..	<i>Rashn</i>	..	
19	فروردین	..	<i>Farvardīn</i>	..	also the 1st month.
20	بهرام or وِهرام	..	<i>Bahrām</i> or <i>Virahrām</i>	..	
21	رام	..	<i>Rām</i>	..	
22	باد	..	<i>Bād</i>	..	
23	دی	..	<i>Day</i>	..	also 10th month.
24	دین	..	<i>Dīn</i>	..	
25	ارد or آرشوانگ	..	<i>Ird</i> or <i>Arashvāng</i>	..	
26	اشقاد	..	<i>Ashtād</i>	..	
27	آسمان	..	<i>Āsmān</i>	..	
28	زامیاد	..	<i>Zāmyād</i>	..	
29	مانتارسفند	..	<i>Māntarasfind</i>	..	
30	انارام	..	<i>Anārām</i>	..	

Urmuz or *Hurmuz*, etc., the name of the 1st of the month, is the principle of Good, as opposed to *Ahrīman* the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them. It will be noticed that *three* days in the month are called *Day*, distinguished as *Day-ba-ādar*, *Day-ba-mīhr* and *Day-ba-dīn*.

SYRIAN MONTHS. Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are:—

<i>Kānūnⁿ-g-Sānī</i>	..	كانون الثاني	..	January.
<i>Shubāt</i>	..	شباط	..	February.
<i>Āzār</i>	..	اذار	..	March.
<i>Naysān</i> or <i>Nīsān</i>	..	نيسان	..	April.
<i>Ayyār</i>	..	ايار	..	May.
<i>Ḥazīrān</i>	..	حزيران	..	June.

<i>Tamūz</i>	..	تموز	..	July.
<i>Āb</i>	..	آب	..	August.
<i>Aylūl</i>	..	ایلول	..	September.
<i>Tishrīn^u-l-Awwal</i>	..	تشرین الاول	..	October.
<i>Tishrīn^u-g-Ṣānī</i>	..	تشرین ثانی	..	November.
<i>Kānun^u-l-Awwal</i>	..	کانون الاول	..	December.

(d) The Jalālī year¹ (سال جلالی), also called *Malakī* and *Malak Shāhī*, is reckoned from Jalāl-ud-dīn Malik Shāh, son of Alp Arslān-i Saljūqī, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-rūz, and consists of 365 days, 5 hours, 49 min., 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalālī year is entered in Indian, Persian, and Turkish almanacs.

§ 61. Yazd-Gardi year.

(a) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the *Yazd-Gardī* year (سال یزد گردی). Yazdajird² or Yazdagird (یزد گرد با یزد جرد) was the name of several kings of Persia of the Sassānīan race, but the name is specially applied to the grandson of Nawshīrwān (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a *Khurāsānī* miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(b) The names of their months are practically the same as the ancient Persian year,³ but their year commences five months later than the Naw-rūz.⁴ The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month⁵ and distinguished by a special name. The following are the names of these "stolen days" (خمسه مسدوقه) *khamsa-yi mustarīqa*, or پنجه دزدیده *panja-yi duzdīda* (P.):—

(1) *ahnawad* اهنود (2) *ushtawad* آشنود (3) *safantamad* سفانتاماد (or سفانتامن *safāntaman*), (4) *wuhukh-shatr* وهخشتر (5) *wahashtu'ush* وهشتروش (or هسنرش *wahista-wisht*) (Bir, p. 34).

¹ One of the astronomers who assisted in reforming this calendar was 'Unar-i Khayyām.

² معرب.

³ They, however, call the second month *Iridibihisht*; the fifth *Amurdād*; the ninth *Āzar* or *Ādar*; the twelfth *Isjand*. *Āzar* means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.

⁴ The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-rūz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the *khamsa-yi mustarīqa*.

⁵ i.e., after *Isjand* (*Isjandārmuz*).

§ 62. Days of the Week.

(a) The days of the week are : —

شنبه	..	<i>Shamba</i>	..	Saturday	..	1st day of the We
یک شنبه	..	<i>Yak-Shamba</i>	..	Sunday	..	
دوشنبه	..	<i>Du-Shamba</i>	..	Monday	..	
سه شنبه	..	<i>Si-Shamba</i>	..	Tuesday	..	
چهارشنبه	..	<i>Chahār-Shamba</i>	..	Wednesday	..	
پنجشنبه	..	<i>Panj-Shamba</i>	..	Thursday	..	
جمعه	..	<i>Jum'a</i> ¹	}	Friday	..	The Muslim Sabba
or		or				
آدینه	..	<i>Ādīna</i>		..	..	..

(b) As already stated, the day begins at sunset : the night precedes the day. Thus, if an Englishman wishes to say “Sunday night” in Persian, must say “Monday night” instead.²

(c) A week is هفته *hafta*, from *haft* “seven” : in Arabic أسبوع *usb* from سبعة *sabʿa* and سبعة *sabʿah* “seven.”

(d) *Rūz* روز in Persian and نهار *nahār* (pl. نهر *nuhur*) in Arabic mean “day” as opposed to night : شب *shab* * P. and ليل *layl* “night time.”

(e) *Yawm* يوم Ar., a day, has for its plural أيام *ayyām* “days, tin season.”

(f) *Shabāna-rūz* روز شبانه is the civil day consisting of 24 hours ; “for eight hours’ journey (by rail)”⁵ would be “*du shabāna rūz rāh ast.*”

(c) The longest night is called شب بیدار *shab-i yaldā*, and the longest day روز جواز *rūz-i jawzā*.

In Kirman, the shortest day is called روز اشکامبه شوی *rūz-i ishkamba-shī* i.e., the day is so short that while one is washing a sheep’s tripe (*shikamb*) the day is gone.

(d) The last six or ten days of cold before the نوروز *Naw-rūz* are called in the almanacs بردالعبوز *bard*’l-ʿajūz*, Ar., and by the people پیرزال *sarmā-yi pir-zāl*,⁶ from a popular legend.

¹ The Zardushtis generally use آدینه *Ādīna* (old Pers.) in preference to جمعه *Jum* the Muslim name.

² Though the Muslims of India reckon in the same manner, many of them have adopted the English idiom for speaking to English people : vide Phillott’s *Hind. Ma* p. 225. This sometimes causes confusion. The Muslim world was dark before it was light ; therefore the night precedes the day. The Zardushtis, however, say the word “with God was from all time and has no beginning.” With them the day precedes the night.

³ Used in writing.

⁴ Plural *shab-hā* and *shabān* : ليلة Ar. ‘a night’ has for its pl. ليالي

⁵ It is hardly necessary to remark that there are no railways nor even roads in Persia. The toy railway at Tehran, about 4 miles in length, can scarcely be counted.

⁶ The Persian Almanac of 1902 gives the period of the *bard*’l-ʿajūz* from 11th to 17th March.

(ε) In m.c., for Tuesday, Friday, and Saturday, the phrases شب چهارشنبه *shab-i chahār-sham̄bā*, شب جمعه *shab-i jam'a*, and شب یکشنبه *shab-i yak sham̄ba* are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck's sake to sleep the night following as well. This superstition has nearly died out.

CHAPTER VIII.

§ 63. Money.

(a) The following are the moneys now current in Persia.—*Dīnār* دينار an imaginary and infinitesimal coin, used in accounts: there are 1000 in a *qirānī* or *qirān*.

1 شاهي *Shāhī* = 50 *dīnār*.

20 ,, ,, = 1 *qirān* قران (or قراني), or يك هزار *yak hazār*.

10 قراني *Qirānī* = 1 *tūmān* تومان.

The *tūmān* is a gold coin (rarely met with). The *qirān*, and half *qirān* (داهي *dah-shāhī*), and the دو هزارى *du hazārī* or “two *qirān* bit,” are silver.²

(b) *Pūl-i safīd* پول سفيد “white money” is silver money,³ and *pūl-i siyāh* پول سياه “black money” is copper money or the nickel coins that have taken its place. *Šannār*, a corruption of صد دينار *sed dīnār*, is a two-*shāhī* nickel coin (formerly copper).

(c) The following terms are occasionally used, though the values are not now represented by actual coins:—

غارى *Ghāz* = 5 *dīnār*.

محمدى *Muḥammadī* = 100 *dīnār* = 2 *shāhī*.

عباسى *Abbāsī* = 200 ,, = 4 ,,

The پناهبادى (or پناهبادى) *panāhbād*⁵ = rather less than half a *qirān*; 23 = 1 *tūmān* (10 *qirān*).

چهار عباسى *chahār abbāsī* = a depreciated *qirān* = 16 instead of 20 *shāhī*.

ريال *riyāl* = 1½ *qirān*: originally the name of the Spanish dollar.

قروش or غروش ⁶ *qurūsh* or *ghurūsh*, the Turkish piaster, value about 2d. of English money or 17½ *shāhīs*: the term is used in certain places though the coin may not be current.⁷ European gold ducats, called ماجر *majar* and

¹ Also called صاحب قران *ṣāhib qirān*.

² The gold *du hazārī* is now worth 4½ *qirāns*.

³ This term was also applied to the nickel coins (introduced by Muẓaffar-ud-dīn Shāh).

⁴ *Yak ghūz bi-šhumā namī-dīham* “I will give you not a farthing,” the speaker probably not knowing the real signification of the word *ghūz*.

⁵ Properly *panāh-bād* but pronounced and sometimes is incorrectly written with or without 8. In Kerman and Tehran *panāh bād* is five *shāhīs*, but in Yezd the term *panāhbādī* is used for ten *shāhīs*.

⁶ Probably an Ar. pl. of قرش, the German groshen.

⁷ The term is used in Kerman but the coin is not seen. Piasters are said to be current in Beluchistan.

باجغلی *bājughlī*, are worth a little more or a little less than the *tūmān*: they are rarely met with.

لیرو *līra-yi Inḡlīsī*, and عثمانلی *līra-yi ‘Uṣmānlī*, are the English and Turkish pound: the former (in 1901) = 51 to 53 *qirān*.

روپیہ *rupīya*, “the rupee,”² fluctuates from $3\frac{1}{2}$ to $3\frac{1}{2}$ *qirān*.

(d) اسکنامی *Askīnās*, a Russian bank note; also any cheque.

برات *Barāt*, a cheque or bill of exchange.

امپیرال *Impiriyāl*, “a Russian imperial (gold), present value 28 to 33 *qirān*.

منات *Manāt*, “a rouble” = five *qirān*.

The above terms are not all current in every district.

(e) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag³ for 10%. Registered articles by post are called سفارشی *si‘ārishī*. Insured articles are sent only within Persian territory. A parcel is called امانت *amānat* or *basta*: بیمه کردن *bīmā kardan* “to insure”: قبض رسید *qabẓ-i rasīd* is “a receipt.”

صد نومانى حق لضمه دادم *yak kīsa-yi (or صرة) sad jūmānī bīmā kardam*, “I sent 100 *tūmāns* by insured post.”

(f) For the system of keeping accounts by سیماق *vide* Woll. Eng.-Per. Dict. and also § 14.

§ 64. Measures of Length.

(a) یک جیق *yak jīq*, “the distance a shout can be heard.”⁵

موی شتر *mū-yi shūr* (rare) “the breadth of a camel’s hair.”

جو *jaw*, “a barley-corn’s length.”

انگشت *angusht*, “a finger’s breadth.

بهره *bahar*, length of one joint of the thumb (about $1\frac{1}{2}$ inch), or the thirty-second part of a *zar*.

یک بند انگشت *yak band angusht* (about $1\frac{1}{2}$ inch) “the length of a finger joint.”

گره *girah* = 2 *bahar* (or about $2\frac{1}{2}$ inches).

ذرع *zar* or گز *gaz*, the Persian yard (of about 40 inches): 16 *girah* = 1 *zar*.

واحد *vajab*, “a span.”

¹ *Khīyāl mī-kunī ki yak bājughlī bi-man dādī* (m.c.) خیال میکنی که یک باجغلی بمن دادی “do you think you have given me a vast sum for this?”

² The revenue of Beluchistan is paid to Kirman in rupees at the rate of $2\frac{1}{2}$ *qirāns* a rupee, the merchant exchange being $3\frac{1}{2}$ in 1902.

³ The insurance fee is called حق لضمه *haqq-i ṣ-ṣamāna*.

⁴ This term is only used in Persia for insuring within Persian limits to a foreign country. بیمه میدهم *mī-bāstam ān bāstam ān haqq-i ṣ-ṣamāna mī-dāham*. “I’ll insure this.”

⁵ This term is much used by the black-tent folk: *yak jīq-i rāh ast*.

⁶ Also colloquially *yak band nākhun*: by the vulgar the word *nākhun*, “nail,” is used for “finger.”

$\left. \begin{array}{l} \text{ارج } araj \text{ (or ارش } arash) \\ \text{دست } dast \\ \text{از راع } zirā' \end{array} \right\} \text{a cubit, from point of the elbow to the tip} \\ \text{of the middle finger.}$

گام or قدم *qadam* a short pace.

بغل *baghal*, 'the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.'

یک سر *yak sar*, or یک قد *yak qad* (or کله *kallāh*), the ordinary stature of a man.

فارسنگ *farsang* or فرسخ *farsakh* = 6,000 *gaz* = 12,000 *qadam* = 3½ English miles.

میدان اسپ *maydān-i asp* = a vague distance, about half a mile.

In addition, there is the Turkish ell, ارشین *arshīn*, much the same as the Persian yard.

Remark.—In Baluchistan, distance is estimated by the numbers of pairs of sandals made of the dwarf palm (*phīs*) that will wear out in traversing the distance: they say *yak phīs rāh-āst*, *du phīs rāh-ast* etc.

(b) *Tasū* تَسُو² is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barley corns; or the twenty-fourth part of any weight or measure, vide § 65 (d). [Ar. طسوج ¼ of a *dānaq*, the latter being ⅙ of a *dirham* and having the weight of a *habbah*.]

(c) 'Arz' عرض and طول *tūl* are the two words commonly used for "breadth" and "length": عرضاً '*arz*^{an} (adv.) "by breadth" and طولاً '*tūl*^{an} (adv.) "by length."

(d) *Shash gaz dar shash gaz* شش گذر شش گز "measuring six *gaz* each way (square), six yards square" (not six square yards); but *shash gaz*, *murabba* شش گز مربع "six square yards."

§ 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

گندم *gandum*, "a grain of wheat"; about 3 go to 1 *nukhūd*³ weight:

¹ Care must be taken to distinguish the difference in pronunciation between these two: in راع, the ع is not sounded, and the ر is pointed by *fatha*. This measure is roughly taken to be the distance from the tip of the fingers of the left hand when the arm is extended to the tip of the nose when the head is turned to the right.

² In the *Anjuman-ārū-yi Nāṣirī*, a dictionary of old Persian (*Furs-i qadīm*), *tasū* is given as the equivalent of *sā'at*.

³ In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the *ratī*, the seed of *abrus precatorius*, which in appearance resembles a small scarlet bean with a black spot on the end: it is used by goldsmiths, and weighs about 2 grains. In Persian works written in India the *ratī* is called سورخ *surkh*.

$\frac{1}{16}$ نخود *nukhud*, a small chick pea or grain of *gram*, said to weigh about of an ounce = 3 *gandum*.

مِثْقَال *misqāl* = 24 *nukhud*.

سیر *sīr* = 16 *misqāl*.

اُوقِيَّة *ūqiyya* (abbrev. ^{وَقِيَّة} *wuqiyyah* or ^{وَقِيَّة} *or waqiyyah*) = 90 *misqāl* (about 14 oz. avoirdupois).

من تبریزی *man-i Tabrizī* "a Tabriz maund" ² = 8 "vaqqa" = 720 *misqāl* (about $7\frac{1}{4}$ to $7\frac{1}{2}$ lb. av.).

من شاهی *man-i shāhī* or "Royal maund" = nearly 2 Tabriz maunds ($14\frac{1}{2}$ to 15 lb.).

من رای *man-i Ray* or "maund of Rai" = 4 Tabriz maunds (about 30 lb.).

من هاشمی *man-i Hāshimī* = 16 Tabriz maunds (about 116 lb.); this weight is only used in the South.

خورار *kharvār* or "donkey load" = 100 Tabriz maunds (725 lb.).

چارک *chārak* is the quarter either of a Tabriz or of a Royal maund.

The carat, قیراط *qīrāt* (br. pl. قیراط *qarārīt*) originally قیراط *qīrrāt*, is an Arab weight and equals about 4 grains or $\frac{1}{24}$ of a *misqāl*: it is used for weighing jewels. The Arabs sometimes apply the word *qīrāt* to the $\frac{1}{24}$ of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

Nisf-i haft dirham .. نصف هفت درهم = $10\frac{1}{2}$ *misqāl* in weight.

Haft dirham .. هفت درهم = 21 „

Pānzdah sang .. پانزده سنگ = 42 „

Sī-sang .. دوسي سنگ = 84 „

Chārak .. چارک = 2 *Sī-sang* دوسي سنگ.

Nīm-man .. نیم من = 2 *Chārak* دو چارک.

Sī-chārak .. سه چارک = 3 *Chārak* سه چارک.

Yak-man (Tabrizī) .. یک من (تبریزی) = 4 *Chārak* چهار چارک.

In Yezd, صد درهم *ṣad dirham* = نیم من تبریزی *nīm-man (Tabrizī)* = 2 *chārak*. In Yezd, the word چارک *chārak* is little used, پنجاه درهم *panjāh dirham* (etc.) being used instead.

(b) Water is measured by the *sang* سنگ, i.e. by a quantity sufficient to turn a mill. One *sang* of water آب یک سنگ (with or without *izāfat*) is supposed to be sufficient for one hundred قصب, and a *chārak* is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the طاسچه *ṭāscha*³ or طاسک *ṭāsak* ("a little cup"); i.e. a metal cup with a small hole in the

¹ Persian for *mann* Ar.

² The word *maund* is the Anglo-Indian term for *man*, but the standard *man* of India is 80 lbs.

³ In Kerman *ṭashta*, forty of which go to 12 hours: also in Kerman 30 *jurra* go to 12 hours.

bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six *tāsak* of a certain channel, the whole of the water in the channel is turned into his ground for the time that the *tāsak* takes to sink six times. The *tāsak* is not a standard measure, but varies locally, according to the requirements of a village.

(d) Another vague term is دانگ *dāng*, which may be said to be the sixth part of anything. Property of all kinds is¹ divided into six imaginary parts, each of which is called a *dāng*. An owner of $\frac{1}{3}$ share of land, a room, or a horse would be described possessing “two *dāng*”: an owner of the whole would say, “all six *dāng* are mine”: شش دانگ خانه مال من است *shish dāng khana māl-i man ast*.

¹ But generally only houses and lands.

CHAPTER IX.

§ 66. The Verb *Fī'l* (فعل).

The verb "to be" (*vide* also § 68):—

(a) The simplest form is the affixed substantive verb:—

ρ^{11} am (I) am ρ^{11} im (We) are.²

śī (^s or) *i* (Thou) art .. *id* (You) are.²

است [-ad] *ast* (He) is .. اند *and* (They) are.

(b) (1) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [§ 31 (b), (c), (d)] apply in the main here. Examples : او سلطانست *ū sultānast* (for او سلطان است “he is a Sultan”; او بنده است *ū banda ast*, or (with the ی of unity) او بندۀ ایست [or او بنده است, or (old) او بنده است *ū banda īst* “he is a slave”; دانایم *dānā-yam* “I am learned”; but دانیتم *dānā-īm* “we are learned”; تو بنده ای or تو بنده *tu banda-ī* “art thou a slave ? ” ; منم *man-am* “ I am ” ; ما فیم *mā fīm* “ we are ” ; دانی *dānā-ī* “ thou art learned ” ; او داناست *ū dānā'st* “ he is learned ” ; او خوب روست *ū khūb rū'st*, or *khūb-rū ast* “ he is well off ” , (not *khūbrū-yast* which is poetical only), but *ishān khūb-rū-yand* “ he is well off ” .

م-ائم نهاده م-و بفرومان شراب جان كرده فدای لب خندان شواب

Mā'sim nihāda sar bi-farmān-i sharāb

Jān kardā fidā-yi lab-i khandān-i sharāb.

“ 'Tis we who to wine's yoke our necks incline,

And risk our lives to gain the smiles of wine."

(O. K. 21 *Whin.*)

(2) The *alif* ف of the third person singular *ast* است is frequently elided in contractions, as: دریا است (for دریا است); دشمنانم راست (for دشمنانم راست).

After \bar{u} and \bar{i} , this *alif* nearly always disappears, as: نکوست *nikūst*; $kār-i'st$ کاست, کا; $mudda'i'st$ مددست “he is a claimant.”

(3) In the other persons, the *aliʃ* can be retained or changed into *ی* for euphony, as : بندۀ خدا ام, or بندۀ خدا یم ; اطباء اند, or اطباء یمد ; در صحرای اند, or در صحرای یمد.

¹ This affix is called *mīm-i isbāt i fi'l* ميم اثبات فعل.

² In classical Persian (and in India and Afghanistan) these are **مجهول** *majhūl* sounds *em*, *el*.

³ The full form is generally used after final *ali*/, as: *Mulūk az barāy-i pās-i ra'āyū'* and (رعایا اند) (Sa'di) "kings are for the care of their subjects"; رعایایند *ra'āyā-yand* might also be used in modern Persian.

(4) *Alif-i maqṣūra* sometimes becomes *ي* before *ast* است, as : او موسیست *ū Mūsī'st*, but better او موسی است *ū Mūsā ast* "he is Moses."

(5) After a vowel, the *ي* of the second person is preceded by a *ء* over a *ی*, as کجائی "where art thou?" In other words, two syllables ending and beginning with a vowel are coupled by a *hamza* acting as a hyphen.

(6) The final *ء* of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in *ء* precedes the first person *am* 'م', the *ء* must be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of شاعر *shā'ir* a poet is شعراء *shu'arā'*, but اشعر شعرايم *man ash'ar-i sh'uarā-yam* "I am the most poetical of poets": were the *hamza* retained, the word might be read *shu'arā-īm* شعرائيم.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

Remark — *Ast* است "is" and *nīst* نیست "is not" are termed رابط or "copula." In the proposition. "Religion is indispensable to happiness," the copula *is* joins the subject *religion* to its predicate, the remainder of the sentence.

Any verb can be analyzed into the copula and a predicate; thus "lives," into "is" (the copula), "living" (the predicate).

(c) In the third person singular and plural, the euphonic *ی* need not be inserted: خوب دوست *khūb-rūyast* (poet.) or خوب دوست *khūb-rūst* "(she) is fair-faced": دانایست ² *dānā-yast* or داناست *dānā-st*: دانایند *dānāyand* or داناند *dānā-nd*; ماست *mā-st* (for ما است); شمامست *shumā-st* (for شما است).³

Remark.—Vulgarly, instead of *ast* است, *-a* (pronounced *e*) is used as *khūb-e* "it is good"; *kī-e* "who is it?"

(d) *Tu ast* تو است is contracted into *tust* توست (or نوست) and is so pronounced even if written *tu ast* تو است. *Kīst* کیست and *chīst* چیست are regular contractions for *kī ast* کی است [*vide* § 37 (g)] and *chī ast* چی است: چییم *chiyīm* "what are we?"; چیام *chiyam*⁶ "what am I?"

¹ *Kujā'ī* کجائی is an adjective "of what place": "of what place are you a native?" or colloquially کجائی *kujā'ī-ī*? This form is for ای کجائی, which is not used.

² *Dānā-yast* دانایست not m.c.

³ In modern colloquial, to the question کجائی *kujā'ī* "where are you?" the answer is اینجا ام *injā am*: (اینجا-یام *injā-yam* is considered vulgar). The correct reply is اینجا استم *astam* or میباشم *mī-bāsham*.

⁴ *Kī* کی "who" = *kē*. *Kī* کی, as well as *kē* *ki*, signifies "who?": similarly, *چی* *chī* (perhaps contracted form of *chīz* چیز) is another form of *چه*. In modern Persian all forms are used.

⁵ Better چه هستم.

As a rule, either the contracted or the full form can be used in writing; but in either case the contraction exists in pronunciation.

Similarly, the final silent *z* of other words sometimes disappears before *ast*, as *برهنست* *ū barahna'st* "he is naked."

Note the following forms or contractions, etc., *زشت رویند* *zisht-rūyand* "they are ugly": *تویی* "thou art": *تو ام* *banda-yi tu am* "I am thy slave": *بندۀ اویم* *banda-yi ū-yam* "I am his slave": *ما بندۀ اوئیم* *mā banda-yi ū īm* "we are his slaves": *تو مردئی* *tu mard-ī-ī* (vulgar for *tu mard-ī hast-ī* مردی هست).

"Who are they?" *ایشان کیزند* *ishān kiyand*, or *که ند* *ke and*, or *kīstand* کیستند: *ishān kiyān-and* کیانند (m.c.).

(e) The *ی* of the second person is called the *yā-yi khitābi* *یای خطابی* the "y of address": with a final and silent *z*, or a final *ی*, it is written as a superscribed *hamza*, as: *کئی* or *کُ* *ki ī* "who art thou?": *کرمانیئی* *kirmānī-ī* "art thou a Kirmani (an inhabitant of Kirman)?"

(f) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when *ast* becomes *ad*.

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

<i>نیم</i> <i>nayam</i> "I am not"	..	<i>نئیم</i> <i>nayīm</i> "we are not."
<i>نئی</i> or <i>نئه</i> <i>nayī</i> "thou art not"	..	<i>نئید</i> <i>nayīd</i> "you are not."
<i>نیست</i> <i>nīst</i> "he is not"	..	<i>نئند</i> <i>nayand</i> (or <i>ند</i> <i>na and</i>) "they are not."

انگار که در خاک نئی بر خاکی
Angār ki dar khāk na-ī bar khāk-ī.

"But now you are *above* earth, not *below*!"

(O. K. 457 *Whin.*)

A villager sometimes says: *یا اینجا نئی* *tu injā-ī yā injā na-ī* "are you there (here) or not?" Villagers also use *nayam* *نیم*. The third person *nīst* *نیست* is in regular use.

(h) In old Persian (imitated by *قائنی*), *aste* *استی* is found for *ast* *است*.

§ 67. The Separate Substantive Verb.

(a) From an obsolete infinitive *هستن* *hastan* and *هستیدن* *hastīdan*^{the} "to exist," are formed—

<i>هستم</i> <i>hastam</i> "I am, or I exist"	..	<i>هستیم</i> <i>hastīm</i> "we are, etc."
<i>هستی</i> <i>hastī</i> "thou art, etc."	..	<i>هستید</i> <i>hastīd</i> "you are, etc."
<i>هست</i> <i>hast</i> "he is, etc."	..	<i>هستند</i> <i>hastand</i> "they are, etc."

¹ Or *bandagān* *بندگان*.

² *Vide* p. 92, note 6: *کُ* *ki* is probably the more correct form, as *کئی* should mean thou art a king."

³ Vulgarly pronounced *nahī* *نهی*.

Hastam هستم, etc., is substituted for *am* ام whenever euphony requires it, or whenever the verb has to stand alone.

گر من ز مای مغانه مستم هستم

Gar man zi may-i mughānā mast-am, hastam

“Am I a wine-bibber? what if I am?”

(O. K. 334 *Whin.*)

Here *hastam* هستم is used as the verb has to stand alone: the *am* could not be repeated. Also:—

من دانم و او چنانکه هستم هستم

Man dānam u ū, chunānki hastam, hastam.

“He knows, as well as I, my sorry case.”

(O. K. 315 *Whin.*)

Hast هست is used for *ast* است when euphony requires the former, in *khāna chunān ki hast tā šad sāl davām mī-kunad* خانه چنانکه هست تا صد سال دوام میکند; if the *ki* of چنانکه be omitted, *chunān ast ki* ن است که must be written.

Hast هست also means “exists,” as: *Khudā hast* خدا هست “there is God”: *Īzād hast* ایزد هست “there is a God.” *Hust* هست is also more emphatic than *ast* است, as: *kishī rā khālāl-īst* کشتی را خللیست “there is something wrong with the ship” (a simple statement) but to a denial reply would be, *kishī rā khālāl-ī hast* کشتی را خالی هست “there is I tell you

The above is the only tense now in existence.

(b) The negative form of this tense is (by contraction) as follows:—

<i>nīstam</i> نیستم “I am not”	..	<i>nīstīm</i> نیستیم “we are not.”
<i>nīstī</i> نیستی “thou art not”	..	<i>nīstīd</i> نیستید “you are not.”
<i>nīst</i> نیست “he is not”	..	<i>nīstānd</i> نیستند “they are not.”

(c) Probably, there was an ancient infinitive *īdan* ایدن or *īstan* ایستن “to be” from which one or more of the above tenses are derived. Sa’di says: — *lā’iq-i qamār -astī ki bā zāgh-i bar dīwār-i bāgh-i khīrāmān hamī-raftamī* (Sa’di) *werī, Kāting my dignity to be (I ought to be) strutting on the wall garī in company with a fellow magpie.* ¹

ṣuḥbat-i gul khush būdī gar n tashvīsh-i khār (Sa’di) “companionship with the rose were sweet, were there no fear of the thorn.” Similarly, Sa’di uses *shunīdastam* شنیدستم for *shunīd hastam* شنیده هستم “I have heard.” Other instances occur in the poets of this contracted form of *hastam* هستم (instead of *am* ام) with Perfect tense.

¹ *Zāgh* is the English magpie, common in the gardens of Persia. The chough called زافچه. Here *astī* and *nīstī* are Past Conditional.

این کار جهان اگر به تقلیدستی هر روز بجای خوشتن عیدستی
هرکس بمراد خوش دستی نزدی گر زانکه نه ایمن بیده تهدیدستی

Īn kār-i jahān agar bi-taqlīd-astī
Har rūz bi-jā-yi khwīsh-tan 'Īd-astī;
Har kas bi-murād-i khwīsh dast-i bi-zadī
Gar 'zānki na īn bī-hīda tahdīd-astī.

“If this life were indeed an empty play,
Each day would be an ‘Id or festal day,
And men might conquer all their hearts’ desire
Fearless of after penalties to pay!”

(O. K. Rub. 434 *Whin.*)

گر من گنه روی زمین کردستم عفو تو امید است که گیرد دهنم

Gar man gunah-i rū-yi zamīn kardastam
‘Afu-i tu umīd ast ki gīrad dast-am.

“Though I had sinned the sin of all mankind,
I know thou would’st to mercy be inclined.”

(O. K. 333 *Whin.*)

من نیست شدم در تو از آن همه تو

Man nīst shudam dar Tu, az ān-am hama Tu

“And I am Thine, since I am lost in Thee.”

(O. K. Rub. 400 *Whin.*)

(d) *Hastī* هستی is a substantive signifying “existence,” and *nīstī* نیستی “non-existence”

Hast هست and *nīst* نیست are used as adjectives:—

چندانکه ز خود نیست رم هستم

Chandān ki zi-khud nīs-tar am has-tar-am.

“The more I die to self, I live the more.”

(O. K. Rub. 351 *Whin.*)

§ 68. The Verb Transitive (متعدی *muta‘addī*) and Intransitive

(*lāzim* لازم, or *ghayr-i muta‘addī* غیر متعدی).

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or *maṣḍar* (مصدر) ends in *-dan* or in *-tan*, and the ‘shortened Infinitive’ or third person singular Preterite is formed by cutting off the termination *-an*. All tenses *zamān* (زمان) are formed quite regularly from the root or shortened Infinitive,³ and from the second person singular Imperative: the

¹ In India, *lāzimī* لازمی intransitive.

² *Zamān* زمان “Tense or time”; *maṣḍar* “Infinitive or source.”

³ The shortened infinitive is always identical with the third person singular of the Preterite.

persons are formed by the affixed substantive verb. Every verb has two stems. As in most languages, the Imperative is the shortest form of verb. A few verbs are both transitive and intransitive.

It must be borne in mind that native grammarians do not consider Infinitive a verb. "How can it be a verb," they say, "when it has tense or time?"

(b) (1) There are two verbal prefixes **بِه**¹ (or **ب**) and **مِ** *mī* (or *hamī*²). The first is prefixed to the Aorist or Present Subjunctive (one & the same tense), to the Imperative, to the Preterite, and to the old F Potential or Habitual tense that is formed by adding an indefinite **ي** to Preterite. The second is prefixed to the Present (or Present-Future) to distinguish it from the Aorist, and to the Imperfect to distinguish it from Preterite.

In the following example (poetical), **دست** is added to the shorter Infinitive:—

بِهـ ازوان توانا و قوت سر دست خطامت پنجه مسكين ناتوان شكست

Bi-bāzuvān-i tavānā va quvvat-i sar-i dast

Khālā-st panja-yi miskīn-i nālavān bi-shikast—(Sa'dī).

"By strength of arm and power of hand,
It is a sin to crush the poor and helpless."

[*Sar-i dast* **دست** is the end of the *dast* or fore-arm, i.e., the hand.]

در كوي خرابات مگر نتوان يافت آن عمر كه در صومعه ها گم كرديم

Dar kū-yi kharābāt magar bi-t(a)vān yāft

Ān 'umr ki dar ṣawma'ahā gum kardīm?

(O. K. Rub. 339 *Whin.*)

In the following, to the definite future:—

بر آنچه ميگذرد دل منه كه دجله بسي پس از خليفه بخواهد گذشت در بغداد

Bar ānchi mī-guzarad dīl ma-nih ki Dajla bas-ī

Pas az Khālīfa bi-khwāhad guzasht dar Baghdād.

"Set not thy heart on that which passeth away; for the Tigris
Will flow on by Baghdād long after the Khalīfas."

(*Gul. Book 8, Maxim, 105.*)

¹ Called *bā-yi zāyid*. The same term is applied to the **به** in such words as *bi-bajr* بدریا "except"; also in *dar* در

² There is no difference in signification between *mī* می and *hamī* همی; but are probably contracted forms of, or connected with, *hamīshā*; these can be joined their verbs or written separately. In poetry this prefix is sometimes, by poetical license, written *after* the verb.

In the following, to the past participle :—

ابدل همه اسباب جهان خواسته گیر باغ طربت به سبزه آراسته گیر
وانگاه روان سبزه شبنم چون شبنم بنشسته¹ او بامداد بر خامه گه گیر

Ay dil hama asbāb-i jahān khwāsta gīr

Bāgh-i tarab-at bi-sabza ārāsta gīr

Vāngāh bar ān sabza shab-i chūn shabnam

Binshasta¹ u bāmdād bar-khāsta gīr—(O. K.)

“Oh soul! lay up all earthly goods in store,

Thy mead with pleasure's flowerets spangle o'er;

And know 'tis all as dew that decks the flowers

For one short night, and then is seen no more!”

(Whin. Trans. Rub. 243.)

(2) It will thus be seen that the prefix *mī* می (in old Persian also *hamī* همی) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as :

گر راحت جاودان طمع دیداری می رنج همیشه و مرنجان کس را

Gar rāhat-i jāvidān tam' mī-dārī

Mī-ranj hamīsha va ma-ranjān kas rā.

(O. K. Rub. 15 Whin.)

این یک نفس عزیز را خوش میدار

Īn yak nafas-i 'azīz rā khush mī-dār.

(O. K. Rub. Whin.)

(3) The prefix *be* is omitted in verbs compounded of an indeclinable particle and a verb, as : *bar khīz* برخیز “get up” from *bar-khāstan* برخاستن : *agar bar gardam* “if I return,” from *bar-gashan* برگشتن. Before verbs beginning with a *b* (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb *būdan* بودن does not take the prefix *be*, nor does the Imperative of شدن *shudan*.

(4) Very rarely do both prefixes occur together, as *mī-bi-bāyad* می باید.

(c) The auxiliary verb² بودن *būdan* “to be” is slightly irregular, in that the Imperative is باش *bāsh*³ “be thou.” The shortened infinitive is *būd*.

TENSES FROM THE IMPERATIVE (امر)

THE IMPERATIVE (امر).

I. *Bāsh*³ باش “be thou”—*bāshīd* باشید “be ye.”

With the exception of the second person singular, all persons of the Imperative are identical with the Aorist q.v.

¹ *Bi-nishasta* بنشسته agrees with *khudrā* خود را understood.

² *Fī'l-i mu'āvin* (فعل معاون) “auxiliary verb.”

³ *Bu* بو was another form of the second person singular of the Imperative. It is said to exist still in out-of-the-way districts: *bū* بو or *bū ki* بوکه “perhaps,” is found in mod. Persian, in poetry.

Remark I.—The continuous Imperative is formed by prefixing *mī* or *hamī*. It is usually affirmative, but *Qa‘ānī* uses it negatively also. *Mī-bāsh* میباش (vulg. coll.), or *hamī-bāsh* همی باش (obs.) “continue to be or remain.”

Remark II.—The Present Participle (باشان *bāshān* “being”) and the noun of agency *bāshanda*¹ (باشنده “be-er”) are not in use.

II (A).—The Aorist or Present Subjunctive (مضارع).

Singular	.. {	1. باشم <i>bāsham</i> “I may be [or let me be].”
		2. باشی <i>bāshī</i> “thou mayest be”
		3. باشد <i>bāshad</i> ³ “he, she or it may be (or let him, be, etc.).”
Plural	.. {	1. باشیم <i>bāshīm</i> ⁴ “we may be (or let us be).”
		2. باشید <i>bāshīd</i> “ye may be (or Imperative, ‘be ye’).”
		3. باشند <i>bāshand</i> “they may be (or let them be).”

In modern Persian this tense does not take the prefix *be*. In old Persian it does.

II (B).—The following is an old form of this tense :—

Singular	.. {	1. بوم <i>buwam</i> “I may be.”
		2. بویی <i>būwī</i> “thou mayest be.”
		3. بود <i>buwad</i> “he, she or it may be” (or باد <i>bādā</i> or بود <i>buwād</i> or باد <i>bād</i>). ⁵
Plural	.. {	1. بوم <i>buwēm</i> “we may be.”
		2. بود <i>buwād</i> “ye may be.”
		3. بودند <i>buwand</i> “they may be.”

¹ *Bāshanda* باشنده (plural *bāshan/taḡān* باشندگان) is a substantive signifying “an inhabitant”; اشان is commoner in modern colloquial, as: *īshān ahl-i Kirmān* *hashtand* اشان اهل کرمان هستند, or *īshān Kirmānī hashtand* اشان کرمانی هستند. *Bāshanda* باشنده, in India *bāshinda*, is used for “inhabitant” in Persia in writing, only when the author is avoiding Arabic words.

² This *mīm* as a sign of the first person of the verb is called *mīm-i mutakallim*.

³ *Bād* or *bādū* or *buwād* and *buwā* the Precative or Optative are still in use; (in m.e. *bād* and *buwad*). *Bāshad* is not used as an Optative, &c.

⁴ Classically (and in Afghanistan and India still) these terminations of the first and second plural are *em*, *ed*; *majhūl* sounds.

⁵ The Afghans use this tense in speaking. Note that *و* is pronounced both like a *w* and a *v*. In m.e. باد *bād* and بود *buwād* are both used.

⁶ To be distinguished from the third person singular of the Preterite بود *būd*.

III.—*The Present Tense* (زمان حال) (*in Modern Persian also a Future*).

Singular	..	1.	مي باشم <i>mī-bāsham</i> “I am (or will be).”
		2.	مي باشي <i>mī-bāshī</i> “thou art.”
		3.	مي باشد <i>mī-bāshad</i> “he, etc., is.”
Plural	..	1.	مي باشيم <i>mī-bāshīm</i> “we are.”
		2.	مي باشيد <i>mī-bāshīd</i> “you are.”
		3.	مي باشند <i>mī-bāshand</i> “they are.”

The prefixes *mī* or *hamī*, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

Remark.—*Me-buwam* مي‌بووم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—*The Preterite* (ماضي مطلق).

Singular	..	1.	بودم <i>būdam</i> “I was.”
		2.	بودي <i>būdī</i> “thou wast.”
		3.	بود ¹ <i>būd</i> “he, etc., was.”
Plural	..	1.	بوديم <i>būdīm</i> “we were.”
		2.	بوديد <i>būdīd</i> “you were.”
		3.	بودند <i>būdand</i> “they were.”

V.—*The Imperfect, etc.* (ماضي ناتمام).

Singular	..	1.	مي بودم <i>mī-būdam</i> ² “I was or used to be.”
		2.	مي بودي <i>mī-būdī</i> “thou wast or used to be.”
		3.	مي بود <i>mī-būd</i> “he, etc., was or used to be.”
Plural	..	1.	مي بوديم <i>mī-būdīm</i> “we were.”
		2.	مي بوديد <i>mī-būdīd</i> “you were.”
		3.	مي بودند <i>mī-būdand</i> “they were.”

This tense is also used as a Past Conditional *agar mī-būdam* “if I had been, etc., etc.” and sometimes as a “Future Conditional.”

The Preterite, *būdam*, however, is generally used, especially in speaking, instead of the Imperfect.

¹ In poetry often contracted into بُد *būd*

Dar khwāb būdam marā khīrad-mand-i guft

* * * * *

May khur ki bi zīr-i khāk mī-bāyad khuft.

(O. K. Rub. 51 Whin.)

² *Mī* مي or *hamī* همي; *hamī* is obsolete or poetical with the Imperfect of *būdan*. Except in the Continuous Imperative, vide § 68 (b), foot-note, *mī* is not prefixed to this tense in modern Persian.

VI.—*The Past Conditional or Habitual* (ماضي نمائى).

Singular	..	1.	بودم <i>būdame</i>	"I would have been or used to be."			
		2.	بودی <i>būdī</i>	thou	,	,	,
		3.	بودے <i>būde</i>	he, etc.	,	,	,
Plural	..	1.	بودیم <i>būdeme</i>	we	,	,	,
		2.	بودیدے <i>būdede</i>	ye	,	,	,
		3.	بودندے <i>būdande</i>	they	,	,	,

Remark.—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix *me* or *hame* is also added. It will be noticed that the *majhūl* sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the *ma'rūf* sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—*The Definite Future* (مستقبل).

The verb خواستن *khvāstan*¹ "to wish, desire," has for its Imperative خوا *khvāh*. Its Aorist is in consequence خواهم *khvāham*.

The Definite Future of all verbs is formed by conjugating the Aorist of *khvāstan* with the shortened infinitive.

Singular	..	1.	خواهم بود <i>khvāham būd</i>	"I shall or will be."			
		2.	خواهی بود <i>khvāhī būd</i>	thou	,	,	
		3.	خواهد بود <i>khvāhad būd</i>	he, etc.	,	,	
Plural	..	1.	خواهیم بود <i>khvāhīm būd</i>	we	,	,	
		2.	خواهید بود <i>khvāhīd būd</i>	you	,	,	
		3.	خواهند بود <i>khvāhand būd</i>	they	,	,	

Remark.—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kāshān are said to use it freely in speech.

VIII.—*The Past Participle* (اسم مفعول) is formed by adding *ā* to the shortened Infinitive: بودا *būda* "been" or "having been."

IX.—The following tenses are derived from the Past Participle:—

The Perfect Tense (ماضي قريب).

Singular	..	1.	بودا ام <i>būda-am</i>	"I have been."
		2.	بودا ى <i>būda-ī</i>	"thou hast been."
		3.	بودا است <i>būda-ast</i>	"he, etc., has been."

¹ Note that the *و* is silent.

Plural	..	1. بودۀ ایم <i>būda-īm</i> “ we have been.”
		2. بودۀ اید <i>būda-īd</i> “ you have been.”
		3. بودۀ اند <i>būda-and</i> “ they have been.”

Remark I.—In poetry the final *ī* of this tense is sometimes omitted, and the verb contracted into one word, thus; بودست *būdast*.

پیش از من و تو لیل و نهارى بودست

Pish az man u tu layl u nahār-ī būd-ast.

“Days changed to nights, ere you were born, or I.”

(O. K. Rub. 33 *Whin.*)

Remark II.—Note that the full forms of the affixed substantive verb are written after the silent *ī*, *vide* § 66 (a) and (b). Note the form of the second person singular; § 66 (c).

X.—*The Pluperfect Tense* (مافی بعید) *not in use.*

(*Būda būdam* بودم, etc.)

XI.—*The Future Perfect* (مافی شکی): (*with “agar” Perfect Subjunctive.*)

Singular	..	1. بودۀ باشم <i>būda bāsham</i> “ I shall or will have been ”;		
			“ I must have been.”	
		2. بودۀ باشی <i>būda bāshī</i> thou	”	”
Plural	..	3. بودۀ باشد <i>būda bāshad</i> he, etc.	”	”
		1. بودۀ باشیم <i>būda bāshīm</i> we	”	”
		2. بودۀ باشید <i>būda bāshīd</i> you	”	”
		3. بودۀ باشند <i>būda bāshand</i> they	”	”

XII.—By adding to the Infinitive a *ی*, called by grammarians the *یای لیاقت* *yā-yi liyāqat* or “*ی* of fitness,” a future participle or substantive of possibility is formed, thus بودنی *būdanī* “ what was to be, or to happen ”; plural بودنیها *būdanī-hā*:

بر لوح نشان بودنیها بودست

Bar lawḥ¹ nishān-i būdanī-hā būda ast.

“ ’Twas writ at first, whatever was to be.”

(O. K. Rub. 35 *Whin.*)

(d) *Bād* باد, and in poetry باد *bādā* is an Optative or a Benedictive form, as: *umrat darāz bād* “ may thy life be long.” *Buvād* بود (old) is another form of باد *bād*.

The phrase (modern colloquial and classical) *har chi bādā bād* هر چه بادا باد signifies “ happen what will, let happen what may.”

¹ *Lawḥ* لوح the tablet upon which, according to Mohammadan belief, the transactions of mankind have been written by God, from all eternity.

(e) *Mabādā* مبادا (or *mabād*) “let it not be; by no means; away; God forbid; lest” may be treated as a conjunction. (Note that, contrary to custom, the prohibitive *ma* is retained with the third person Precative).

In modern colloquial, the phrase روز مبادا برای *barāy-i rūz-i mabādā* signifies “for a rainy day, for a day God forbid that it should come.”

(f) *Nīst u nā-būd kardan* نیست و نابود کردن (*lit.* to make ‘is not’ and ‘was not’) signifies “to destroy utterly.”

(g) It will be remarked that there are three forms of the Present tense of the verb “to be.” In modern Persian there is no difference in their signification; thus, “I am always here” could be rendered equally in modern Persian by *man hamīsha injā mī-bāsham*, or *hastam*, or *am*, من همیشه اینجا میباشم or هستم or ام

(h) *Chi būde*¹ (*būdī*) (class) چه بودی means “Oh that! would that!”; *chi būde¹ ki man ān dirakht rā bidānistame¹ ki kujā ast* (Sa’dī) “Oh that I knew where that tree was to be found.”

(i) In modern Persian, the Preterite of *būdan* is generally used for the Imperfect and the Past Conditional; thus اگر در آن وقت آنجا میبودم مرا حاجت *agar dar ān waqt ānjā mī-būdam marā hājat-i qabr name-būd* (Afghan) “had I been present then, I would have had no need of a grave (for I would have been buried in the ruins)”; in modern Persian, *būdam* and *būd* (without the prefix *mī*) would ordinarily be used here.

(j) In modern colloquial, the Imperative باش *bāsh* is used for “halt, stand still,” or “wait.” *Mī-bāsh* میباش (m.c.) is also used for “stay here.” Compare:—

یک-ی ام-روز کام-وان بیذ-ی
دبگوی را دل از مجاهد-ده ریش
روز-گ-ه² چ-د-باش قانخ-ورد
خاک مغز سرخیال اند-دش

Yak-i imrūz kām-rān bīnī,

Dīgar-i rā dīl az mujāhada rīsh.

Rūzgāh² chand bāsh tā bi-khūrad.

Khāk maghz-i sar-i khayāl-andīsh.—(Sa’dī).

“One to-day you may see successful,
Another broken-spirited from striving;
Wait a short time till the grave
Swallows up their fancy-weaving brains.”

* * * *

¹ Majhūl sounds. In m.c. چه می شود *chi mī-shavad*; این کار را بکنم *chi mī-shavad ki īn kār rā bi-kunam*, “I wish I could,” *chi khūb būd agar īn rā mī-dānistam* چه خوب بود اگر این را میدانستم

² *gh* for گلا; note that the final *h* in the former is aspirated. Another, and probably the correct, reading is روزکی *rūzak-i* (dimin.).

باش تا داسټه—ش بڼه—دد روزگار

پس بکام خوښه—ن مغزئش برآر

Bāsh tā dast-ash bi-bandad Rūzqār,

Pas bi-kām-i khvīsh-tan magh-z-ash bar-ār.—(Sa'dī).

The Afghans still use the present tense of *būdan* in the sense of “to dwell, live.”

(j) Some verbs are both Transitive and Intransitive,¹ as :—*āmīkhtan*² آمیختن “to mix, be mixed”; *rīkhtan*² ریختن “to pour away, be poured away, etc.”; *dūkhtan*² دوختن “to sew”; *angīkhtān*² انگيختن “to stir up, rouse”; *āmūkhtan*² آموختن “to learn, teach”; *sūkhtan*² سوختن “to burn”; *āvīkhtan*² آویختن “to hang”; *gūshādan*² گشادن “to open”; *gusistan*, گستن “to break”; *payvastan* پیوستن “to join”; *pūshīdan*² پوشیدن “to hide”; *af rūkhtan*² افروختن “to kindle, inflame”; *afsurdan*³ افسردن “to freeze, congeal”; *afzūdan* افزودن “to increase”; *khashtan*⁴ خستن “to wound, be tired, etc.”; *māndan* ماندن “to remain” (in Afghan Persian also transitive “to place,” vide § 81).

§ 69. Active Voice (صیغه معروف)⁵.

The following is a conjugation⁶ of the regular transitive verb کندن *kandan* “to dig, root out, etc.”:—

(a) Infinitive (اسم مصدر) کندن⁷ *kandan*: (the Infinitive can also be used as a noun): negative Infinitive, ناکندن *nā-kandan* or نکندن *na-kandan*.

(b) Imperative⁸ کن *kan* “dig thou, etc.” (or *bi-kan*). Past Participle (اسم مفعول) کنده *kanda*⁹ “dug” or “having dug.” Present Participle (اسم حالیه) کنان *kanān* “digging” (indeclinable). Noun

¹ *Mushtarik*, i.e. “shared, common.”

² In modern colloquial, Transitive only.

³ In modern colloquial, *afsurda* (with *shudan*) only used.

⁴ In modern colloquial, Intransitive only.

⁵ i.e., of which the agent is “known.”

⁶ *Ṣarf* صرف “conjugation,” *taṣrif kardan* تصريف کردن or *gardāndan* گرداندن “to conjugate.” In India, *gardān* گردان is used for a “conjugation.”

⁷ For the Infinitive as a verbal noun, vide § 115 (h), and (r) Remark.

⁸ *Ṣiḡha-yi amr* “Imperative mood,” also called امر مجرّد *amr-i mujaṛrad* to distinguish it from امر مدامی *amr-i mudāmī* “the Continuous Imperative.” The second persons are called امر حاضر *amr-i ḥāzır*, while the third persons of the Aorist or Present Subjunctive *bi-kanad* “let him dig” بکنند *bi-kanand* “let them dig,” are امر غایب *amr-i-ghāyib*.

⁹ In such sentences as این کار کرده زنت, which equals زنت کرده زنت, this Participle is called *māzi-yi ma'ṭūfi* (ماضی معطوفی), the final ۛ being considered the equivalent of the conjunction (حرف عطف) و .

of agency (اسم فاعل) کننده *kananda* “a digger” (declinable). Noun of Possibility or Future Participle کندن *kandanī* “that is to be dug up, fit to be dug up”; plural کندنیها *kandanīhā* “things that are to be dug up, or are fit to be dug up.”

I. Aorist or Present Subjunctive (مضارع muzāri).

کانم or بکنم *kanam* or *bi-kanam* “I may dig up” (or “let me dig up”), کنی or کنی *kanī* or *bi-kanī* “mayst thou dig,” etc.

Remark I.—The termination م of the 1st person of the tenses of transitive or intransitive verbs is styled by grammarians *mīm-i mutakallim* (میم متکلم).

The suffix *am* [‘vide’ § 66 (a)] is termed *mim-i iṣbāt-i fi’l* (میم اثبات فعل), as in *shādmān-am* شادمانم “I am rejoiced.”

Remark II.—In old poetry a pleonastic *alāf* is sometimes found at the end of the third person singular of this tense.

II. Present (زمان حال zamān-i ḥāl).

میکدم *mī-kanam* “I dig up, or am digging up, etc. (also I will dig up).”

Remark.—Present tenses can also be formed by prefixing participles or a verbal adjective to the verb “to be.”

III A. Imperative (صیغۀ امر ṣiḡha-yi amr).

کن *kan* or *bikan* “dig thou.”

کنید *kanīd* or *bi-kanīd* “dig ye.”

The other persons are identical with the Aorist.

Remark.—If the initial letter of the Imperative has *zamma* for its vowel, the vowel of the prefix ک may also be changed to *zamma*, as: *bu-guzār* or *bi-guzār*. Such contractions as *bugzār* occur in poetry and in modern colloquial, vide § 72 (a).

III. B. The Continuous Imperative (امر مدامی amr-i mudāmī).

میکن *mī-kan* (class.), or همیکن *hamī-kan* (class.), or همی کن *hamī bi-kan* (class.) “continue to dig up; keep on digging.” In modern colloquial می کن *hay bi-kan* is used.

¹ اسم فاعل قیاسی or اسم فاعل اصلی the *real* or *regular* Active Participle as distinguished from Adjectives and Compound Adjectives that have the sense of a Past Participle.

² In modern Persian the prefix ب is nearly always used with the Imperative. It is, however, generally omitted before شو *shaw* the Imperative of شدن, and always before باش the Imperative of بودن, and often before کن “do.”

Remark.—The Precative *kanād* کاند “Oh that he may dig” is classical, and confined to the third person singular. In old poetry, however, other persons are found. [*Mabādā* مبادا is both classical and modern colloquial.]

III. C. *Prohibitive Imperative* (‘vide’ *sigha-yi amr-i nahī* صیغه امر نهی).

ماکان ¹ *mā-kan* “dig not up (thou).”

ماکاند ¹ *ma-kanād* “dig not up (ye).”

(The remaining persons are identical with the Negative Aorist.)

Remark.—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, vide § 125 (j) (6).

IV. *The Preterite* (*māzī-yi muṭlaq* ماضی مطلق).

کندم *kandam* “I dug up.”²

This tense, in writing, when affirmative frequently takes the prefix *be*, for euphony only.

V. *Imperfect*³ (*māzī-yi istimrāri* ماضی استمراری).

همی‌کندم *hamī-kandam*, or می‌کندم *mi-kandam* “I was digging up, I used to dig up.”

(This tense is also used in past and future conditions.)

VI. *The Past Conditional or Habitual, or the Optative*⁴ (ماضی استمراری).

کندم *kandame* (class.), or rarely *me-kandame* and *hame-kandame*, vide § 68 VI.

Remark.—This tense can take the prefix *be*. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; vide Remark, § 68 VI, Remark.

VII. *Future Definite* (*mustaqbil* مستقبل).

خواهم کد *khwāham kand* “I will dig up.”

The prefix *be* is sometimes added to the auxiliary خواهم *khwāham* in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; vide also § 80.

¹ In modern colloquial *ne* is preferred, being less peremptory.

² A classical form of the third person singular is formed by adding *taḥsīn* تاحسین *taḥsīn* as *raftā* (for *raft*). Sa’di frequently uses *guftā* گفتا, which is also m.c.

³ When preceded by *agar* this tense is called *maẓī-yi sharṭī* ماضی شرطی.

⁴ When preceded by *kāsh* کاش *kāshki*, etc., this tense is called *maẓī-yi tamannā’ī* ماضی تمنائی. The same term appears to be applied to the Imperfect and Pluperfect when preceded by *kāsh*, etc.

VIII. *The Perfect* (māzi-yi qarīb ماضی قریب).

کندۀ ام ¹ *kanda am* "I have dug."

In the third person singular the است *ast* is often omitted, thus کندۀ for کندۀ است.

Remark.—An old form of the second person singular is کندستی *kandastī* (for کندی *kanda-ī*) and a contracted form of the third person singular is کندست *kandast* [vide § 66 (d)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a ی is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. *Pluperfect* (māzi-yi ba'īd ماضی بعید).

کندۀ بودم *kanda būdam* "I had dug up."

This tense is also used in past conditions, in modern Persian only.

Remark.—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: کندۀ بودمی *kanda būdamī*, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of بودن *būdan*, instead of its Preterite, is added. *Example*:—ای کاش از اول خدا را پرستیده بودمی *ay kāsh az avval Khudā rā paristīda būdamī*.

X. *Future Perfect or Past Subjunctive* ² (māzi-yi shakk ماضی شکی).

کندۀ باشم *kanda bāsham* "I will have dug up; must have dug up; may have dug up."

This tense is also used as a Past Subjunctive.

(c) The following tenses are rarely used:—

(1) Continuative Perfect است میکند: می کند *mī-kanda ast* (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, vide § 125 (t)

(2) کندۀ میبودم ³ (اگر) *(agar) kanda me-būdam* (old) "(if) I had dug" the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

¹ The second person is written کندۀ ای, and also (but rarely) کندۀ ای.

² This tense is also called ماضی احتمالی *māzi-yi ihtimālī*, and ماضی مظنون *māzi-yi maznūn*, and ماضی مشکوک *māzi-yi mashkūk* (or *tāshkik*) from haml "imputing," *ẓann* "thinking, suspecting" and *shakk* "doubting."

³ Or کندۀ بودمی *kanda būdame* (not used in modern Persian, and rare in old Persian): *me-kanda būdam* is another form:

قاضی نهباشبی میرفت—بود سوي بسفان ديد دزدی همچو—و دود

Qāzī-ī tanhā shab-ī mī-rafta būd.

Sū-yi bustān dīd dūzd-ī hamchu dūd.

"One night a Qazi was going alone towards a garden.
When he saw a thief (pass him) like smoke."

Remark.—In the following example اگر نشسته بودید کار ساخته نمیشد (m.c.) *agar nishista būdīd kār sākhta namī-shud* “if you had remained sitting still, nothing would have been found” the Past Participle of the intransitive verb is considered an adjective and not part of the verb; both verbs are, therefore, correctly in the ordinary Imperfect to express a supposition.

(3) کندۀ میباشد. According to Forbes, “Let him continue digging.” I am unable to find any examples of such a tense. Such an expression in modern Persian would be taken to mean “it is *kanda*” کندۀ (engraving), just as نقرۀ میباشد *naqra mī-bashad* signifies “it is silver.”

(4) کندۀ خواهد بود, a Future Perfect, “he will have dug, he must have dug.” This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, *vide* § 125 (j) (3).

(5) کندۀ بوده ام *kanda būda am* “I must have dug.” This tense, which is also of doubtful accuracy, is used in modern Persian. For example, *vide* § 125 (j) (5).

(f) The third person singular of the Aorist may be made Optative or Benedictive, by lengthening the *fatḥa* of the final syllable; thus بُود *buvād* becomes بُوَاد *buvād* or باد *bād*: کاند *kanad* becomes کَنَاد *kanād*, “Oh that he may dig”¹: *Gūyand marā ki Īzad-at tauba diḥād* گویند مرا که ایزدت توبه دهاد “They say ‘may Allah aid thee to repent’”!—(O. K. 172, *Whin.*)

(g) Paraphrases of some of the tenses can be made by prefixing Participles, Persian or Arabic, and Verbal Adjectives, to the verb “to be,” as:—*khwāhān-i ān būd ki*—خواهان آن بود که (m.c.) “he was desirous of—”; *raftunī hastam* (m.c.) رفتنی هستم “I am about to go”; *murda ast* (m.c.) مرده است “it is dead” (also “he has died”); *ū ṭālib-i ‘ilm ast* او طالب علم است “he seeks after knowledge”; *ma’lūm ast* معلوم است “it is known.”

(h) To be about to do a thing, can be expressed as follows: *Dar ṣādad-i* (or *khayāl-i*) *raftan būdam* در صدد (خیال) رفتن بودم, or *dar sharaḥ-i raftan būdam* در شرح رفتن بودم “I was on the point, eve of, departure”; also in modern colloquial by, *mī-khwāhad bi-ravad ki*—“he is on the point of going when—: *ū dar kār-i murdan ast* (m.c.) در کار آن بودم که “he is dying”; *حجاب از میان بردارم و از دیوار بگذرم که*—“I was on the point of approaching her and jumping over the wall when—” (Trans. of Haji Baba, Chap. XXIII); *(dar kār—also means to be actually engaged in): باز پهلای جستن از دیوار بودم*: “I was about to leap over the wall.” (Tr. H. B. Chap. XXIII).

(i) The Imperative can also be expressed as follows:—*zinhār dast-i tu takān na-khwurad* زینهار دست تو تکان نگیرد “don’t let your hand shake”; *ma-guzār ki bi-yuftad* مگذار که بیفتد “don’t let it fall”; *bu-guzār biyāyad* بگذار بیاید “permit (him) to come”; *bu-guzār bāshad* بگذار باشد “let it alone.”

¹ This *alif* is called *alif-i du‘ā* or *alif-i tamannā*.

Gū گو “say, suppose, let” (Imperative of *guftan*) occurs in writing with much the same signification as *bi-guzār*.

Gū-ki گو که (conjunction) “although.”

Remark I.—The Preterite Potential *تونسقم کُند* (vide § 77) is called the *māzī-yi imkānī* or *māzī ma‘^al-qudrat* (ماضي مع امکانی, or ماضي مع القدرت).

Remark II.—*Ṣarf-i ṣaghīr* (صرف صغیر) is an Indian term applied to running through the moods and tenses of a verb, giving the Infinitive, the third person singular of the Preterite, Imperfect, Pluperfect, Future, Aorist, and Present, the second person singular of the Imperative and the Negative Imperative, and the Present and the Past Participles.

Ṣarf-i kabīr (صرف کبیر) is conjugating a verb in all its Persons, Moods and Tenses, in both voices. This term, too, is Indian.

§ 70. Verbal Adjectives.

(a) From the Imperative stem of some verbs a Verbal Adjective (or Substantive) with the termination *ā* is formed, which differs little in signification from a Present Participle, thus:—*dīdan* دیدن “to see,” Imperative *bīn* بین “see thou,” verbal adjective *bīnā* بینا “seeing, clear-sighted” (plural *bīnāyān* بینایان (classical)); *nā-bīnā* نابینا “blind” or “a blind man”; *bīnā shudan* بینا شدن “to get sight, recover sight.”

دردارگه کوزه گری رفتم دوش

دبدم دو هزار کوزه گویا و خموش

Dar kārghah-i kūzā-gar-ī raftam dūsh,

Dīdam du hazār kūza gūyā u khāmūsh.¹

“Once in a potter’s shop, a company

Of cups in converse, did I chance to see.

(O. K. 283 *Whin.*)

Vide also examples in § 43 (r).

Similarly, from *dāshdan* داشتن and *dār* دار, comes *dārā* دارا “holding fast; a possessor, a lord, rich” (m.c.): from *jūstan* جستن and *jū* جو or *jūy*, comes *jūyā* جویا “seeking”; from *sazīdan* سازیدن [*saz*] “to be worthy” comes, *sazā* سزا: and from *guftan* گفتن and *gū* گو or *gūy*, comes *gūyā* گویا “speaking, etc.” For an example of *tavānā* توانا and *nā-tavān* ناتوان, vide § 77 (e) and Remark.

Pazīrā پذیرا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(b) A few nouns have a similar termination; thus from *pahn* پهڼ “broad” comes *pahnā* پهڼا “breadth”; from *rawshan* روشن “clear,

¹ Poetical for *khāmūsh* خاموش.

bright" *rawshanā* روشنا (old) "brightness,"¹ also "Roxana" the Greek form of the name of the wife of Alexander the Great, who was a daughter of the king of Persia: *tarsā* ترسا a "Christian."

§ 71. Negative Verbs.

(a) *Fi'l-i nafī* فعل نفی negative verb and *Fi'l-i nahī* فعل نهی prohibitive verb. The Negative prefixes are: (1) *ma* ما or *ma'* مآ²; (2) *na* نه or *na'* نآ³; and (3) *nā* نا⁴. The prefix *bi* بی is always omitted when the verb is negative, as: *bi-bīnam* بیدم "let me see"; *na-bīnam* نبینم "let me not see."

(b) *Ma* is used with the second person singular and plural only of the Imperative, and with the Negative Precative, as: *ma-purs* مپرس "don't ask"; *ma-kunīd* مکنید "don't do"; and (with the Precative Aorist) *ma-bīnād* مبیناد "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: *dast ma-zan* دست مزن "don't touch"; vide also Remark to (e). The benedictive forms *ma-mānād* مهاناد, *ma-kunād* مکناد, etc., are sometimes used in m.c.

Remark.—The *ma* occurs in the conjunction *mabād* or *mabādā* (the Optative of *boon* بودن); as also in the adverb *magar* "but, perhaps," which is compounded of *ma* and *agar*.

(c) In modern colloquial, however, *ma* ما is falling into disuse; and *na* نه is generally used instead, as it is less imperative and therefore civil.

(d) *Na* نه is correctly prefixed to all the tenses with the exceptions of the second person singular and plural of the Imperative [vide (b)], and in modern colloquial it is even prefixed to these also. It is also prefixed to the Past Participle, and to the Shortened Infinitive as well as to its full form, as: *in kār rā na-kunīd* این کار را نکنید *Khudā na-karda bad mī-shavad* (m.c.) "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(e) The *mi* می immediately precedes the verb or its prefix *mī*. Example: *na-guft* نگفت "he did not say"; *namī-gūyam* نمی گویم "I do not say."

If, however, the prefix *hamī* همی and not *mī* می, the negative is prefixed to the verb, as: *hamī na-gūyam*.

¹ The usual forms, however, are *pahnā'ī* پهنائی, *rawshanā'ī* روشنائی. In modern colloquial *panhā'ī* is used for *pahnā'ī*. In India *roshnā'ī* generally means "ink," and *roshnī* "brightness."

² Called *nīm i nafī* نیم نفی.

³ *Nun i nafī* نون نفی but with the Imperative it is, or should be, called *nūn i nahī* نون نهی. For this *nūn* is Interrogation, vide § 73.

In *nāmī* نمی the negative is called *ḥarf mufrad* حرف مفرد, or *mutṣal* متصل; but when written *ne* نه it is *maḍḍaf* مضاف.

⁴ But the negative of the Past Participle used as an adjective takes *nā* نا only.

Similarly, in compound verbs, the **نه** follows the prefix, being joined to the verb itself, as: **دست بر نمی داری** *dast bar namī-dāri* “won’t you remove your hand?” or “won’t you cease doing?”; **اگر برنگردم** *agar bar na-gardam* “if I don’t return”; **حرف نزدِم** *harf na-zadam* “I did not speak,” *vide* § 85 (c).

Remark.—The same rule holds good for **نه**, as: **وایست** *vā ma-īst* “don’t stand still.”

(f) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

چون نیست درین زمانه سودی ز خرد

جزبی خرد از زمانه بر می نخورد

Chūn nīst dar īn zamāna sūd-i zi-khīrad

Juz bi-khīrad az zamāna bar mī na-khurad.

“Small gains to learning on this earth accrue,

They pluck life’s fruitage, learning who eschew.”

(O. K. Rub. 224 *Whin.*)

(g) **نا** *Nā* occurs only in compounds, as: **نادیده** *nā-dīda* (adj.) “unseen”; **نابینا** “blind”; **او از این مطلب ناخواهان است** *ū az īn maṭlab nā-khīwāhān ast* (local and incorrect) “he does not want to do it.”

The Infinitive being considered a *noun*, the Negative Infinitive is often treated like a compound, and formed with **نا**, seldom with **نه**. In modern Persian, however, *na* **نه** is preferred to *nā* **نا**.

In **نست و نا بود کردن** *nīst u nā-būd kardan*, the **بود** is probably considered a shortened Infinitive, or a verbal noun.

(h) In Persian, two negatives are sometimes used where in English one only is correct, *vide* § 123 (b) (5) and (e); also for the negative verb with **هیچ** *hīch*, *vide* § 39 (d) (1), (2), (3) and Remark. For the negative after a verb of prohibition, *vide* § 122 (n).

(i) With the auxiliaries **باید** *bāyad*, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: **bāyad ki na-kunad** *باید که نکند*, or **na-bāyad bi-kunad** *نباید بکند*; **na-bāyad raft** *نباید رفت*; **چرا باید بحکم شرع (اضی) نشوند** *chirā bāyad bi-ḥukm-i shar’ rāzī na-shavand?* (Tr. H. B., Chap. VI) “why shouldn’t the dispute be legally settled (as there is a Mulla present)?”

(j) **Kam** کم and **andak** اندک, usually in poetry, can give the idea of a Negative, as:—

پس و پیش چون آفتابم یکی است فروغم فراوان فرویب اندکی است

Chandān ki justand kamtar yāftand (Gul.) “in spite of their diligent search they couldn’t find him,” or “the more they searched, the less they found him.”

جفا کم کن که فردا روز معشر ز روی عاشقان شرمندہ گـردی

Vide also § 121 (b).

§ 72. Euphonical Rules and Accents in the Verbs.

(a) When the Imperative of a verb ends in و, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the و of the Imperative is pronounced *w*, it becomes a *v* before *ā*, as: — شو *shaw*¹ “become, go” (Imperative of *shudan*), شوم *shavam*, Aorist; رو *raw* (or *ro*) “go” (Imperative of رفتن *raftan*), روم *ravam*, Aorist; دویدن *davidan* “to run” (Imperative د *daw*), Aorist *davam* دوم.

If the و of the Imperative is pronounced *ū*, a ی is inserted for euphony, as: گفتن *guftan* “to say,” Imperative بگو *bigū* “say,” Aorist بگویم *bi-gūyam*.

The latter rule also holds good when the Imperative ends in *ā*, as: نمودن *namūdan*, نما *namā* “to show,” Present می نامم *mī-namāyam*. Such verbs have two forms of the Imperative, one with and one without the ی, as: جست *justan* “to seek,” Imperative جو *jū* or جوی *jūy*; گفتن “to speak,” Imperative گو *gū* or گوی *gūy* (classically *go* or *go,e*); نامودن *namūdan*, نما² *namā* or نمای *namāy*.

(b) As stated in § 68 (b) (3), the prefix *ā* is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with *alif* without *madda*, this letter is generally changed into ی after the prefixes نه, به, or به, for the sake of euphony, as: انداخت *andākht* “he threw,” نینداخت *nayandākht*, “he did not throw,” (also written نینداخت *niyandākht*): افتم *uftam* “I may fall,” بیفتم *bi-yuftam*: انگار *angār* “consider,” mayangār, مینگا.³

(d) If the verb begins with an *alif* marked by a *madda* (آ), the *alif* remains, the *madda* of course being rejected: — آرد *ārad* “he may bring”; بيارد *biyārad* “let him bring”; ميار *mayār* “do not bring.”

(e) In poetry, the نه often unites with the verb, as: نامد *nāmad* (for *nayāmad*) “he came not.” This license is often taken by ‘Umar-i *Khayyām*. The contraction occurs in modern colloquial also.

(f) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes نه, به, or به, or the verb be a compound with

¹ In the modern language, both شو *shaw* and بشو *bi-shaw* are used, but the latter is less common.

² Indians, especially Punjabis, have a passion for using ۰: they intrude it after every *alif* or *yā*.

³ In مايست *vā ma-īst*, this euphonic ی is always omitted.

a preposition or an adverb;¹ in the latter cases, the accent falls on the prefix or the prefixed preposition, *vide* § 21 (a) and (b), (1) to (4).

§ 73. Interrogative Verbs.

(a) Interrogation is usually expressed by the tone of the voice.² It is also expressed by prefixing to the question آیا *āyā* “whether?” or مگر *magar* “but?” or by suffixing the words یا نه *yā na* “or not?” Examples: رفت است یا نه *rafta ast yā na?* “has he left the place or not?”; آیا فارسی نمی *āyā Fārsī namī-dānīd* “what, don’t you know Persian?”; مگر مرده است *magar murda ast* که حرف نمی زند *magar murda ast ki ḥarf nami-zanad* “is he dead that he doesn’t speak?”; مگر دیوانه *magar divāna-i?* “are you mad?”, or “I fancy you must be mad.”

In modern colloquial, آیا *āyā* is seldom used, مگر *magar* usually taking its place. Interrogation *magar* is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: مگر شراب خوردی *magar sharāb khhwurdī?* “I think you have been drinking,” *lit.* “but have you been drinking?”; رفتی مگر *raftī magar?* “you went there, didn’t you?” (a sly question).

(b) *Ki* که followed by *yā na* یانه also signifies “whether or not,” as: نمی دانم که مرده است یا نه *namī-dānam ki murda ast yā na* “I don’t know whether he is dead or not”; the *yā na* at the end cannot be omitted.

Remark I.—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: چند *chand* “how much?”, or by the interrogative adverbs, as: *kū* کو or *kujā* کجا “where?”; *barāy-i chi sabab* برای چه “for what reason, why?”

Remark II.—A simple question with the object of obtaining a direct answer is called استفهام استخباری *istifhām-i istikhbārī*. If the question indicates negation, as in, *ki mī-gūyad ki khayāl-i safar dārad?* که میگوید که خیال سفر دارد “who says he is thinking of going on a journey?”, it is called استفهام انکاری *istifhām-i inkārī*. If the question expects the answer “yes,” it is called استفهام اقراری *istifhām-i iqrārī*, as in: اَلَسْتُ بِرَبِّکُمْ—“Am I not your Lord?”

دوش در بنم تو آزرده و ناشاد که بود؟ من نه بودم همدی ناوک بیداد که بود؟

¹ Examples: بازگشتن *bar dāshtan*, برداشتن *bāz gashstan*.

² In negative interrogation as نمی روی *namī-ravī* “won’t you go?” the *nām* is styled *nām-i istifhām-i nafī* (نون استفهام نفی), *vide* § 71 (a) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

(Gul.)—نمی بینی که گوی در علف زار * بیدایید همه گاوان ده را

³ Indians for *ki* might substitute *āyā*, which, however, is incorrect.

§ 74. Roots or Stems of Simple Verbs.

(a) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in *dan* or *tan*. Such Infinitives are called *maṣdar-i munṣariḥ* (مصدر منصرف) as opposed to the Compound Infinitives, vide § 85.

Infinitives in *dan* are preceded by the long vowels *ā*, *ī* and *ū*, or by *fathā*, or else by the consonants *r* and *n*.

Infinitives in *tan* are preceded by *kh*, *s*, *sh* or *f*.

(b) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus دیدن *dīdan* “to see” has an Imperative بین *bīn* “see thou”; کردن *kardan* “to do”, کن *kun*; دادن *dādan* “to give”, ده *dih*, etc.

(c) The following are the rules for forming the Imperative or stem,¹ together with lists of the exceptions. Verbs marked by an asterisk are obsolete in m.c., while those marked with a dagger are regular:—

(1) Infinitives in *ādan* or *īdan*,² and infinitives in *tan* preceded by *s*, reject these letters to form the root; in the same way, infinitives in *adan* reject this termination, i.e., *dan* and the *fathā* preceding, as:—

Infinitive.	Root or Stem.
m.c. <i>firistādan</i> فرستادن to send	.. <i>firist</i> فرست
m.c. <i>pursīdan</i> پرسیدن to ask	.. <i>purs</i> پرس
m.c. <i>zīstan</i> زیستن to live	.. <i>zī</i> زی
m.c. <i>tavānistān</i> توانستن to be able	.. <i>tavān</i> توان
<i>āzhadan</i> آزدن	
<i>āzhīdan</i> آزیدن	
<i>āzīdan</i> آزیدن to sew	.. <i>āzh</i> آژ
<i>ājīdan</i> آجیدن	

EXCEPTIONS.⁵

Infinitive.	Root or Stem.
<i>zādan</i> † زادن to bring forth young; to	<i>zā</i> زای or <i>zāy</i> زای (trans.
m.c. <i>zāzīdan</i> زازیدن be born.	and intr.)
m.c. <i>āfrīdan</i> † آفریدن to create	.. <i>āfrīn</i> آفرین
m.c. <i>āmadan</i> آمدن to come	.. <i>āy</i> آی or <i>ā</i> آ
m.c. <i>guzīdan</i> † گزیدن to choose	.. <i>guzīn</i> گزین

¹ Verbs whose Imperative stems are formed according to rules are called *qiyāsī* (قیاسی) “analogical, presumptive, regular”; those that are not so formed are called *ghayr-i qiyāsī*, or *shūzz* (rare, irregular), or *samā‘ī* (سماعی) “traditional, irregular.”

² The greater part of the simple Persian verbs end in *īdan*.

³ Verbs marked † are regular.

⁴ Infin. used in m.c.

⁵ In m.c. *āfarīdan*.

⁶ But *gazīdan* m.c. (regular) “to bite, sting.”

m.c. (vulg.) <i>gādan</i> گادن	} copulate (of men <i>gā</i> گا or <i>gāy</i> گای only).	
m.c. (vulg.) <i>gā'idan</i> † گائیدن		
m.c. <i>dādan</i> دادن	to give	.. <i>dih</i> ده
m.c. <i>shanīdan</i> شنیدن	} to hear	.. <i>shunaw</i> or <i>shinaw</i> شنو
<i>shanūdan</i> شنودن		
m.c. <i>shinuftan</i> شنفتن	} to loose	.. <i>kushā</i> کشا or <i>kushāy</i> کشی
m.c. <i>gushādan</i> گشادن		
m.c. <i>kushādan</i> کشادن		
m.c. <i>kushūdan</i> † کشودن		
m.c. <i>dīdan</i> دیدن	to see	.. <i>bīn</i> ¹ بین
m.c. <i>zadan</i> زدن	to strike	.. <i>zan</i> زن
* <i>bakhīdan</i> بخیدن	to stitch	.. <i>bakhya kun</i> بخیده کن, (m.c.).
* <i>istāndan</i> استاندن	} to carry away	.. <i>sitān</i> ستان
m.c. <i>sitādan</i> ستادن		
m.c. <i>sitāndan</i> † ستاندن		
m.c. <i>sitānīdan</i> † ستانیدن		
m.c. <i>ārāstan</i> † آراستن	} to adorn	.. <i>ārāy</i> آرای or <i>ārā</i> آرا.
<i>ārastan</i> آراستن		
* <i>āmādan</i> آمادن	} to prepare	.. <i>āmū</i> آما or <i>āmāy</i> آمای; (<i>āmāda kardan</i> in m.c.)
* <i>āmūdan</i> † آمودن		
m.c. <i>bālīdan</i> بالیدن	} to grow, increase	.. <i>bālāy</i> بالای
* <i>bālūdan</i> † بالودن		
* <i>bālā'idan</i> † بالایدن		
m.c. <i>pā'idan</i> † پائیدن	to stand firm, endure;	<i>pā</i> پا or <i>pāy</i> پای; (<i>pāyistan</i>
m.c. <i>pāyīdan</i> † پاییدن	look stedfastly at; to	very rare).
* <i>pāyistan</i> پایستن	trample under foot.	
m.c. <i>bāyistan</i> بایستن	to be necessary	.. (بای) Imperative does not exist.
<i>payrāstan</i> † پیراستن	to adorn; to prune; to	<i>pīrā</i> or <i>payrāy</i> پیرای or پیرای;
(<i>pīrāstan</i>)	clip.	in m.c. <i>pīrāstan</i> .
m.c. <i>payvastan</i> پیوستن	to join, to be joined	.. <i>payvand</i> ² پیوند, tr. and intr.; in m.c. the tr. is <i>payvasta kardan</i> .
* <i>tanīdan</i> † تنیدن	to draw tight; to twist;	<i>tan</i> تن
* <i>tanūdan</i> تنودن	be twisted.	

¹ The only verb in which the Imperative appears to be derived from a verb totally different from the Infinitive.

² *Payvand* subs. "a joint, connection; mark of a join": *payvasta* (Participle) signifies also "always, continually."

* <i>jīstan</i> چِستن	} to jump	.. <i>jah</i> جه
m.c. <i>jāstan</i> چِستن		
<i>jahīdan</i> † جهیدن		
m.c. <i>jūstan</i> چِستن	to search (in m.c. also .. <i>jū</i> جو or <i>jūy</i> جوی = to find).	
m.c. <i>chīdan</i> چیدن	to pluck, cull	.. <i>chīn</i> چین
m.c. <i>bar khāstan</i> ¹ برخاستن	to rise up, get up	.. <i>barkhīz</i> برخیز
m.c. <i>khwāstan</i> ¹ خواستن	to wish, desire	.. <i>khwāh</i> خواه
m.c. <i>raṣtan</i> رستن	to be liberated, to escape; to let go.	.. <i>rah</i> ر trans. and intrans.
m.c. <i>rūīdan</i> ^{2†} روئیدن	} to grow	.. <i>rū</i> رو or <i>rūy</i> روی : (intrans. ; <i>rūyā</i> vl. adjective).
m.c. <i>rustan</i> رستن		
* <i>rīstan</i> رِستن	} to spin	.. <i>rīs</i> ریس, or <i>ris</i> رس ; (<i>rīsmān</i> thread).
* <i>ristan</i> رستن		
m.c. <i>rīśīdan</i> † ریسیدن		
m.c. <i>rīshṭan</i> ³ رشتن		
m.c. <i>rīdan</i> ریدن	} to ease nature, to stool	.. <i>rī</i> ري (and in m.c. <i>rīn</i> ربن). A crude word, only used by the vulgar. ⁴
* <i>rīṣṭan</i> † رستن		
* <i>zīstan</i> زیستن	} to live	.. <i>zī</i> زی
m.c. <i>zīstan</i> † زیستن		
m.c. <i>shikāstan</i> شکستن	to break (trans. and intrans.).	.. <i>shikan</i> شکن trans. and intrans.
m.c. <i>kāhīdan</i> ^{5†} کاهیدن	} to lessen	.. <i>kāh</i> کاه tr. and intr.
m.c. <i>kāstan</i> کاستن		
* <i>gīristan</i> ⁶ گریستن	} to weep	.. <i>gīrī</i> گری; (<i>gīrya kun</i> m.c.).
m.c. <i>gīristan</i> † گریستن		
m.c. <i>gusistan</i> گسستن	} to break off, to snap: tr. and intr.	.. <i>gusil</i> گسل trans. and intrans.; in m.c. trans.
* <i>gusustan</i> گسستن		
m.c. <i>gusikhṭan</i> گسیختن		

¹ Note that *khāstān* and *khawāstān* though spelt differently are pronounced the same.

² *rūīdan* to grow; *roīdan* (old) "to go, travel, walk."

³ *Rushtan* (old), "to colour, dye."

⁴ In polite speech *sar-i qadam raftan* رفتن سر قدم (to squat), or *bi-kinā-i āb raftan* بکنار آب رفتن.

⁵ In modern Persian *kasr kardan* کسر کردن is preferred for tr. for lowering of price or value: *az qīmat-i qālī kāshtā shud* m.c. "carpets have gone down."

⁶ *Nigārīst* "he looked" and *na-gīrīst* "he did not weep."

* <i>mānistān</i> ¹ مانستن	{ to resemble	.. <i>mān</i> مان intr.; <i>mānā</i> vl. adjective.
m.c. <i>māndan</i> ^{1†} ماندن	{ to remain, be superfluous; to be fatigued; to resemble.	<i>mān</i> مان. The participle <i>mānda</i> is used as an adjective, "fatigued," especially by the Afghans. In India it also means "poor, worn out" (of animals).]
m.c. <i>nishastan</i> نشستن ²	to sit	.. <i>nishīn</i> ² نشین
* <i>nigaristan</i> ³ نگوستن	{	
m.c. <i>nigarīstan</i> نگرېستن	{ to look at, view	.. <i>nigar</i> نگر: (<i>nigarīdan</i> very rare).
* <i>nigarīdan</i> † نگریدن	{	
* <i>yāristan</i> ⁴ یارستن	{ to be able; (in dictionary	<i>yār</i> یار.
* <i>yārastan</i> یارستن	{ other meanings also given).	
m.c. <i>bastan</i> بستن	to bind	.. <i>band</i> بند: [<i>bastā shudan</i> pass. m.c.].
* <i>nishāstan</i> نشاستن	{ to place	.. <i>nishān</i> نشان: [<i>nishāsta</i> نشاسته in m.c. = starch].
m.c. <i>nishāndan</i> † نشانندن	{	
<i>shū'idan</i> شوئیدن	{	
m.c. <i>shustan</i> شستن	{ to wash	.. <i>shūy</i> شوی or <i>shūr</i> شور:
m.c. <i>shūrīdan</i> ⁵ شوریدن	{	(<i>shūr</i> is the stem most in use in m.c., but both are used).

Remark.—It will be noticed that some verbs have two forms of the Imperative stem, one ending in ی and one in a vowel without ی, as: *ā* آ or *āy* آي. In writing, both forms are used; but in modern colloquial the ی is nearly always discarded, as: *bi-gū* بگو "say" (not *bi-gūy* بگوی).

¹ *Mānand* مانند adv. (*miḡl*) "alike, resembling." The Afghans use these verbs also as a transitive, "to put, place."

² *Nishasta ast* is both Perfect Tense and Past Participle with *ast* for the English Present tense: *ānjā nishasta ast* آنجا نشسته است "he is sitting (seated) there," but *ānjā mi-nishīnad* آنجا می نشیند "that is where he always sits."

³ *ni-garīst* = نگریست "he looked" or else *na-girīst* "he did not weep."

⁴ The Gabrs use this word in writing, *buzurgī khda rā kas-i na-yārad daryāft* بزرگی خدا را کسی نیارد دریافت "none can perceive the greatness of God."

⁵ *Shurīdan* شوریدن (m.c.) also signifies "to grow mad, be distracted."

(2) Infinitives in *ūdan* وِدَن—of which there are not a large number, reject *dan* and change *ū* into *ā* or *āy*, as:—

m.c. *sitūdan*¹ سِتُونَدَن to praise

.. *sitā* سِتَا or *sitāy*² سِتَاي.

m.c. *namūdan* نَمُونَدَن to do, to show

.. *namā* نَمَا or *namāy* نَمَاي, trans. and intrans.

Exceptions.

m.c. *būdan* بُونَدَن to be

.. *bū* بُو or *bāsh* باش.

m.c. *shudan* شَدَن

**shūdan* شُونَدَن

} to become, to go

.. *shaw* شو.

**tanūdan* تَنُونَدَن

} to draw tight, to twist, *tan* تَن.

**tanīdan*† تَنِيدَن

} be twisted.

shanūdan شَنُونَدَن

m.c. *shanīdan* شَنِيدَن

} to hear

.. *shanaw* شَنَو.

m.c. *shanuftan* شَنُفْتَن

**zinūdan* زَنُونَدَن to neigh

.. *zinaw* زَنَو: (*shayha kashīdan* in modern colloquial).

**darūdan* دَرُونَدَن

} to reap

.. *daraw* دَرَو. (In mod. Pers. the infinitive *daraw kardan* is preferred).

m.c. *daravīdan*† دَرَوِيدَن

m.c. *ghunūdan* غَنُونَدَن

} to slumber, doze

.. *ghunaw* غَنَو.

ghunavīdan† غَنَوِيدَن

Remark.—The following are regular: m.c. *āzmūdan* آَزَمُونَدَن “to try, to prove” (tr.); *āsūdan* آَسُونَدَن “to rest, be satisfied, be at ease” (intr.); m.c. *afzūdan* فَزُونَدَن or *fuzūdan* فُزُونَدَن “to increase” (tr. and intr.); m.c. *ālūdan* آلُونَدَن “to stain, pollute; to be polluted” (tr. and intr.); (in m.c. intransitive is *ālūda shudan* آلُودَا شَدَن): m.c. *andūdan*³ اَنَدُونَدَن “to plaster, smear, gild, to twist”: m.c. *pālūdan*⁴ پَالُونَدَن “to strain, filter; become pure” (tr. and intr.): m.c. *bakhshūdan* بَخَشُونَدَن (also m.c. *bakhshīdan* بَخَشِيدَن) “to give, bestow, forgive”: m.c. *rubūdan* رُبُونَدَن or **rūbūdan* رُوبُونَدَن “to rob, carry off; withdraw oneself from sight” (trans.): m.c. *zadūdan* زَدُونَدَن “to polish, scour; wipe sadness from the mind”: **sūdan* سُونَدَن (also m.c. *sābīdan* سَابِيدَن and m.c. *sāīdan* سَائِيدَن) “to rub, wear, anoint” (tr.):⁵

¹ *Sitā'ish kardan* is also in use.

² *Vide* § 72 (a).

³ In modern colloquial *andūd kardan* is preferred.

⁴ In m.c. *fālūda-yi* (or *pālūda-yi*) *sīb* = ‘sharbat of minced apple, rose-water and sugar.’ The Afghans use this verb and پَالِيدَن *pālīdan* for “to search.” *Pālūda* in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is *pālūda shudan*.

⁵ Intransitive سَائِيدَا شَدَن *sāīda shudan*.

irsūdan فرسودن “to rub, wear; to be worn, old” (tr.)¹: m.c. *farmūdan*:² فرمودن “to order”: *kushūdan* کشودن (also *kushādan* کشادن) “to open”: i.c. *gushūdan* گوشودن or *gushādan* گشادن.

(3) Infinitives in *tan* preceded by *kh* خ, reject *tan* and change خ into ز:—

pukhtan پختن to cook .. *paz* پز
andākhtan انداختن to throw .. *andāz* انداز.

Exceptions.

**ākhtan* آختن } to draw a sword: to *āk* آخ.

**akhtan*³ } geld.

m.c. *shinākhtan* شناختن to recognize .. *shinās* شناس.

m.c. *gusīkhtan* گسیختن }

m.c. *gusastan* گسستن } to break off, snap .. *gusil* گسل, tr. and intr.

**gusustan* گسستن }

**sukhtan* سختن } to weigh .. *sanj* سنج.

m.c. *sanjīdan*† سنجیدن }

**pīkhtan* پیختن }

m.c. *pīchīdan*† پیچیدن } to twist, to coil .. *pīch* پیچ, tr. and intr.

Remark.—The following are regular:—m.c. *afṛākhtan* افراختن (or m.c. *frāshṭān* افراشتن) “to raise on high; to exalt” (tr.): *afṛūkhtan* افروختن a.c.) “to set on fire” (tr.); m.c. *āmūkhtan* آموختن “to learn, teach” (tr. and intr.): m.c. *āmīkhtan* آمیختن “to mix, mingle; to be intermixed” (tr. and intr.): m.c. *angīkhtan* انگيختن (also *angīdan* انگيد) “to excite, rouse”: m.c. *āvīkhtan* آویختن “to hang, suspend” r.): m.c. *bākhtan* باختن “to play, to lose at play” (tr.): m.c. *pardākhtan*⁵ پرداختن “to finish; bring to perfection; to be busily engaged” r. and intr.): m.c. *parhīkhtan* پرميختن⁶ (old) “to educate” (but *parhīzīdan*) پرهيزيد, Imper. پرهيز, “restrain oneself, abstain” (intr.): m.c. *bīkhtan* بيختن

¹ Usually the participle فرسوده with an auxiliary verb is used.

² Also in compound verbs used as a substitute for *kardan*, to indicate respect.

³ But *akhta kardan* آخته کردن “to geld” only.

⁴ In m.c. to learn only: *āmūzāndan* آموزاندن or *āmūzānīdan* آموزانیدن (m.c. to teach.”

⁵ *Man bi-īn kār namī-pardāzam* من باین کار نمی پردازم (m.c.) “I cannot do this”
an īn kār ra pardākhtam من این کار را پرداختم (m.c.) “I completed this”:
az namāz pardakht (m.c.) “he finished his prayers” = *fāriḡ shud*.

⁶ *Parhīz* پرهيز “abstinence” and *pahrīz kardan* پرهيز کردن only, are common in modern Persian.

“to sift” (in dict. also “to enslave; become weak”) (tr.): *tākh̄tan* ¹ تاختن
 “to hasten; to assault: to make to gallop” (tr. and intr.): *tokh̄tan* توختن (old
 “to pay a debt; to wish, to want”; m.c. *dūkh̄tan* دوختن “to sew” (tr. and
 intr.): *rīkh̄tan* ریختن “to pour, diffuse; cast, melt; scatter, disperse”² (tr.
 and intr.): m.c. *sākh̄tan* ساختن ³ “to make” (tr.): **supukh̄tan* سپختن “to
 prick, pierce; thrust one thing with force into another”: m.c. *sūkh̄tan* سوختن
 “to burn, to be inflamed, to set on fire” (tr. and intr.): m.c. *gudākh̄tan*
 گداختن “to melt, to be melted” (tr. and intr.): m.c. *gurīkh̄tan* گربختن “to
 flee away”: m.c. *navākh̄tan* ⁴ نواختن “to soothe, caress, etc.”; to play upon
 an instrument; to sing”; (and with an instrument of punishment) “to
 chastise.”

(4) Infinitives in *tan* preceded by *sh* ش, reject *tan* and change *sh* ش into *r* ر, as:—

m.c. *dāsh̄tan* داشتن to have .. *dār* دار.

Exceptions.

m.c. *gashtan* گشتن } to become, to saunter; .. *gard* گرد

m.c. *gardīdan*† گردیدن } to return; be inverted

**āgh̄h̄stan* ⁵ آغوشتن }
**āgh̄h̄shīdan*† آغوشیدن } to embrace .. *āgh̄h̄sh* آغوش
**āgh̄h̄shīdan* آغوشیدن }
**ūgh̄h̄stan* وگشتن }

m.c. *kushtan* کشتن to kill .. *kush* کُش.

m.c. *hishtan* هشتن }

m.c. *hīlīdan*† هیلیدن } to let down; to quiet, *hīl* هِل or *hish* هِش.
**hishīdan*† هیشیدن }

m.c. *sirīsh̄tan* ⁶ سریشتن } to mix; to create; .. *sirish* سرش.

**sarīshīdan* سریشیدن } to mix.

m.c. *kāsh̄tan*† ⁷ کاشتن } to plough; sow; till *kār* کار; in m.c. “to sow.”

m.c. *kishtan* کشتن } the land; to plant

¹ *Tākh̄t* u *tāz* *kardan* تاخت و تاز کردن “to make an inroad”: *tākh̄tan* *kardan* تاختن کردن “to attack”: *tākh̄t* *āvardan* تاخت آوردن “to attack”: *tākh̄t* u *tārāj* تاخت و تاراج “plundering.” Hence from this verb, *tāzi* came to mean “Arabic: an Arab horse, an (Arab) greyhound.”

² *Bar* *sar-i* *kaō-i* *rīkh̄tan* بر سر کسی ریختن “to fall upon”: *firū* *rīkh̄tan* فرو ریختن “to pour out”: *az* *ham* *rīkh̄tan* (m.c.) “to go to pieces; also *rīkh̄ta* *shudan*. ریخته شدن

³ In compound verbs, can take place of *kardan*, etc.

⁴ In modern colloquial, only to sing or play an instrument or chastise.

⁵ *Dar* *āgh̄h̄sh* *giriŋtan* در آغوش گرفتن in m.c.

⁶ *Sirīsh̄t* سرشته “mixed; nature, etc.”; *sirīsh̄ta* سرشته “mixed, kneaded,” but *sar* *rīsh̄ta* “a knowledge of.”

⁷ *kishtan* کشتن “to sow,” but *kushtan* کُشتن “to kill.”

m.c. <i>rīsīdan</i> † ریسیدن	} to spin.	.. <i>ris</i> رِس and <i>rīs</i> ریس <i>rīs</i> only in m.c.
m.c. <i>rishtan</i> (رشتن)		
* <i>rīstan</i> ریستن		
* <i>ristan</i> رستن		
m.c. <i>navishtan</i> ¹ نوشتن	to write	.. <i>navīs</i> نویس
m.c. <i>āghashtan</i> آغشتن	} to mix; to moisten; be moistened; to defile.	<i>āghishta kun</i> کن آغشته.
m.c. <i>āghishtan</i> آغشتن		
* <i>āghushtan</i> آغشتن		

Remark.—The following are regular:—m.c. *ambāshstan* امباشتن and *anbāshstan* انباشتن (tr.) “to fill, etc.”; m.c. *angāshstan* انگاشتتن (or m.c. انگاریدن *angārīdan* or **angārdan* (intr.): “to think, imagine”: **awbāshstan* اوباشتتن “to devour, swallow”: m.c. *pindāshstan* پنداشتتن (or **pindārīdan* پنداریدن) to think, consider; be proud” (intr.); m.c. *dāshstan* داشتتن “to have, hold, keep” (tr.): m.c. *guzāshstan* گذاشتتن “to place, put on, leave” (tr.): m.c. *guzashstan* گذشتتن “to pass, pass by” (intr.²): m.c. *gumāshstan* گماشتتن “to appoint for a purpose³”: m.c. *nigāshstan* نگاشتتن (or m.c. *nigārīdan* نگاریدن) “to paint, portray; embroider, to write.”

(5) Infinitives in *dan* preceded by *r*, or *n*, reject *dan* دن, as:—
m.c. *kandan* کندن to dig, root *kan* کن.

Exceptions.

m.c. <i>āvardan</i> آوردن	to bring	.. <i>āvar</i> † آور or <i>ār</i> آر.
m.c. <i>shumurdan</i> شمردن	to count	.. <i>shumār</i> شمار.
m.c. <i>burdan</i> بردن	to carry, to bear	.. <i>bar</i> بر.
m.c. <i>kardan</i> کردن	to do	.. <i>kun</i> کن.
m.c. <i>murdan</i> مردن	to die	.. <i>mīr</i> میر.
m.c. <i>sipurdan</i> سپردن	} to resign, commit, deposit, travel.	<i>sipār</i> سپار.
* <i>supārdan</i> سپاردن		
m.c. <i>āzurdan</i> آزدن	} to offend, to injure	.. <i>āzār</i> آزار: <i>āzār dādān</i> .. آزار دادن (m.c.).
* <i>āzārdan</i> † آزاردن		
m.c. <i>afshurdan</i> افشردن	to squeeze; to express	.. <i>afshār</i> افشار.
* <i>farkandan</i> فرکندن	to dig a canal, bring water into the fields.	<i>farkan</i> فرکن, and <i>farkand</i> فرکند.

¹ *nūshstan* نوشتن (gen. *nūshīdan* or *nūsh kardan*) “to drink”; but *navishtan*, نوشتن, “to write.”

² Also m.c. *guzar kardan* گذر کردن “to pass by (a person, etc.).”

³ In India the past participle, *gumāshsta*, گماشته, is a common term for a commissary, or agent, especially in the Commissariat Department.

(6) Infinitives in *tan* تن preceded by *f* ف, reject *tan*, تن and, by a law of permutation common to several languages, change the *f* ف into *b* ب: many verbs, however, retain the *f*:—

m.c. *yāftan* یافتن to get, obtain

.. *yāb* یاب.

m.c. *bāftan* بافتن to weave

.. *bāf* باف.

Exceptions.

m.c. *pazīruftan* پذیرفتن to accept, approve

.. *pazīr* پذیر.

m.c. *suftan* ¹ سفتن to bore, pierce

.. *sumb* سنب; *sufta kun* سفتند
sufta kardan سفته کن
 کردن in m.c.

m.c. *nihuftan* نهفتن to conceal

.. *nihuft* نهفت.

m.c. *āshūftan* آشفتن }
**āshūftan†* آشوفتن } to disturb

.. *āshūb* آشوب

m.c. *kāftan* کافتن }

m.c. *kāvīdan* کاویدن } to dig, to root up

.. m.c. *kāv* کاو, or کن *kan*.

m.c. *kandan†* کندن }

m.c. *shiguftan* شگفتن } to expand (of a flower), *shiguft* شگفت

m.c. *shikuftan* شکفتن } to smile.

m.c. *raftan* رفتن to go

.. *raw* رو.

m.c. *shinuftan* شنفتن }

m.c. *shanūdan* شنودن } to hear

.. *shinaraw* شنو.

m.c. *shanīdan* شنیدن }

m.c. *guftan* گفتن ² to say

.. *gū* گو, or *gūy* گوی.

m.c. *kūftan†* کوفتن }

**kuftan* کفتن } to break, bruise, knock, *kūb* کوب.
 trample under foot

m.c. *kūbīdān†* کوبیدن }

m.c. *rūftan†* روفتن }

**rūftan* رفتن } to sweep

.. *rūb* روب.

m.c. *rūbīdān†* روبیدن }

m.c. *farīftan†* فریفتن } to deceive

.. *farīb* فریب, also *firīb dādan*

**farīftan* فرفتن }

فریب دادن, m.c.

m.c. *girīftan* گرفتن to seize

.. *gīr* گیر.

¹ *Sufta* سفته Past Participle, but *sifta* سفته (in m.c. *sift* سفت) "thick, coarse," from an obsolete Infinitive.

² *Guftan* گفتن sometimes means to say to oneself, hence "to think":—

طہم نماز و روزہ چون مائل شد

گفتم کہ مراد کُلّی ام حاصل شد

Tab'am bi-namāz u rūza chun mā'il shud

Guftam ki murād-i kullī-yam hāsīl shud.

"To prayer and fasting when my heart inclined,

All my desire I surely hoped to find:"—(O. K. 180 Whin.)

m.c. <i>khuftan</i>	خفتن	} to sleep, crouch, etc.	<i>khuft</i> (m.c.)	خفت
m.c. <i>khwābīdan</i> †	خوابیدن		<i>khwāb</i> (m.c.)	خواب
m.c. <i>khushīdan</i> †	خسبیدن		<i>khush</i> (m.c.)	خسپ
m.c. <i>khushpīdan</i> †	خسپیدن		<i>khushp</i> (m.c.)	خسپ
* <i>tāftan</i> †	تافتن	} to twist	.. <i>tāb</i> تاب	
* <i>taftan</i>	تفتن			
m.c. <i>tābīdan</i> †	تابیدن			

Remark.—The following is regular:—m.c. *shitāftan* شتافتن to hurry, root *shitiāb* شتاب.

§ 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination *īdan* بدن—to an Arabic root. Example: m.c. فهمیدن *fahmīdan* “to understand”; رقصيدن *raqsīdan* (m.c.) (and *raqs kardan*) “to dance”; طلبیدن *ṭalabīdan* “to summon” (m.c.); and a few others. غلطیدن *Ghaliḍan* (m.c.) “to roll, to wallow” was originally Persian and then given an Arabic form by the Persians.

Chalīdan چلیدن (m.c.) is derived from the Urdu *chalnā* چلنا “to go.”

This hybrid Infinitive is called مصدر جعلی, as opposed to مصدر اصلی, a true Persian Infinitive.

§ 76. The Auxiliary Verbs (افعال معاون).

Shudan شدن “to become”; root *shaw* شو.

(a) The verb شدن *shudan* “to become, to go” is conjugated regularly. The Imperative is شو *shaw*: in the other tenses, و before a vowel becomes *v*. The noun of agency *shavanda* is obsolete or else extremely rare.² The Aorist is *shavam* شوم or *bi-shavam* بشوم, both forms are used. The Imperative³ seldom takes the prefix به.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; *mī-shavad* میشود and *namī-shavad* نمیشود “is it possible?” and “is it not possible?” *mī-shud* میشد; *namī-shud* نمیشد “was it possible; was it not possible?”: vide § 77 (d).

(c) *Shudan* شدن is also used for conjugating the grammatical passive

¹ *Khwābānīdan* خوابانیدن or *khwābāndan* خواباندن “to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).”

² *Shavanda* شونده is sometimes used when translating literally from Arabic.

³ *Gum shaw* گم شو or *gum bi-shaw* گم بشو “be off with you,” are both used in m.c.

⁴ Compare *aḥmaq! agar bi-tu tarsū mī-guftan! chī mī-shud ki khud-at rā bi mahlaka andākhtī?* (m.c.) احمق! اگر بتو ترسو میگفتند چه میشد که خودت را به مهلکد انداختی? “ass! even if they *did* call you a funk what was there in that to make you go and cast yourself into danger?”

voice. In other cases its place can be taken by either of its synonyms, *gashtan* گشتن, or *gardīdan* گردیدن, Imperative *gard* گرد.

(d) Note the following idioms:—

(1) *ān qadr ki raftan mī-shud raftam*¹ “I went as far as I was able”; *ān qadr ki karda mī-shud kardam* آن قدر که کرده میشد کردم “I did as much as I could.”

(2) *Chunīn na-khūpāhad shud ki*—چنین نخواهد شد که (Afghan and m.c.) “it will not happen that—”; *jihat-i khurāk just u jū kardan na-khūpāhad shud* جهت خوراک جست و جو کردن نخواهد شد (Afghan) “it will not be necessary to make a search for food.”

(3) *Guftam chi mī-shavad agar īn kūr rā kunī ?* گفتم چه میشود اگر این کار را کنی (m.c.) “I said why should you not do this?”; *guft agar dar mufāvaẓa-yi ū shab-i tā khūr kardī chi shudī* گفت اگر در مفاوضه او شبی تاخیر کردی چه شدی (Sa’dī) “he said, if he had delayed having connection with her one night what would it have mattered.”

(4) *Tājir bi-khanda shud* تاجر بخنده شد (n.c.) “the merchant began to laugh,” vide § 79 (c).

(e) *Ba’d ma’lūm mī-shavad* بعد معلوم میشود (m.c.) “we shall see”; also *ma’lūm shudan* معلوم شدن (m.c.) “to appear.”

Remark.—The auxiliary verbs are *khūpāstan* خواستن “to want” (used in the Future tenses of verbs); *hastan* هستن “to be, exist” (used in Perfect tenses); *būdan* بودن “to be” (used in the Pluperfect tenses); *tavānistān* توانستن “to be able” (used in the ماضی امکانی, etc.); *bāshīdan* باشیدن “to be” (used in the ماضی شکی), and *shudan* شدن “to become.”

A defective verb is called ناقص التصريف. Some of the auxiliary verbs are also defective.

The افعال ناقصه are *shud* شد, *būd* بود, *gardīd* گردید and *gasht* گشت, etc., and sometimes *āmad* آمد and *bar-āmad* برآمد. They are called *nāqis* ناقص because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Aḥmad būd* احمد بود by itself is really meaningless.

Examples of *āmadan* آمدن as a *fi’l-i nāqis* are: *khaylī pūch bar-āmad* خیلی پوچ برآمد “it turned out (was) very useless”:

ز آسمان بزمین مژده ناگهان آمد * که آفتاب زمین تاج آسمان آمد

§ 77. *Tavānistān* توانستن “to be able”: root *tavān* توان.

(a) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an

¹ *Ān qadr ki mī-shud bi-ravam raftam* (m.c.) آنقدر که میشد بروم رفتم.

² *Tavānīdan* توانیدن obsolete.

Infinitive or followed by the shortened Infinitive, as : *tanhā kardān namī-tavānam* (Afghan and Indian coll.) “alone I am not able to do it” ; از این سبب اول چراغ را کاشتم که اگر روی پسر را خواهیم دید¹ از شفقت او را کشتن ; *az in sabab avval chirāgh rā kushtam ki agar rū-yi pīsar rā khvāham dīd az shafaqat² ū rā kushtan na-khvāham tavānist* (Afghan) : *kas na-tavānad girift dāman-i dawlat bi-zūr* (Sa’dī) “none can compel fortune.” This construction is still used by the Afghans and Indians in talking.³

Remark.—In the *Gulistan*, however, the full form of the Infinitive frequently occurs *after* the auxiliary, as : اگر بمعونت شما جهنی معین گردد که موجب : *agar bi-ma’ūnat-i shumā jihat-i mu’ayyan gardad ki mujīb-i jam’iyyat-i khātir bāshad baqiyya-yi ‘umr az ‘uhda-yi shukr-i ān na-tavānam birūn āmadan* (Sa’dī) “if, through your influence, some means be settled that would release me from this burden, I will be grateful to you for the whole of my life” ; گفتم برای نزهت ناظران : *guftambarā-yi nuzhat-i nāẓirān va fushat-i hāẓirān kitāb-i Gulistān tavānam taẓnīf kardan ki—*(Sa’dī) “I replied that I would perhaps compose⁴ the *Gulistan* as a delight and a satisfaction⁵ to its readers⁶ so that—.”

(2) Or the auxiliary is apocopated, i.e. the stem with or without the verbal prefixes is followed by the shortened Infinitive: in this case the verb is a present impersonal. This construction is modern as well as Afghan and Indian : بحکم آنکه پرورده نعمت این خاندانم و باندک مایه تغییر خاطر با ولی نعمت خود : *bi-hukm-i ān-ki parvārda-yi nī-mat-i in khūndān-am va bi-andak māya-yi taghyīr-i⁷ khātir bā valī-nī-mat-i khud bi-wafā⁸ na-tavān kard ki—*(Sa’dī) “because I have been nurtured by the bounty of this House, and one cannot be faithless merely on account of a slight change in the regard of one’s patron towards one” ;

دانی که چه گفت زال بارستم گرد دشمن نتوان حقیر و بیچاره شمرد

Dānī ki chi guft Zāl bā Rustam-i gurd?

‘*Dushman na-tavān haqīr u bīchāra shumurd*’ (Sa’dī).

“Knowest thou what said Zāl to the hero Rustam?”

‘One ought not to count any enemy as despicable and impotent.’”

¹ In modern Persian *bi-nam* (Subjunctive) would be more usual.

² Also pronounced *shafaqat*.

³ Colloquially, the Afghans often use the Past Participle instead of the Infinitive before the auxiliary, thus: *dīda namī-tavānam* (for *dīdan namī-tavānam* (دیدن نمی توانم)).

in m. ⁴ I am able to and D.V. will : note direct narration in Persian.

⁵ *Lit.* “amplitude.”

andākhīr The book being called the “Rose Garden,” there is a play upon the word ناظر even if the ‘spectator.’

yourself into تغییر *aghayr* “change,” but *taghayyur* “anger.”

امروز بکش که میتوان گشت کاش چو بلند شد جهان سوحشت

Imrūz bi-kush ki mī-tavān kusht

K' ātash chu buland shud jahān sūkht (Sa'dī).

“Kill to-day while it is possible to kill,

For a small fire, if it becomes great, burns¹ the whole world.”

Both constructions occur together in the following:—*ملامتش کردند که malāmat-ash* چنین مید در دامت افتاد و نتوانستی نگاه داشتن؟ گفت ای بادران چه توان کرد *kardand ki chunīn šayd² dar dām-at uftād va na-tavānistī nigāh dāshtan?* *Guft ay barādarān chi tavān kard?*—(Sa'dī) “They upbraided him saying, ‘such a fine fish² fell to thy lot³—and thou couldst not keep it’? He said, ‘my brethren, what can one do—’?”

Remark I.—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as: *گفت از برای آنکه هر روزش میتواند گفت از بارā-yi ān ki har rūz-ash mī-tavānad dīd maḡar dar zamistān ki*—(Sa'dī) “because one can see him (the Sun) every day, except in winter, when—.”

Remark II.—The apocopated auxiliary is rarely followed by the full form of the Infinitive:—

بعذر توبه نوان رستن از عذاب خدای ولیک می نتوان از زبان مردم رست

Bi-‘uzr-i tauba tavān rastan az ‘azāb-i Khudāy

Va-līk mī-na-tavān az zabān-i mardum rast—(Sadi).

“By the atonement of repentance one can escape the wrath of God,
But escape from the tongue of men one can never.”

In this example *rastan* رستن is used for *rast* رست in the first line: also *mī-na-tavān* می نتوان in the second line for *namī-tavān* نمی توان is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:—

ورنسه س—زاوار خ—داوندیش ک—س نتواند که بجا آورد

Warna sazā-vār-i khudāvandī-yash

Kas na-tavānad ki bi-jā āvarad (Sa'dī).

“Otherwise fitting His Glory,

None is able to perform what is worthy of it.”

(This construction is used in modern Persian.)

¹ Note the Preterites for the Aorist and Present tenses in a condition, after *chūn* چون.

² *Šayd* میاید Ar. is applied to any game, or quarry, or prey; anything in fact from a mouse to an elephant: the Persian (and Indian) equivalent is *shikār* شکار.

³ *Dām* دام “snare” is applied to any kind of net, snare, or trap, literally and figuratively. By trappers it is specially applied to a noose or set of nooses.

Remark.—*Tavān* توان also takes the prefix به (*bi-tavān* بقوان). *Tavān* توان is said to be sometimes contracted into *tān* تان. *Shāyad* شاید and *bāyad* باید are sometimes used as synonyms for *tavān* توان.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction که is generally omitted, as: *namī-tavānam bi-yāyam* “I can’t come,” or “I will not be able to come” for *namī-tavānam ki bi-yāyam*¹ اگر میل داشته باشید میتوانید در مهمان خانه: نمیتوانم که بیایم *agar mayl dāshta bāshīd mī-tavānīd dar mihmān-khāna manzil kunīd* (modern colloquial; Rozen’s grammar) “if you like, you can put up in the hotel”: *ki* که is understood after *mī-tavānīd* می توانید.

(2) The shortened Infinitive after the tenses of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: *in shakhsh in kār rā namī-tavānad kard* (m.c.) این شخص این کار را نمی تواند کرد “this man can’t (or won’t be able to) do this.”

(3) The Impersonal construction is also used in m.c., as: چگونه میتواند این *chigūna mī-tavān in kār rā kard?* (m.c.) “how is one to do this?”: *namī-tavān* (or *na-tavān*) *bāvar kard* (m.c.) نمی توان (or نتوان) باور کرد “one cannot believe this”: *na-tavānist kard* (m.c.) or *namī-tavānist kard* نمی توانست کرد “one could not (past) do this.”

Remark.—The Perfect of *tavānistān* توانستن is subject to the same rules that govern the Perfects of other verbs, vide § 125: *vagt-i dar Lādan būdand tavānistā and ānjā bi-ravand* بودند آنجا اند *ānjā* بودند نوانسته اند *ānjā* بودند در لادن رفتن; the Perfect shows the speaker was not present.

(4) The auxiliary need not be repeated before the second of two verbs, as: *shumā mī-tavānīd ānjā bi-yāyīd va asp-davānī kunīd?* شما میتوانید آنجا بیایید و اسب دوانی کنید (m.c.) “can you come there and (can you) gallop your horse?”

Occasionally, a transitive verb is understood, or *tavānistān* توانستن is itself considered transitive, as: *ammā kas-i ki kūcha va bāzār-i Isfahān rā nīk bi-dānad va dar shab rāhnumā-i bi-tavānad, ghayr az man na būd* اما کسیکه کوچه و بازار اصفهان را نیک بداند و در شب راه نمائی بتواند غیر از من نبود (Tr. H. B. Chap V), “but there was none but me who knew the streets of Isfahan, and who could act as guide in them.” *Guftam ‘ānki kūk kardan-i sā‘at rā na-dānad idāra-yi mamlakat rā chigūna tavānad’?* (Tr. H. B. Chap. VII) “I said, ‘how can a man who does not even know how to wind up a watch, manage a kingdom?’”: *Guftam ‘ānki kūk kardan-i sā‘at rā na-dānad idāra-yi mamlakat rā chigūna tavānad’?* (Tr. H. B. Chap. XXXVIII): بعد از این حکایت من ترا رهائی نمی توانم: (Tr. H. B. Chap. XL) با جمالی که بالاتر از آن تصور نمیدوان بعضی آمد.

¹ *Man qādir namī-bāsham ki in kār rā bi-kunam* من قادر نمی باشم که این کار را بکنم, or ————— نمیتوانم.

² Either a simple question or in the sense of ‘it is impossible to do this.’

(c) An Indian use of this verb is illustrated in the following example:—
 با خود گفتم بهمه حال اهل این مسجد جماعت بزرگان و معارف توانند بود
bā khud guftam bi-hama ḥāl ahl-i in masjid jamā'at-i buzurgān va ma'ārif tavānad būd
 (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If خواهند بود was substituted, the sense would be "must be": می باشند *mī bāshand* would mean "are." *Shāyad bāshand* شاید باشند could also be used.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of *shudan* شدن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as: بواسطه بدی راه نمی شد *bi-vāsīṭa-yi badi-yi rāh namī-shud hamān rūz tā bi-sar-i kūtāl bi-rasīm* (m.c. Roz. Gr.) "on account of the badness of the road it was impossible to reach the top of the pass that day": زهی شد که این نصیحت را *namī-shud² ki in naṣīḥat rā bi-zanat bi-kunī* (m.c.) "was it not possible for you to give this piece of advice to your wife (and not to me)?": پیش از عید نه خیر نمی شود *na khayr namī-shavad* (m.c.) "no, it is impossible": نمی شود رفت *pīsh az 'id³ namī-shavad raft* (m.c.) "we can't go before the 'Id": نمی شود تا امشب پس بگیرم *namī-shavad tā imshab pas bi-gīram* (m.c.) "can't I possibly have it back by to-night?" Note the shortened Infinitives in the following: اگر قصد⁴ نباشد چه طور میشد سنگ را برداشتن انداخت *agar qaṣd⁴ na-bāshad chi ṭawr mī-shud sang. rā bardāshat andākht* (m.c.) "were there no intention, how was it possible (how did it happen) to have picked up a stone and thrown it?"⁵

(e) To be able, can also be expressed by the Passive, as: چه طور بیائیم خسته *chi ṭawr bi-yāyīm, khasta shuda nā-tavān gashlīm va qadamhā-yi⁶ mā bar-dāshat namī-shavad* (m.c.) "how can we come? we are worn out by fatigue, and cannot even lift our feet (our feet cannot be lifted)."

دانشته نه-ی-شود بمعیار عقول *Sanjīda namī-shavad bi-mi'yār-i 'uqūl*

Dānista namī-shavad bi-mi'yār-i 'uqūl

Sanjīda namī-shavad bi-mi'qyās-i qiyās.

"No man of science ever weighed (it) with scales,
 Nor made assay with touch-stone, no, not one!"

(O. K. 279 *Whin.*)

¹ Generally pronounced *kūtāl*.

² Or *chi mī-shud agar in naṣīḥat rā bi-zanat mī-kardī* (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says, "What *were* you pleased to order?"

³ Vulgar *'ayd*.

⁴ For *qaṣd-at* قصد.

⁵ This use of *shudan* شدن is classical as well as modern colloquial.

⁶ Or singular *qadam* قدم, as a collective noun.

Remark.—Before a compound of substantive, etc. and verb, the auxiliary ‘can,’ in modern colloquial, often immediately precedes the verbal member of the compound, as : *āvāza mī-tavānī bi-khūwānī* آواز میتوانی بخوانی (m.c.) “can you sing?”, or *mī-tavānī (ki) āwāza bi-khūwānī* میتوانی (که) آواز بخوانی (m.c.)?

(f) *Tawānā* توانا is an adjective “powerful,” and its negative form is *nā-tavān* ناتوان, and also *nā-tavānā* ناتوانا (old).

Tavān-gar توانگر is an adjective, signifying “powerful, rich.”

Tavān توان is a substantive “strength.”

(g) *Yārastan* یارستن or *yāristan* یارستن (rt. *yār* یار) “to be able; to stretch out the hand,” and *ārastan* آرستن (rt. *ār* آر) “to be able; to adorn” occur frequently in poetry for *tavānistān* توانستن.

Yārā یارا (subs.) “boldness; power.”

(h) *Dānistān* دانستن “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with *tavānistān* توانستن.

پس از ملامت و شذعت گناه دختر چیست
تورا که دست بل-وزد گهر چه-دانی سفت

Pas az malāmat u shun‘at, gunāh-i dukhtar chīst

Turū ki dast bi-larzad guhar chī dānī suft?

“After reproving and abusing [the husband] Sa’dī said, ‘What is the girl’s fault?’

How can you whose hand trembles, string a pearl?’—(Sa’dī).

(*Gul., Chap. VI, last lines.*)

Ū mī-dānad bi-kunad? او میداند بکند (vulg.) “can he do it; does he know how?”

(i) ‘To be able’ can also be paraphrased by such expressions, as : *agar az dast-at bi-yāyad* اگر از دستن بیاید : *az rū-yi man namī-āyad* (or *namī-shavad*) *ki*—“I am ashamed to—(i.e., I can’t²)—”: *qādir būdan bar*—قابل بودن بر—: *qābil-i* or *qābil bar—būdan*, قادر بودن بر—: *dar quvva-yi khud dādan* or *būdan* (یا بودن) در قو^۱ خود دادن : *tavānā nīstām ki īn kār rā bi-kunam* توانا نیستم که این کار را بکنم, or *tavānā^۲-yi īn kār rā na-dāram* توانایی این کار را ندارم : *imkān dāshdan* امکان داشتن *Vide also* § 76 (d) and § 77 (e) for “to be able.”

§ 78. *Giriftan* گرفتن.

(a) *Giriftan* گرفتن, root *gīr* گیر “to seize, etc.”; transitive and intransitive.

The Imperative form *gīr* گیر is not used colloquially : always *bi-gīr* بگیر.

¹ There is, of course, a double meaning : *guhar-i nā-sufta* گوهر ناسفته is a poetical expression for a virgin.

² *Khaylī pur-rū hastī* (m.c.) “you’re very shameless” : *rū az pīsh برداشت* *rū az pīsh bardāsh* (m.c.) “he hid himself.”

In classical Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as : بزبانی که داشت ملک را دشنام *ū guftan girift* "he began to speak"; *bi-zabān-i ki dāsht malik rā dushnām dādan girift va saqat guftan* (Sadī) "he began to abuse the king and use bad language in his native-tongue: *zabān-darāzī kardan girift* (Sa'dī) "she began to scold."

This idiom is still used colloquially by the Afghans and Indians, but is nearly obsolete in modern Persian. In a few cases only, in modern Persian, does *giriftan* گرفتن mean "to begin"; *dil-am tapīdan girift* دلم طپیدن گرفت (m.c.) "my heart began to beat": *barf girift* برف گرفت, *bārān girift* باران گرفت (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, vide § 79.

(b) *Giriftan* گرفتن also means "to suppose, admit." (In poetry the Imperative *gīr* گیر is frequently used interjectionally in this sense). Examples : *gīram ki ghāmat nīst ghām-i mā ham nīst?* (Sa'dī) "I admit you have no anxiety. Have we then none?" و گرفتیم : *va giriftam* (or *gīram*) *ki āmadand* (m.c.) "and admitted (or let me suppose) that they came": *hamcho mi-gīrim* (vulg.) *hamchi*¹ *mī-gīrīm* (or *gīrīm*) (m.c.) "we will suppose (or let us suppose) so."

(c) Colloquially and vulgarly *giriftan* گرفتن is used pleonastically, as : *dallāk girift khwābīd* (m.c.) "the barber fell asleep"; *bi-gīr bi-khwāb* (m.c.) "go to sleep."

(d) Note the following intransitive or reflexive uses of this verb :—

تا چند کنم عرضۀ نادانی خویش بگرفت دل من از پربشانی خویش

Tā chand kunam 'arza-yi nā-dānī-yi khwīsh,

Bi-girift dīl-i man az parīshānī-yi khwīsh?

"Oft times I plead my foolishness to Thee,

My heart contracted with perplexity."

(O. K. 281 *Whin.*)

Didam ki nafas-am dar namī-gīrad (Sa'dī) "I saw that my speech (breath) did not sink in—made no impression": *āb dar gūlū-yash girift* "the water stuck in his throat; he choked": *nafas-at² bi-gīrad* "hold your tongue" (m.c.) *lit.* "may your breath be caught, may you choke"; *tukhm az garmī dar girift* (m.c.) "the seeds were scorched by the sun": *zabān-ash mī-gīrad* (m.c.) "he stammers" (*lit.* his tongue sticks): *ū sar-ash bi-dīwār girift* (m.c.) "he suddenly struck his head against the wall": *nabz-am istāda ast, chashm-am namī-bīnad, gūsh-am girift, āh-āh-hāy³ raftīm* (m.c.)

¹ *Hamchu* همچو is pronounced *hamchi*.

² i.e., "may you die" = "hold your noise, d—n'you." Do not say *nafs*, which generally means "penis."

³ The conventional way of writing this exclamation is *آه ها های*.

“my pulse has stopped, my eyes don't see, my ears too don't hear—ah! I am gone” (the last words of a dying man); گرفت *girya dar gulū-yash girift* (m.c.) “sobs choked his utterance.”

(e) *Aftāb girifta ast* آفتاب گرفته است (m.c.) “the sun is eclipsed.” *Girifta* گرفته is also an adjective, “dark,” applied to colouring.

(f) *Īn ṡurat* (or *īn sarūd*) *gīranlagī na-dārad* (یا این سرود) این صورت (m.c.) “this picture (or this song) has no attractiveness in it.”

(g) *Ū tamām-i shab az ḥarf zadan vā-gīr namī-kard* (or *ārām namī-girift*) او تمام شب از حرف زدن واگیر نمیگردد (یا آرام نمیگرفت) (m.c.) “he ceased not to chatter all the night through.”²

(h) *Chilla-yi buzurg hanūz na-girifta ast* چلّه بزرگ هنوز نگرفته است (m.c.) “the forty days of greatest heat (or greatest cold) have not yet commenced.”

(i) In modern colloquial *giriftan* گرفتن and *sitāndan* ستاندن (vulg. *istāndan* استاندن) are used for “to buy.”

§ 79. The Verbs “to begin, etc.”

(a) For the use of *giriftan* گرفتن in classical Persian for “to begin,” vide § 78 (a).

(b) (1) The verbs “to begin” are بنا کردن ³ *binā kardan*; آغاز نمودن ⁴ *āghāz namūdan*; شروع کردن *shurū' kardan*; ابتداء کردن *ibtidā' kardan* (of a work). They are followed by the Infinitive, as follows:—و بنا کردم بتماشا کردن *va binā kardam bi-tamāshā kardan-i dukānhā* (m.c.) “I began to look at the shops”; رفتن گذاشتم *binā-yi rāh raftan guzāshтам* (m.c.) “I began to walk”; شروع بخوردن نمود *shurū' bi-khurdan namūd* (m.c.) “he began to eat”; شروع میکند بگریه کردن *shurū' mī-kunad bi-girya kardan* (m.c.) “she begins to cry”; ابتداء میکنم نام خدا *ibtidā' mī-kunam bi-nām-i Khudā* (mod. writing) “I begin in the name of God.”

(2) *Dast bi-kār shudan* دست بکار شدن also means “to begin” (of a work only): فردا باید دست بکار شد *farḍā bāyad dast bi-kār shud* (m.c.) “we must begin the business to-morrow.”

¹ *Kusūf* کسوف and *khusūf* خسوف may signify an eclipse either of the sun or of the moon, but the former is specially used for the sun and the latter for the moon. These words are only used in talking by the learned.

² *Va hama shab na-yārāmīd az sukḥanḥā-yi parīshān guftan* (Sa'dī): Mod. Pers. *hama-yi shab* “all the night” and *hama shab* “every night.”

³ *Binā'* signifies “building” and *binā kardan* بنا کردن “to build”; *bannā'* بنا is a “mason”; *binā bar* بنا بر “because of”; and *binā bar-ān* بنا بران “therefore”: the ' not written in Persian.

⁴ *Āghāzidan* آغازیدن is obsolete.

⁵ Br. Ar. pl. *dakākin* دکاکین is also used in modern colloquial.

⁶ In this phrase the *izāfat* is sometimes classically omitted.

(c) The following are Afghan idioms:—*kishtī faro nishastan namūd* (Afghan colloquial) “the ship began to sink” : *سنگ از کوه* *sang az kūh ghalātīdan kard* “the rock began to roll down the hill-side” : *در وقت پیشین روز طیار نمودن میز را بنا کردم* *dar waqt-i peshīn roz tayyār namūdan-i mez rā binā kardam*¹ (Afghan colloquial) “at midday I began to make the table”; *عقب خیمه را کندن شروع کردم* *‘aqab-i khema rā kandan shurū kardam* (Af. col.) “I began to dig (the ground) behind the tent” : *باد خرفناکی* *bād-i khawf-nāk-i wazīdan namūd* (Afg. col.) [*bād-i sakht-i wazīdan girift* m.c.] “a terrible wind began to blow”: *تاجر بخنده شد* *tājir bi-khanda shud* (Afghan, and modern colloquial) “the merchant began to laugh (went off into a laugh).”

(d) *Man bi-khanda uftādam* *من بخنده افتادم* (m.c.) “I began to laugh.”

(e) There are in Persian no continuative verbs.

The continuative prefix *mī* *می* or *hamī* *همی* is added to the Imperative in classical Persian, or in poetry only.

In modern Persian, however, there is a curious continuative particle or particle of excess, *hay* *هی*, which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa’ānī. *Hay shikār mī-kardīm* *هی شکار میکردیم* “we kept on shooting”; *hay bi-khur*, *hay bi-khur* *هی بخور - هی بخور* (to a greedy boy) “keep on eating, do.” Possibly connected with *hamīsha* *همیشه*, this particle is probably immediately derived from the cry *hay! hay! hay!* of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with *hamī* *همی* and consequently with *hamīsha* *همیشه*, seems probable from the fact that *hamī* *همی* is sometimes substituted, as:—*بدین طریق دل دو کس* *bedīn tarīq-e dīl dū kas* (Haji Baba, Chap. XXIX) “by this means he won the hearts of two persons; the one who received the present and the other who bore it²”: *اورا دیدم همی میخورد* *‘urā دیدam hamī mī-khūrad* (m.c. or local) “I saw him eating and eating” (i.e. a great deal).

§80. *Khvāstan* خواستن “to wish, etc.”

(a) As already shown in the paradigm of the verb, the Aorist of *khvāstan* خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

¹ Note the ‘majhūl’ sound of the vowels and the Infinitive without a preposition preceding the verbs “to begin.” *Nimāz-i peshīn* *نماز پیشین* is an Afghan and Indian expression for the midday prayer: *طیار* “ready” is a common word in “Urdu.”

² The Shah as a special mark of favour sent portions of his meal to his host, and to certain courtiers: they had to tip heavily the servants who brought the tid-bits. Every one was pleased, including the Shah, who could thus pay his servants out of other people’s pockets. In the original *احسان ده* *ahsan deh* is a slip for *بر احسان* *bar ahsan*.

(b) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as : هرچه دانی که هر آینه معلوم تو : har chi dānī ki har ā'inā ma'lūm-i tu *khwāhad shudan bi-pursīdan-i ān ta'jīl makun*—(Sa'dī)¹ “be not in haste to enquire about anything¹ that you know will of a surety become revealed to you (without asking).”

یار دیرین مرا گو بزبان پند مده که مرا توبه بشمشیر نخواهد بودن

Yār-i dīrīn-i marā gū bi-zabān pand ma-dih
Ki marā tawba bi-shamshīr na-khwāhad būdan—(Sa'dī).

“Tell my ancient friend to proffer me no advice,
For I'll ne'er repent even at the point of the sword.”

یکی را زشت خوئی داد دشنام تحمّل کرد و گفت ای نیک فرجام
بقر زانم که خواهی گفتن آنی که دانم عیب من چون من ندانی

Yak-i rā zisht-khū-i dād dushnām
Tahammul kard u guft ay nīk-farjām
Batar-z-ānam ki khwāhī guftan ‘ān-i’
Ki dānam ‘ayb-i man, chūn man na-dānī.

“A bad-tempered person abused some one.
With resignation he replied, ‘Oh thou, mayest thou be blessed!
Worse am I than anything thou wilt say I am ;
For thou dost not know my faults as I know them myself.’ ”

خشتی که ز قالب تو خواهند زدن ایوان سرای دیگران خواهد بود

Khīst-i ki zi qālib-i tu khwāhand zadan
Ayvān-i sarā-yi dīgarān khwāhad būd.

“And see² your ashes moulded into bricks,
To build another's house and turrets high.”

(O. K. 162 *Whin.*)

The same construction is used in the Gulistan when *khwāstan* signifies “to wish,” “to desire,” as : و طفل بنادانی آنجا خواهد رفتن *va tiḡl ba-nādānī ānjā khwāhad raftan*—(Sa'dī) “and the boy through ignorance wished to go there” :

ای هنرها نهاده بر کف دست عیبها بر گرفتند ز بر بغل³
تا چه خواهی خوردن ای مغرور روز درمنا-دگی سپیم دغل

¹ Note this meaning of *har chi* هرچه “whatever.”

² “Stars” (understood) is the subject in the English.

³ All one adjective.

⁴ *Tā ū* = “it is not known” : *tā-yi tajāhul*.

Ay hunār-hā nihāda bar kaf-i dast
‘Ayb-hā bar girifta zīr-i baḡhal’
Tā chi khwāhī kharīdan, ay maghrūr!
Rūz-i darmāndagī ba-sīm-i daghal.—(Sa’dī).

“Oh thou who displayest abroad thy virtues,
 But hidest away thy vices from sight,
 Shame²! what wishest thou to purchase, deluded being,
 With thy base coin on the day of distress (the day of judgment)?”

Remark I.—In the Gulistan the auxiliary sometimes takes the prefix
 د, as:—

چ—د سالیهای فراوان و عمرهای دراز که خلق بر سر ما بر زمین بخوهد رفت
 چنانکه دست بدست آمدست ملک بما بدستهای دیگر همچناین بخوهد رفت

Chi sālā-yi farāvān va ‘umr-hā-yi darāz
Ki khalq bar sar-i mā bar zamīn bi-khwāhad raft
Chunān ki dast bi-dast āmadast mulk bi-mā
Bi-dasthā-yi digar hamchunīn bi-khwāhad raft—(Sa’dī).

Remark II.—The verb following the auxiliary is in classical Persian also put in the Subjunctive [*vide* end of (c) and Remark to (c)]. Ex.: گفت من او را *guft man ū rā namī-khwāham ki bīnam* (Sa’dī) “he said, ‘I do not wish to see him.’”

(c) The Afghans in speaking sometimes use a similar construction, but place the Infinitive *before* the auxiliary: *من چیزی بطور نذر پیش کردن خواستم* *man chīz-e³ ba-ṭawr-i nazr pesh³ kardan khwāstam* (Afghan coll.) “I wished to give him some small present”; *تو نائب خود میخوانم* *tūrā nāẓib-i khud⁴ kardan mī-khwāham* (Afghan coll.) “I wish to make you my deputy.”

They, however, also employ the Aorist or Subjunctive after the auxiliary, as: *دنبال آمده میخواست که کشتی را بگیرد* *dumbāl āmada mī-khwāst ki kishī rā bi-gīrad* “he followed and tried (wished) to seize hold of the boat.”

Remark.—This last is the ordinary construction in modern colloquial except that the conjunction is usually omitted, as: *میخواهم به پرسم* *mī-khwāham bi-pursam* “I want to ask you—.”

(d) *Khwāstan* خواستن is also a transitive verb signifying: (1) “to send for or to summon,” (2) “to desire (a thing)” and (3) “to love, to be fond of.”

¹ All one adjective.

² *Tā* ٭ = “it is not known”: *tā-yi tajāhul*.

³ *Majhūl* مجهول vowels: *pīsh-kash* پیشکش (m.c.) a present from an inferior to a superior (used politely).

⁴ Note that *rā* is omitted after *khud* (the second of two substantives in apposition in the accusative case).*

(1) *bi-jihat-i hamīn būd shumā rā khwāstam* (m.c.) “it was for this reason that I sent for you”: *باشما دست او را نزد خود* *bi-īshāra-e dast o rā nazd-i khud khwāstam* (m.c. and Afghan colloquial) “I called him to me by a signal with my hand.”

(2) *agar marg mī-khwāhī bi-raw Gilān* (proverb) “if you desire death go to Gilān¹”; *mī-khwāstam bi-yāyad* (m.c.) (vulgar, Imperfect for Present tense) “I wish he would come.”

(3) *man ūrā bisyār mī-khwāham* (m.c.) “I am very fond of him, love him very much.”

(e) In modern colloquial, and in Kabuli Persian too, this verb also signifies “to intend,” or “to be on the point of doing,” as: *mī-khwāst bēyord* *mī-khwāst bi-mīrad* (m.c.)² “he was about to die (not wished to die)”; *āghā mī-khwāhad chand-tā shalāq bi-āshpaz bi-zanad* (m.c.) “the master threatens the cook with his whip (Roz. Gr.)”; — *mī-khwāhad bi-ravad ki āghā*— (m.c.) “he is about to go when his master—”: *tamām-i mihnāt-i man mī-khwāst ki zā‘i shavad* (Afghan coll.) “the whole of my labour was nearly being wasted.”⁴

(f) This verb is also colloquially used in an impersonal sense meaning “requires,” as: *īn khāna ta‘mīr mī-khwāhad*⁵ (m.c.) “this house needs repairing”; *ba-jihat-i naql kardan-i chīzhā bisyār waqt mī-khwāhad* (Afghan) “much time is requisite to remove the things”; *qalīcha kam rang ast qadr-i bishtar rang mī-khwāhad* (m.c.) “the rug is too light in colour; it wants a little more colour.” To the remark “I have forgotten to bring any money,” or “do you want such and such a thing?” the answer might be *namī-khwāhad* (m.c.) “it is not necessary, it doesn’t matter.”

The following are Afghan idioms:— *imroz rā fāqde kardan mī-khwāhad*³ (Af.) “it is necessary to fast to-day” (for m.c. *imrūz bāyad rūza bi-dāram* *marā bār bār bīrūn raftan mī-khwāst*³ (Af.) “it was necessary for me to go out frequently” (for m.c. *chand daf‘a imroz rā fāqde kardan mī-khwāhad*); *imroz bāyad rōza bi-dāram* (Af.) “it was necessary for me to go out frequently” (for m.c. *chand daf‘a*

¹ *Gilān* is said to be the most unhealthy part of Persia.

² Or *ū nazdīk būd bi-mīrad* *bi-mīrad* *būd* *bi-mīrad* *būd* *bi-mīrad*.

³ *Nazdīk būd zā‘i shavad* (or *bi-hadar ravad*) (یا بهدر رود) (m.c.).

⁴ Compare the m.c. use of *raftan* in § 82 (h).

⁵ In India *marammat-talab ast*: in modern Persian in writing *ta‘mīr tāzīm dārad* لازم دارد تعمیر.

⁶ Modern colloquial *tāzīm ast* لازم است.

⁷ Or *tāzīm nīst* لازم نیست.

⁸ *Majhūl* vowels.

*ki bi-ravad*¹ (Afghan), or او را رفتن بده *o rā raftan bi-dih* (Afghan)² “let him go.”

(d) The following are further examples of the use of the verb *dādan* دادن :—

(1) *ūrā dar pīsh-i khud rāh namī-dihad* (m.c.) “he does not allow him to come into his presence.”

(2) *khud rā bi-bastan dād* (m.c.) “he allowed himself to be bound” (or *khud-rā bi-bastan taslīm kard* خود را بستن تسلیم کرد).

(3) The Imperative *dih* ده is used as an interjection of impatience or annoyance, in modern colloquial, as: *dih bi-raw murakkhkhaṣ-i* (m.c.) “well then! go, you’re dismissed.”

(4) *bāyad yağ³ nīm-tana-yi zarī-yi ābī dar Rasht bi-dihī bi-dūzand* (m.c.) “you must get a blue gold-embroidered jacket made in Rasht” (lit. you must give it that they may sew it): *dehd nekshd* (تا) — *(tā) bi-dihad bi-kushand* (m.c.) “(so that) he may get him killed.”

(5) The Imperative *bede* بده (or more commonly *bedei* بدهی) is a substantive: *bede* بده, or ولایت بدهی signifies the total revenue of a district paid to the Shah.

(e) Other verbs for “to permit” are *ijāza dādan* اجازه دادن, *izn dādan* اذن دادن, *murakkhkhaṣ (būdan) ki—* که—مُرخص (بودن) “permitted to—”; *ravā dāshtan* روا داشتن “to consider right or lawful”; and *guzāshṭan* گذاشتن; and *hishtan* هشتن obsolete or vulgar.

(f) *Māndan* ماندن, intr. “to remain,” etc., is in Afghan Persian also transitive, “to place.” Note the following idioms :—

(1) *Az kār bāz mānda* از کار باز مانده (m.c.) “unable to work,” “worn out.”

(2) *Mānda* مانده “remained, left behind,” hence in Afghanistan “tired” and in the Panjab also “thin.”

(3) *Du māh bi-‘Īd mānda* دو ماه بعید مانده (m.c.) “two months before the ‘Īd.”

(4) *Kam mānd⁴ bi-mīram* کم ماند به میروم (m.c.) “I nearly died.”

(5) *Az halākat chīz-i na-mānda būd* از هلاکت چیزی نمانده بود (Gulistan, Book II, St. IX) “you were within a hair’s breadth of perishing.”

¹ In modern colloquial *ū rā bi-dih bi-ravad* او را بده بود (m.c.) would mean “give him (the beggar) something to go, to make him go.”

² *Ūrā bi-guzār (ki) bi-ravad* او را بگذار که بود (m.c.).

³ *Yağ* vulgar for *yak*.

⁴ Also commonly but incorrectly *kam mānda būd ki—* کم مانده بود که.

§ 82. The Verb *Raftan* رفتن¹ “to go, to continue”;
Imperative رو *raw*.

(a) The Afghans colloquially use *raftan* رفتن as an auxiliary signifying “to continue,” as: *zamīn regī būd az īn bā’iṣ bi-āsānī kanda mī-raftam* (Afghan colloquial), “the soil was sandy, hence I continued digging it up with ease”: *man dīrūz īn chīz-hā rā dar bāzār dīda mī-raftam* (Afghan coll.) “yesterday I continued looking at these things as I went”: *bi-kan bi-raw* بکن برو (Afghan) also m.c. “keep on digging.”

(b) *Raft āmad* آمد رفت, or *āmad u raft* آمد و رفت is a substantive “coming and going, frequenting; traffic.”

(c) *gūzšt* گذشت رفت “it is done, past; let us say no more about it” (m.c.).

(d) *Raftār* رفتار is a verbal substantive signifying “gait, manner of walking; conduct” and in some Indian MSS. “ambling”: *raftār-i nā-hamvār* رفتار نا هموار “(an inelegant way of walking), bad conduct”; *bad-raftār* بد رفتار (adj.), *bad-raftārī* بد رفتاری (subs.) “badly conducted, bad conduct.”

(e) *Rafta rafta* رفته رفته “step by step, by degrees.”

(f) *Raw kardan* رو کردن (m.c.) signifies “to start, commence (a business or matter),” as: *qālī bāfī raw karda am* قالی بافی رو کرده ام (vulg.) “I have commenced carpet-weaving”: *raw kun raw kun* رو کن, رو کن vulg. interjection, “go on, go on!”

(g) In modern Persian, “let me go with you!” is *bi-guṣār ki hamrāh-i shumā bi-yīyam* بگذار که همراه شما بیایم; but “let me go with him” is *bi-guṣār ki hamrāh-i ū bi-ravam* بگذار که همراه او بروم.

(h) In modern Persian, *raftan* is also used in the sense of “being on the point of doing,” “intending to do” [compare § 80 (e) *khvāstān* خواستن], as: *raftam ūn rā bi-qīram ki dīdam mār-i rūyash uftāda ast* رفتم آنرا بگیرم که دیدم مارى روش افتاده است (m.c.) “I was just going to take hold of it, when I saw that a snake was lying on it”; *raftam* رفتم does not here mean that, “I went forward or progressed towards.”

§ 83. *Dāshstan* داشتن “to have, keep,” etc.; Imperative دار *dār*.

(a) The peculiarity of this verb is that the Aorist (or Subjunctive) of the simple verb (*dāram* دارم) signifies “to have,” while the Present tense (*mī-dāram* میدارم) signifies “to keep.”³

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of

¹ *Ruftan* رفتن “to sweep.”

² Vulg. for—*rāh andākhta* am.

³ *Pūl dāram* پول دارم “I have money”: *pūl rā mī-dāram* پول را میدارم “I keep charge of the money,” for *niqāh mī-dāram* نگاه میدارم.

the Present Subjunctive, as: *bāyad khaylī sabr va hawṣala dāshṭa bāshīd* (m.c.) “it is necessary to have the greatest patience and forbearance”¹; اگر گوسفند ده تا باشد² (or بود) باید هر کدام یک گوسفند داشته باشند *agar gūsfand dah tā bāshad* (or būd) *bāyad har kudām yak gūsfand dāshṭa bāshand* (m.c.) “were the sheep ten in number, then all (everyone) ought to have one sheep apiece”; تو با این هوش باید خیلی شتر و رومه داشته باشی *tu bā īn hūsh bāyad khaylī shūr va roma dāshṭa bāshī* (m.c.) “with all this intelligence you have, you must be possessed of many camels and flocks”; (*rama* specially for sheep and goats).

This has led to a modern form of the Imperative *dāshṭa bāsh* داشته باش, *dāshṭa bāshīd* داشته باشید (m.c.) in the simple (not in the compound) verb; *kār-i bi-īn na-dāshṭa bāsh* کاری باین نداشته باش (m.c.) “don’t have anything to do with this.” *Dār* دار is also used in m.c., as: این را بدار: “keep this, hold this.” *īn rā nigāh bīdār = īn rā dāshṭa bāsh* این را داشته باش.

Story-tellers say—این (or اینجا) را داشته باش for “here we will leave them for the present (while we see what was happening to—).”

(b) In classical Persian, *dāram* دارم, etc., is both the Present Indicative and the Subjunctive: *malik farmūd tā vajh-i* ملکی فرمود تا وجه کافی او معین دارند تا *kafā-i ū mu‘ayyan dārand tā*—(Sa’dī) “the king ordered a sufficient means of subsistence to be fixed for him”; *pādīshāh amr farmūd ki khizāna rā mahfūz bi-dārand* پادشاه امر فرمود که خزانه را محفوظ بدارند *is* classical and modern; in modern Persian *dāshṭa bāshand* باشند could be substituted here: *ya‘nī īn qadr turā bar pāy hamī-dārad* (Sa’dī) “which being interpreted means that this amount (of food) is sufficient to sustain thee”; here *nigāh mī-dārad* نگاه میدارد could be substituted for *hamī-dārad* همیدارد.

Remark I.—In modern, as well as in classical, Persian the Pres. Subj. of *dāshṭan* داشتن is, in compound verbs, of the form of the Aorist, as: *ū marā farmūd tā īn rā bar-dāram* او مرا فرمود تا این را بردارم (m.c.) “he ordered me to remove this”; *bi-gū bā man suhbat bi-dārad* بگو با من صحبت بدارد (m.c.) “tell him to talk with me.” But *ū ū tama’ dārad* او از طعام دارد *az ū khvāhish dāram* از شما دارم *iltimās az shumā dāram* خواهش دارم *arż dāram* عرض دارم *talab dāram* طلب دارم are Present Indicative.

1 *Tā hamchu tu dūst-i bi-dāram.*

Bāk-am na-bavad kashad bi-dūr-am (classical).

“As long as I have a friend like you, no fear have I that he will crucify me.”

2 Note singular, *bāshad* باشد for irrational animals; also the plural *dāshṭa bāshand* داشته باشند after *har kudām* هر کدام.

3 *Vajh* وجه is also used in m.c. for “sum, money”: *barā az mulāḥaza-yi īn barāt vajh rā kār-sāzi dārīd* بار از ملاحظه این برات وجه را کارسازی دارید (m.c.); written on bills of exchange.

Remark II.—Frequently in compound verbs, and whenever the verb signifies “to keep,” the Present *mī-dāram* میدارم is used, as: *har rūz bā ū ṣuḥbat mī-dāram* هر روز با او صحبت میدارم (m.c.) “I converse with him daily” *ūrā dūst dāram* or *mī-dāram* (میدارم) او را دوست دارم (m.c.) “I like him (or it) very much”; but *man hanūz bā ū ṣuḥbat dāram* من هنوز با او صحبت دارم (m.c.) “the matter is still under discussion, it is not yet finally settled”: *nigāh bi-dār* نگاه بدار “keep”; *dast bi-dār* دست بدار “cease from”: *bar mī-dārand* بر میدارند “they are removing, carrying away.”

Remark III.—In modern colloquial, the Aorist form is also used for the Future, as: *in barāy-i shumā ṣamar-ī nā-dārad* این برای شما ثمری ندارد (not *namī-dārad* نمیدارد), or *na-khīwāhad dāst* نخواهد داشت (m.c.) “this will be of no benefit to you.”

Remark IV.—Such forms as *sākhṭa bāsh* ساخته باش (local?) “be ready” and *ārāsta bāsh* آراسته باش “be dressed,” must not be confused with the form *dāshṭa bāsh* داشته باش; in the two first, the participles are adjectives, whereas *dāshṭa bāsh* داشته باش is a transitive verb. *Vide* § 125 (j) (6).

(c) The Afghans and Indians say *mī-dāram* میدارم for دارم “I have.”

(d) The Imperfect of the simple verb *dāshṭan* داشتن, except in conditional sentences,¹ is rare in modern Persian; the Preterite, as is the case with the verb *būdan* بودن, usually taking its place; thus if, in the sentence *vaqt-i ki dar jahāz būdam khayāl mī-kardam ki—*, the verb *dāshṭan* داشتن were substituted for *kardan* کردن, the verb would be *khayāl dāshṭam* خیال داشتم and not *khayāl mī-dāshṭam* خیال میداشتم.

In compounds, however, the Imperfect is used, as: *bā ū ṣuḥbat mī-dāshṭam* با او صحبت میداشتم (m.c.) “I used to talk with him.”

(e) In modern colloquial, *dāshṭan* داشتن is also idiomatically used with a continuative and present signification, as: *hanūz dārad* هنوز دارد می آید *mī-āyad* “he is now coming along”: similarly *dārad mī-ravad* دارد می رود etc.: *dāshṭand mī-āmadand* داشتند می آمدند (m.c.) “they were coming along.”

(f) In some parts of Persia, it is also used in the sense of ‘hold,’ i.e., ‘consider’ (for *mī-dānam* میدانم): *in miz rā kharīda dāram*² این میز را خریده دارم (m.c.) “I consider this table as bought”: *man ān murgh rā girifta dāram* (local) “I consider that bird as good as caught” = گویا گرفته ام.

(g) The following is an Afghan colloquialism:—*man dar bāzār chīz-i kharīdan dāram* “I have to buy something in the bazar.”

(h) In modern colloquial *dārad* دارد is often used impersonally ‘there is, there are,’ or with the subject understood, as: *ayb na-dārad*, or ضرر ندارد ‘it is no harm,’

¹ The Imperfect of the simple (as well as of the compound) verb is used freely in conditional sentences.

² = *in miz rā kharīda girifta am*; or (correct m.c.) *kharīda bi-dān*.

zarar na-dārad (m.c.) "there is no harm in it; why not; I don't care if I do."¹ "ندارد عیبی *'ayb-ī na-dārad*, or *چه عیب دارد* *chi 'ayb dārad*" (m.c.) "it doesn't matter; there is no harm in it, i.e., why not do so; yes": *چاره ندارد* *chāra na-dārad* (m.c.) "there is no remedy": *خیلی تماشا داشت* *khaylī tamāshā dāsht* (m.c.) "it was a curious (or wonderful) sight": *از شیراز رو بشمال چاپار* *khāna dārad* (m.c.) "from Shiraz northwards there are post-houses"; here the subject to *dārad* is apparently the distance, or the road, understood: *خوب یا بد؟ خوب دارد و بد* *asphā-yi chāpārī chi-taur-and, khūb yā bad? khūb dārad va bad* (m.c.) "what are the post-horses like, good or bad? There are both good and bad"; here the subject appears to be the *chāpār* system.

In the last example from Sa'dī in § 84 (c) *dārad* دارد may be translated 'there is,' the subject being the whole of the previous clause.

(i) In modern colloquial, *lāzim dāshtan* لازم داشتن signifies "to need, require, etc."; *ساعتم را بسیار لازم دارم* *sā'at-am rā bisyār lāzim dāram* (m.c.) "I want my watch badly."

§ 84. Impersonal Verbs.

Bāyistan بایستن "to be necessary, must."

Shāyistan شایستن "to be suitable; ought, etc., etc."⁴

Sazīdan سزیدن "to be worthy."⁴

Zībīdan زیبیدن "to adorn; to suit."⁴

(a) *Bāyistan* بایستن, *shāyistan* شایستن, and *sazīdan* سزیدن are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present,⁵ Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In *بعد سلام در دیوانخانه منتظر آمدن او با یستی بود* (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of *bāyistan* بایستن is used: such use is rare and ungrammatical.

¹ Corresponds somewhat to the barrack phrase "I don't mind if I do," in reply to an offer of a drink.

² *Ohī 'ayb dārad* چه عیب دارد can also be a direct question, "what defect is there in it?"

³ *Chāpār*, T., properly the horse for a messenger or post, spelt *چار* and *چپر*, and indifferently pronounced either way; *chāpārī raftan* رفتن چاپاری "to travel post."

⁴ *Shāyistan* شایستن and *sazīdan* سزیدن are the same.

⁵ *Bā'īdan* باییدن obsolete form.

⁶ Classically, the Aorist is used for the Present. In modern colloquial, the Present *باید* *mī-bāyad* is occasionally used, but by far the commoner form is *bāyad*: *شما می باید این کار را بکنید* *shumā mī-bāyad in kār rā bi-kunīd* (m.c.)

در عالم جان بهوش می باید بود

در کار جهان خموش می باید بود

Dar 'ālam-i jān bi-hūsh mī-bāyad būd

Dar kār-i jahān khāmūsh mī-bāyad būd

“Be very wary in the Soul’s domain,
And on the world’s affairs your lip refrain.”

(O. K. 167 *Whin.*)

Remark I.—*Bāyad* باید and *shāyad* شاید are sometimes used as synonyms for *tavān* توان, vide § 77 (a) (3) *Remark*.

Remark II.—*Bāyist-i vaqt* وقت بایست (obs.) = *muqlazā-yi vaqt* مقتضای وقت (mod.)

(b) In classical Persian, the Past Conditional *bāyistī* *bāyistī*, as well as the Aorist with the prefix (*bi-bāyad*), occur occasionally: for examples, vide (f).

(c) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being generally in the dative.¹ Examples:—گفت سخن باندیشه *guft suḵhan bi-andīsha bāyad guftan va ḥarakat-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādīshāhān rā* (Sa’dī), “he said all people ought to speak with forethought and act decently, but especially kings”;—از حدت و صولت پادشاهان برحذر باید بود *az ḥiddat va ṣawlat-i pādīshāhān bar ḥazar² bāyad būd ki*-(Sa’dī) “one must be on one’s guard against the hasty and despotic nature of kings”; عالمی را نشاید که بسفاحت از عامیانی تعلم *‘āmmī-i bi-ḥilm bi-guṣarad ki har du tarāf rā ziyān-i dārad*—(Sadi) “a wise man must not quietly pass over the folly of an ignorant man—”; گفتاری بی کردار چون درخت بی *guftār-i bi kirdār chūn darakhṭ-i bi-bār juṣ sūkhṭan rā na-shāyad* (classical) “a speaking without acting is like a tree without fruit, fit for nothing except burning”; *marā namī-sazad ki īn kār⁵ bi-kunam* مرانمی سازد که این کار نکنم⁶ (m.c.) “it is not suitable for me to do this (i.e. I am fit for better); (*sazidan* is not used affirmatively in mod. Pers., but *sazāvār mī-bāshad* or *ast* (است) or میباشد).

¹ There are, however, in both the ancient and modern language exceptions; as *az barā-yi* از برای هیچ کار شایسته نیستم (classical) and (m.c.) *hič kār shāyista nīstam* (m.c.).

² Also *ḥizr*: the idiom *bar ḥazar būdan* is also m.c. (not *pur ḥazar*).

³ Note the *izāfat* after *bi-safāhat*.

⁴ Better *guftār-i bi-kirdār* بی کردار گفتار.

⁵ *Rū* omitted after *kār* as *rā* occurs at the beginning of the sentence, *marā*.

⁶ Also in modern colloquial *zibānda-yi man nīst ki* زیبندۀ من نیست که.

Remark.—The shortened Infinitive is used when the logical subject of the sentence is understood, or can be expressed by the indefinite pronoun “one.” If, however, the subject (in the dative) be expressed the shortened Infinitive *may* still be used, *vide* first example in (f).

(d) Sometimes the subject is put in the nominative, in which case it is grammatically the subject of the second verb, as: پادشاه باید که تا بعدی بر—
pādishāh bāyad ki tā bi-hadd-ē bar dushmanān khashm na-rānad ki dūstān rā i’timād na-mānad—(Sa’di) “a king must not drive his resentment against his enemies to such an extent that his friends even lose confidence.”

This construction is the most common in the modern language.

(e) The Afghans and Indians use the above construction in speaking, but the Infinitive generally *precedes* the auxiliary, as: تو بخانه خود رفتن باید—
tu-rū bi-khāna-e khud raftan bāyad (Afghan coll.), or باد که تو بخانه خود بروی
*bāyad ki tu bi-khāna-e khud bi-ravī*¹ (Af. coll.) “you must go home”:
dar īn fikr gharq būdam ki dīdan bāyad fardā ba-kudām qism marq bi-mīram (Afghan coll.)
 “I was immersed in the thought of what sort of death I should have to die on the morrow”; in modern colloquial *bāyad dīd* باید دید would be substituted for *dīdan bāyad* دیدن باید.

(f) As stated in (b), the forms بایستی and بیاد are obsolete in colloquial Persian. The following are examples of these forms in the *Gulistan*: یکی از—
yak-ē az ān miyān bi-tarīq-i imbisūt guft turā ham chiz-ē bi-bāyad guft—(Sa’di) “one from amongst them said by way of a joke ‘you also must say something’”; [*vide Remark* to (c)]:
guft pashm bāyisti kāshtan tā talaf² na-shudī—(Sa’di) “he said wool ought to have been sown so that it might not have been destroyed”;
ay malik! az darīcha-yi chasm-i Majnūn bi-jamāl-i Laylā⁴ nazār

¹ The latter is also the usual construction in modern colloquial, except that the pronoun would ordinarily be placed first, as: *tu bāyad ki-khāna-yi khud-at bi-ravī* (m.c.)
 تو باید که بخانه خود بروی. This construction is also classical:—

تو که ز محنت دیگران بی غمی نشاید که ناعت نهـد آدمی

Tu ka’z miḥnat-i dīgarān bi-gham-ī

Na-shāyad ki nām-at nihand ādamī—(Sadi).

“Thou who art careless of the affliction of others.

It is not fit that thou shouldst be classed as man.”

In this example, *tu* is the subject of the verb in the relative clause, *vide* Relative Clauses.

² *Bāyisti* is occasionally used in modern writings in Persia.

³ This form is still used in India and Afghanistan, but in modern Persian the Imperfective with the Subjunctive or shortened Infinitive would be used.

⁴ In modern colloquial incorrectly *Laylī*.

bāyistī kardan—(Sa'dī) “he said, Oh king, it was necessary (you ought to have) to look at Laila's beauty from the window of Majnun's eyes.”

(g) *Bāyad* باید, without a second verb, signifies “to be requisite, needful, to lack” and takes the dative of the person, as:—پادشاه را عدل باید تا بود *pādishāh rā 'adl bāyad tā barū gird āyand*—(Sa'dī) “a king needs justice (justice is requisite for a king) so that they (the peasantry) may rally round him”: *ūrā raḥam bāyad* او را رحم باید (m.c.) “he lacks pity”: *ānān rā ki karam bāyad dīram*² *nīst* آنان را که کرم باید درم نیست (mod. saying) “those who wish to give alms have no money.”

(h) The distinction in meaning between *bāyad* باید and *shāyad* شاید is often fine; in the following example it is clearly indicated:—گفت هر آینه: *guft har ā'ina mā-rā khīrad-mand-ī kāfī bāyad ki tadbīr-i mamlakat-rā shāyad*—(Sa'dī) “he (the king) said, ‘certainly we need a competent wise person who is fitted for the administration of State affairs.’”

The distinction is even more marked in the example in (j), which better illustrates the difference in meaning.

(i) In modern Persian, written or spoken, the constructions are the same, with the exception of the construction with the Infinitive.

The Present, Aorist, and Preterite *mī-bāyad* می باید, *bāyad* باید, and *bāyist* (vide q) بایست are used for present times, and the Imperfect *mī bāyist* می بایست for past times³:—

(1) “I have to buy something in the bazar” *dar bāzār bāyad chīz-ī bi-khāram* در بازار باید چیزی بخرم (m.c.); “must we (one) go by sea or land?” *az rūh-i bahrī bāyad* (or class. *mī-bāyad*) *raft ya barrī* رفت (میباید) یا دری (m.c.).

(2) “You should have done this last year” *sāl-i guzashta shumā mī-bāyist īn-rā karda bāshīd* (or *bī-kunīd*)⁴ سال گذشته شما می بایست این را کرده باشید (m.c.); but *dīshab mī-bāyist bīrūn bi-ravam valī*—دیشب می بایست بیرون بروم ولی (m.c.): “I ought to have gone⁵ out last night, but—”: “when this was finished I had five or six other things to do, but I had no leisure to do them” *chūn īn kār rā tamām karda būdam panj shash kār-i dīgar mī-bāyist bi-kunam valī fursat na-kardam* (m.c.) چون این کار را تمام کرده بودم پنج شش کار دیگر می بایست بکنم ولی فرصت نکردم.

1 *Ūrā raḥm bāyad u marā māl* is a common saying.

2 *Dīram* درهم درم.

3 In modern colloquial the past tense of all verbs is frequently used for the present. Hence perhaps the reason why in m.c. the past tense of *bāyistan* (میبایست) *mī-bāyist* می بایست and *bāyist* بایست are also used for *bāyad* باید or *mī-bāyad* میباید.

4 The Present Subjunctive (Aorist) can be, and usually is, used instead of the Past Subjunctive: here *karda bāshīd* کرده باشید could be substituted.

5 *Dīshab tāzīm shud bīrūn bi-ravam* “I had to be out last night.”

Remark I.—It will be seen that after *mī-bāyist* either the Aorist or the Perfect Subjunctive may be used.

Remark II.—In modern colloquial, *bāyist* بایست is frequently used for *bāyad* باید (but *mī-bāyist* می بایست is always past), as: امروز این کار را بایست نکنم (vulgar) “I must do this to-day.”

(3) تو پای خود را از میان بیرون کش و اگر نه ترا باید شرکت با تمام (صانی) *tu pā-yi khud rā az miyān bīrūn kash wa-agar-na turā bāyad shirkat bi-itmām rasānī* (m.c.) “you must withdraw from this business or else you must be a partner to the end”; (م.c.) “the king lacks justice”; *gar sharaf bāyad-at himmat buland dār* (saying) “if you want honour, have noble aspirations.”

Remark.—The following is an example of all these verbs:—آنچه صاحب

آنچه *ānchi sāhib¹ rish rā mī-bāyad bachcha rā namī-shāyad va zanrā namī sazaad* “that which a man ought to have, is unfitting for a child, and unsuitable to a woman”; here all three verbs practically have the same signification.

Bāyad (or *bāyist*) *bi-navīsam* بنویسم (m.c.); and *bāyistī mī-navishtam* می نویستم (old) = *mī-bāyist bi-navīsam* (or *navishta bāsham* نوشته باشم or می بایست بنویسم (m.c.): *valī bāyad az dah nuqta-yi sarb mī-guzashtīm* (Memoirs of Abd-ur-Rahim, p. 232)—“but we should be obliged to pass ten difficult points”; this should be *guft bāyad qabl az navishtan-i kūghaz ijūza mī-khīpāstūd* (Memoirs of Abd-ur-Rahim, p. 224) “he said you ought to have taken permission before writing the letter”; this ought to be *agar mī-khīpāstam sharh-i az barāy-i ānhā bi-dīham az barāy-i har ghizā-i tafsil-i būyad mī-navishtam* (Translation of Monte Christo); here *mī-bāyist bi-navīsam* بنویسم would be preferred; *mī-navishtam* is perhaps Afghan.

(j) *Bāyad* باید is more peremptory and therefore less civil than *shāyad* شاید *injā na-bāyad nishast* (m.c.) “you must not, you are not, to sit here”; but *injā na-shāyad nishast* (m.c.) “it is not fitting for you, you had better not, sit here.”

(k) *Shāyad* شاید “let it be proper” is also used as an adverb “perhaps, possibly.”

(1) The past participles *shāyista* ² شایسته and rarely *shāyist* شایسته, are used as adjectives:—اینجا نشینیم که اینجا نشینیم *shāyista-yi shān-i mā nīst ki injā nishīnim* (mod. and classical) “it is not fitting our dignity to sit

¹ Or *Sāhib-i rish* صاحب ریش but it is better to omit the *izūfat*.

² *Harf-i nā-shāyist ma-zan* حرفی ناشایسته مزان (m.c.) “don't use unseemly language (or abuse).”

here"; *zan-i shāyista* زن شایسته (m.c.) "a well-behaved wife"; *sipās-i bi-ḡiyās bāyista-yi Ḥazrat-i Yazdānist* سپاس بی‌قیاس بایسته حضرت یزدان‌نست (modern writing) "praise must be given (by us) to the God-head." *Bāyista* is not used in speaking. The substantive *bāyist* بایست is obsolete.

Remark.—*Shāyista* شایسته can be paraphrased by the adjectives سزاوار *sazāvār*, or لایق *lāʾiq*, or زیبنده *zibanda*, or by the substantive لیاقت *liyāqat*, as:—این کار را نداریم *mā liyāqat-i in kār rā na dārim* (or *mā lāʾiq-i in kār nistīm*) (m.c.) "we are not able to do this, it is beyond us": این حرف سزاوار (or لایق) شما نیست *in harf sazāvār-i (or lāʾiq-i) shumā nīst* (m.c.) "you should not say this, ought not to say this."

(m) *Shāyistagi* شایستگی and *shāyān* شایان: *shāyistagi-yi in kār rā na-dāram* (m.c.) "this work is beyond me"; *dar in hangām ki shāyān-i bahjat va shūyigān-i masarrat ast* درین هنگام که شایان بهجت و شایگان (modern writing) "at this time when it is fitting that we should rejoice."

Shāyān شایان is not used in modern colloquial. *Bāyān* بایان not used at all. *Shāyistāni* شایستنی and *bāyistāni* بایستنی are both old.

(n) *Bāyad bāshad* باید باشد signifies "must be" and *mī-bāyist bāshad* می باید باشد "must have been": *mā tā-bud bāyad in kār rā bi-kunīm* ما باید بودیم (m.c.) "we are obliged of necessity to do this." این خواهند گفت که چون باینقدر محنت و مشقت کشتی تیار نموده است البته اول برای رسانیدن این ناید تدبیری پیدا کرده باشد (Afghan) "sensible people will say that since he took so much trouble to construct a boat he must certainly have previously made some plan for transporting it (to the water)."

(o) In modern colloquial *bāyad* باید sometimes means "should," as:—این چیز چرا باین گرانی باید باشد *in chīz chirā bi-in girānī bāyad bāshad* (m.c.) "why should this be so dear?"; (simpler "why is this so dear?" *chirā in qadr girān ast* چرا اینقدر گران است). Vide § 80 (g) for use of *khvāstan* خواستن as 'should.'

(p) *Bāyad* باید is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies "must have," as:—تا این که این خط بلندن برسد *tā in ki in khatt bi-Landan bi-rasad Fulān* (bāyad) *kitūbash rā tamām karda bāshad* (m.c.) "by the time this letter reaches London, So-and-so will have completed his book"; in this example *bāyad*¹ باید could classically be omitted.

(q) In modern colloquial the Past tense *bāyist* is used for the Present, as:—باید دست بکار زد (or شد) *bāyist dast ba-kar zad (or shud)* (m.c.)

¹ In modern colloquial the *bāyad* باید would ordinarily be inserted.

² Or *bāyad dast andar kār shud* باید دست اندر کار شد (m.c.) "we must help each other"; ایشان دست اندر کار بوده اید *shumā bā-īshān dast andar kār būda id* (m.c.) "you helped them."

“we must set to work”; *hama bāyad* (or *bāyist*) *bi-mīrīm* (یا بایست همه باید (m.c.) “we must all die”; [*mī-bāyist bi-mīrad* می بایست بمیرد (m.c.) “he nearly died; ought to have died.”]

Remark.—The affixed pronouns can be added to the impersonal verb *bāyad* باید, as:—میبایستم *mī-bāyist-am* “it was necessary for me”; میبایستشان *mī-bāyist-i- shān* “it was necessary for them.”

(r) Note the substitutes for the verb *bāyistān* بایستن in the following examples:—

(1) *hamrāh-i ū panjāh nafar sar-bāz khwāhad bud* (m.c.) “there must be fifty soldiers with him”; [or *bāyad hamrāh-i ū panjāh nafar sarbāz bāshad* باید همراه او پنجاه نفر سرباز باشد (m.c.)]: *in ihātā bi-tūl va ‘arz¹ bi-qadr-i panjāh dast khwāhad būd* (Afghan) (or m.c. *bāyad bāshad*) “this enclosure must be about fifty cubits² in length and breadth”; *agar dar ān waqt kas-e marā me-dīd chunīn me-danist ki shakhs-i gunāh-gār khwāhad būd* (Afg. col.) “had any one seen me then, he would have thought that I was (must be) some guilty person.”

(2) *lekīn ba-jihat-i āwardan-i āb berūn raftan khwāhad shud* (Afghan coll.) (or m.c. *raftan lāzim khwāhad shud*) “but it will be necessary to go out to fetch water.”

(3) *chūn īn kār ba-anjām rasid barāy-i du kār-i digar miḥnal o koshish kardan paydā shud* (Afghan coll.) “when this business was finished I had to toil and labour to accomplish two other works.”

(4) *jihat-i dīdan-i asphā berūn raftan bisyār me-shud* (Afghan coll.) “I had to continually go out to have a look at the horses;” (m.c. *bi-jihat-i dīdan-i aspān lāzim būd bīrūn ravam* (بجہت دیدن اسپان لازم بود بیرون روم).

(5) *na bārūd kharch me-shud wa na barā-e kabk giriḥtan ba-koh raftan me-uftād* (Afghan coll.) “neither was powder expended (by this plan) nor had I to go to the high ground to catch *chukor*;” [in m.c. *lāzim mī-gasht* می گشت instead of *mī-uftād*].

() *hālā ānchi kardan ast dar ān bāb chi kardī?* (Afghan coll.) “now how much have you done of what you

¹ Or *tūl^{an} va ‘arzan* طولاً و عرضاً (m.c.).

² *Dast*, دست a cubit from the elbow to the tip of middle finger.

³ m.c. *mī-pindāsh* می پنداشت would be preferred to *mī-dānist* میدانست; also *gunāh-kār* گناه کار for *gunah-gār* گناه گار.

رعد می غرد¹ *ra'd mī-ghurrad* (m.c.) “it thunders” or تندر میتندد *tundar mī-tundad*; برق می درخشد *barq mī-darakhsad* “it lightens,” or بارق میجهد *barq mī-jihad* (m.c.).

(w) An impersonal verb in English is frequently rendered in Persian as follows:—کند کسی این را پسند *hīch dil-i īn rā pasand namī-kunad* (m.c.) “no one likes this,” or “it is not approved”; عقل باور نکند *'aql bāvar na-kunad*.—(Sa'di) “it is impossible to credit”; (m.c. *namī-kunad* نمیکنند).

(x) For the impersonal use of :—

(1) *Tavānistan* “to be able”; vide § 77 (a) (2) and (b) (3).

(2) *Shudan* شدن vide § 77 (d).

(3) *Khvāstān* خواستن vide § 80 (f).

(4) *Guzashtan* گذشتن vide (s) supra.

(5) *Dāshdan* داشتن vide § 83 (h).

§ 85. Compound Verbs (افعال مرکب)

(a) The number of simple verbs in Persian is small: the deficiency is made up of compound verbs, which, like other compound words, are exceedingly numerous.

The compound verbs present no grammatical difficulty. They may be classed as adverbial verbs, and nominal² verbs.

(b) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: باز گفتی *bāz guftan* “to say a second time”; باز گشتی *bāz gashtan* “to turn back, repent”; در آمدن *dar āmadan* “to come in”; ایستادن *vā īstādan*³ “to stand still, stop, halt”; از در آمد *az dar dar āmad* (Sa'di) “he came in”; برداشتن *bar dāshdan* “to raise up; to suffer, endure”; بر تافتی *bar tāftan* “to shine forth, also to twist up”; زیر زبر کردن *zēr u zabar kardan* “to make topsy turvy”; واکفتن *vā guftan* (m.c.) “to repeat what one has heard, say again”; واکشتن *vā shustan* “to wash again.”

(2) *Farū* فرو, *firū* فرو or *furū* فرو (before a vowel *farūd* فرود etc.) is prefixed to some verbs and signifies “down, downward; low,” as *farūd āmad* فرود آمد “he came down”; *furū guft* فرو گفت “he spoke low”; در اطاق فرو رفت (m.c.) “he went into the room.”

(3) *Farā* فرا is another adverbial prefix and signifies “back, again,

¹ Vulgar *pāya mī-ghurr ad*, پایه میغرد.

² Nominals are those formed by prefixing a noun or an adjective to a verb.

³ *Vā* وا in composition with verbs stands for *baz* باز “back”, again, open, etc., as: *vā dād* داد “he gave back,” *vā guft* گفت “he spoke again”; *dar rā* در را کن “open the door”; *īstāda* ایستاده “standing” but *vā īstāda* واکشاده “halted.”

† In m.c. *furū guft* = simply *guft*, the *furū* having no meaning.

over, opposite, etc., etc.” It is often redundant, being prefixed merely to avoid a cacophony.

Vide the rule applying to the auxiliary *khwāstan* خواستن when used to form the Definite Future, as: *khayma rā farā khwāhand girift* خیمه را فرا خواهند گرفت “they will surround the tent” (Class.).

(4) *Farāz* فراز “above, up, before,” as: *chūn bi-bālin-ash farāz āmadam* چون بدالینش فراز آمدم (Gul., Chap. VI., St. 1) “when I came up to his pillow.”

Farāz فراز sometimes strengthens a verb but often it is redundant.

(5) *Pīsh* پیش, *bīrūn* بیرون, *andar* اندر (or *dar* در), are also common in adverbial compounds.

(6) In a few verbs, the preposition has by use become incorporated with the verb and the verb has ceased to be regarded as a compound; in such verbs the preposition is prefixed to the verb itself, as: *tūp khwāhand dar kard* توپ خواهند در کرد *khwāhand dar guzasht* خواهند در گذشت; *khwāhnad bar-khāst* خواهند بر خاست.

Remark.—*Bi-shahr* (or *dar shahr*) *dar āmadan* در آمدن (or در شهر) “to enter the city,” but *az shahr dar āmadan* از شهر در آمدن “to come out of the city.”

(c) The participle in these verbs precedes the usual verbal prefixes *mī* می and *bi* به, and the negatives *na* نه and *ma* م as:—*tūp dar mī-kunand* (m.c.) “the gun is being fired” (*lit.* they are emptying the cannon); *az kīsā dar bī-yār* از کیسه در بیار (m.c.) “take it out of your pocket.”

(d) Some verbs that in their simple form take the prefix به do not admit it when compounded with a preposition, as: *bar khāstan* بر خاستن “to rise up” (*bar khāz* and *bar khāzam*, etc.); *bar-gashtan* برگشتن “to return”; *in rā bi-dār* این را بدار “keep this”, but *in rā bar dār* این را بردار “take this away”; *āmīkhtan* آمیختن (tr.) (Impr. *bi-yāmīz* بیامیز) “to mix”; *dar āmīkhtan* در آمیختن (intr.) Imp. *dar-āmīz* در آمیز.

Remark.—In poetry, for the sake of metre, the particle of a compound verb sometimes follows the verb.⁴

(e) Nominal verbs are simple verbs of action, transitive or intransitive, preceded by a Persian or Arabic substantive, verbal substantive, adjective, or past participle.

¹ *Farāz u nishīb* فراز و نشیب “ups and downs” or “ascents and descents.”

² *Dar khwāhand kard* در خواهند کرد, *dar khwāhand guzasht* در خواهند گذشت, and *bar khwāhand khāst* بر خواهند خاست are old.

³ Note the absence of را: *tūp* is used generically: *tūp rā* would mean one special gun. *Tūp khwāhand dar kard* (Fut.).

⁴ In modern colloquial *bi-raw* برو (not *tū bi-raw* تو برو) “go inside.”

Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples:—*durust kardan* “to make, construct”; “to correct”: *کرم درست میکند* *zan-i qaṣṣāb barāy-i bulbul*¹ *kirm durust mī-kunad* (vulg.) “the butcher’s wife breeds maggots (as food for) bulbuls¹: *ma’zūl kardan* معزول کردن (past participle) “to dismiss from office”; *ma’zūl shudan* معزول شدن “to be dismissed”; *istāda kardan* استاده کردن² (classical) (Persian past participle) “to set up.”

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of *rā*. Examples:—*ū-rā chūb zadam* (m.c.), or *bi-ū chūb zādam* (m.c.) “I beat him (with a stick)”; in the first instance *chūb* چوب may be considered an integral portion of the verb *zadam* زدَم; in the second it may be taken as its object, but it would be wrong to say *bi-ū chūb rā zadam* زدَم را چوب; *bi-ū chūb rā zadam* زدَم اورا با چوب means “I beat him with the stick”]: “talk Persian” *Fārsī harf bi zan* حرف زن فارسی, or *harf-i Fārsī bīzan* حرف فارسی بزن *khaylī intizār kashīda am* خیلی انتظار کشیده ام “I have expected (waited for) you a long time”³; *si sāl tūl kashīd* سی سال طول کشید “three years passed” (here *sāl* is the subject of the intransitive verb *tūl kashidan* which should be regarded as one word).

The *ism* اسم etc. is often separated from the verb that follows it⁴ — *binā guzārdan* بنا گذاردن is “to begin”; *bā man binā-yi namak bi-harāmī guzārda ast* با من بنای نمک بحرانی گذاشته است (m.c.) = *binā guzārd bi-namak-harāmī kardan* بنا گذارد نمک بحرانی کردن (m.c.).⁵

From *gīr* گیر, a verbal substantive from *giriştan*, is formed *gīr āmadan* گیر آمدن (m.c.) (for *bi-gīr āmadan*) “to come into one’s possession” and *gīr āvardan* آوردن گیر “to bring into one’s possession”; *ānja chīz-i gīr-am nayāmad* آنجا چیزی گیرم نیامد (m.c.) “nothing was got by me there”; *ānjā chīz-i gīr na-yavardam* آنجا چیزی گیرم نیاوردم (m.c.) “I obtained nothing there.”⁶

Remark I.—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

¹ Maggots are bred and sold in Persia as a article of trade for caged nightingales.

² In m.c. *bar pū kardan* برپا کردن, or *dāshān* داشتن, or *rā dāshān* را داشتن, or *naṣb kardan* نصب کردن.

³ Or *khaylī muntazir-i shumā bīdam* خیلی منتظر شما بودم.

⁴ In poetry it sometimes follows the verb.

⁵ In the sentence *tū qasam bi-rūh-i pāk-i Haṣrat-i Sulaymān* (‘alayhi ‘s-salām’ *na-khṣpurī*)—“until thou swearest by the sainted soul of Solomon (on whom be peace),—” the word *qasam* (which is a component part of the verb “to swear”) could be inserted just before *na-khṣpurī*.

⁶ *Gīr āmadan* گیر آمدن expresses more of chance than *gīr āvardan* آوردن گیر.

Remark II.—Sometimes a compound verb admits of two constructions, as:—*bā mardumān mahābbat mī-kunad* با مردمان محبت میکند (in which *mahābbat* محبت appears to be the direct object of the verb), and *mardumān rā mahābbat mī-kunad* مردمان را محبت میکند; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes *mī* می and *bī* به are intercalated before the simple verb.

The same rule is observed with regard to the negative particles *na* نه and *ne*, as: *dast bar namī-dārī* دست بر نمی داری *vide* § 71 (c) and (f).

(g) Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

حمله آوردن *hamla āvardan*, (m.c.) “to attack, charge.”

عذر خواستن *uzr khwāstan*, (m.c.) “to apologise, ask pardon.”

عذر آوردن *uzr āvardan*, (m.c.) “to make excuses.”

تدارک دیدن *tadāruk dīdan*, “to make preparation.”

ستم دیدن *sitam dīdan*, (m.c.) “to suffer opposition.”

مصلحت دیدن *maṣlahat dīdan* “to consider advisable.”

غم خوردن ¹ *gham khurdan*, (m.c.) “to suffer grief.”

گول خوردن *gūl khurdan*, (m.c.) “to be deceived.”

قسم خوردن *qasam khurdan*, (m.c.) to swear, take an oath.”

زخم خوردن *zakhm khurdan*, (m.c.) “to be wounded.”

بر زمین خوردن *bi-zamīn khurdan*, (m.c.) “to fall on the ground; strike the ground.”

لکان خوردن *lakān khurdan*, (m.c.) “to be shaken, to shake, tremble.”

گرفتار آمدن *giriṭtār āmadan*, “to be caught.”

بر دشمن غالب آمدن *bar dushman ghālib āmadan*, “to overcome the enemy.”

از سیر آمدن *sīr āmadan az*, (m.c.) “to be tired of, disgusted.”

سیر شدن *sīr shudan*, (m.c.) “to be satisfied, full from eating.”

در شمار آمدن *dar shumār āmadan* (class.), “to be counted.”

از پا در آمدن *az pā dar āmadan* }

از پا در افتادن *az pā dar ūftādan* } “to be helpless, come to grief.”

در محال افتراء است *dar maḥall-i iftirā-ast*, “he is (or is likely to be) falsely accused.”

در معرض خطر است *dar ma'rāz-i khaṭar ast*, “he is in danger.”

قدم مردانگی پیش نهادن *qadam-i mardānagī pīsh nihādan*, “to act bravely.”

رو نشاندن *furū nishāndan*, (m.c.) “quench (fire, anger).”

فرا گرفتن *farā griṭtan*, (m.c.) “to surround.”

(بر —) چشم دوختن *chashm dūkhtan* (bar —) “to stare at.”

زبان گشودن *zabān gushūdan*, “to begin to speak.”

¹ *In bi-dard-am namī-khurad* (m.c.) “this is no use to me.”

هقد بستن *‘aqd bastan (zan-ī rā)*, “to perform the service of marriage” (of the Mulla).

کام راندن or کامرانی کردن *kām rāndan or kām-rānī kardan*, “to live luxuriously; enjoy oneself.”

عقب نشستن *‘aqab nishastan*, “to retire (of enemy).”

تولد شدن *tavallud shudan* “to be born”; also *tavallud shudan* تولد یافتن.

از دست دادن *az dast dādan*, “to give up.”

از جان دست شستن *az jān dast shustan (or dar guzashstan)* “to give up hope of one’s life.”

از چیزی دست کشیدن *az chīz-ī dast kashīdan*, “to cease from (a thing begun); to give up.”

از چیزی باز استاندن *az chīz-ī bāz īstādan*, “to refrain from (a thing not begun).”

خود را ور ساخت که مرده است *khud rā var sākht ki murda ast*, “he feigned to be dead.”

رنگ ریختن *rang rīkhtan*, “to play a trick, wile (in a bad sense).”

حرف زدن *harf zadan*, “to talk.”

فریاد زدن (کردن or کشیدن) *faryād zadan or kardan or kashīdan*, “to cry out.”

جمع زدن *jam’ zadan*, “to add up.”

جمع کردن *jam kardan*, “to collect.”

تهمت بستن (or تهمت زدن) بر — *tuhmat bastan (or tuhmat zadan) bar* — “to accuse falsely.”

قرار گرفتن *qarār gīrīftan*, “to become settled, to sit.”

کشتی گرفتن *kushī gīrīftan*, “to wrestle.”

گوش دادن (or گرفتن) *gūsh dādān (or gīrīftan)*, “to listen to.”

گوش کشیدن *gūsh kashīdan*, vulg. (اسدق سوع =) “to eaves-drop.”

گوش فرا دادن *gūsh farā dādān* ditto.

از میان رفتن *az miyān raftan*, “to be abolished; cease to be used.”

از میان بردن *az miyān burdan* (tr.) “carry off.”

جلو افتادن *jilaw uftādan*, “to get before, go before.”

سبق گرفتن *sabqat gīrīftan*, “to surpass.”

سبق جستن *sabqat jūstan*, “to surpass, to anticipate.”²

احتمال رفتن (or داشتن) *ihtimāl raftan (or dāshtan)*, “to be probable.”

تشریف داشتن *tashrīf dāshtan* (polite), “to be at home, in the house.”

نظر انداختن *nazar andākhtan*, “to cast a glance at.”

بناخیر انداختن *bi-taskhīr andākhtan* “to postpone.”

بناخیر افتادن *bi-taskhīr uftādan* (intr.) “to be postponed.”

¹ In India *jam’ kardan* جمع کردن “to collect” and also “to add up.”

² *Bi-kharīdan-i qālī raftan valī bar man sabqat just* بخیریدن قالی ز تنم ولی بر من سبق جستن.

تَلَخ و شیرین روزگار (آبام or) چشیدن *talkh u shirīn-i rūzgār* (or *ayyām*) *chashīdan* “to experience the ups and downs of life.”

سرد و گرم روزگار دیدن *sard u garm-i rūzgār دیدن* (m.c.) the same as above.

اسم بودن *ism-burdan* “to mention.”

گمان بودن *gumān burdan* (m.c.) “to think, doubt.”

حسد بودن *hasad burdan* (m.c.; class.—*warzīdan*) “to bear malice.”

آتش گرفتن *ālash giriftan* “to catch fire.”

آتش زدن *ālash zadan* “to set fire to.”

بوی شنیدن *būy shunīdan* (clsss. and m.c.) “to smell” (tr.).

زحمت کشیدن *zahmat¹ kashīdan* “to take pains; suffer hardships.”

سالم را تکه کردن *salām rā shikashan* “to break up the audience.”

نفل مجلس شدن *nuql-i majlis shūdan* (m.c.) “to be in everybody’s mouth, be famous (*lit.* to be the sweetmeat of the assembly).”

نست و نابود کردن *nēst u nā-būd kardan* “to destroy utterly (*lit.* to make, is not and was not).”

Remark I.—It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning, thus *taghyīr kardan* تغییر کردن (intr.) “to change,” but *taghyīr dādan* دادن تغییر (tr.) “to change.”

Remark II.—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, *na-bāyad ki shumā fikr-i nāk-nāmī-yi khud biyuftīd* نباید که شما فکر نیکدامی خود بیفتید (m.c.) “ought you not to be careful of your reputation?”, the preposition *bi* that is wanting, has only to be inserted before *fikr* فکر to make the sentence perfectly clear; for though in modern colloquial the compound verb *fikr uftādan* فکر افتادن is used, its proper form is *bi-fikr uftādan* بیفکر افتادن.²

(h) There are certain vulgar compounds in colloquial use, which should not be imitated, as:—(1) *nān rā chīgūna pukhta kunam* نان را چگونه پخته کنم (Afghan) (for *bi-pazam* بپزم) “how shall I (or can I) cook the bread?”; *dānista namūdan* دانسته نمودن (Afghan) “to teach, inform”; *shikasta kardan* شکسته کردن (Afghan) “to break”; *sūkhta kardan* سوخته کردن (vulg. m.c.) “to burn”; *afrūkhta kardan* افروخته کردن (class.), etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like *istāda kardan* بستاده کردن “to set up,” may be admissible, but there is no necessity for *istāda shudan* بستاده شدن (Afghan). In, *marā az hama peshtar basta kardū būd* مرا ز همه پیشتر بسته کرده بونی (m.c.) “he was prevented from doing this.”

¹ In India *taklīf* تکلیف is used for *zahmat* زحمت.

² Even in speaking, most Persians would say *bi-fikr uftādan* بیفکر افتادن.

³ *Ū az in kūr bāz istāda shud* او از این کار باز بستاده شد (m.c.) “he was prevented from doing this.”

(Afghan coll.) “you bound me first, before all the others,” the verb might just as well be, and should be, *basta būdī* بسته بودی.

(5) As already stated, the Infinitive is regarded as a noun; hence such barbarous compounds as *jastan namūd* چستن نمود (m.c.) “he made a jump” or *jast namūd* جست نمود (Afghan coll.).

(6) Some compound verbs consist of a phrase, and are both adverbial and nominal, as:—*az pā dar-āvardan* از پا در آوردن (tr.), and *az pā dar āmadan* از پا در آمدن (intr.); *pas pā kardan* پس پا کردن “to cause to retreat, *dast bi-kār zadan* دست بکار زدن “to commence”; *az dast dādan* از دست دادن “to give up, relinquish,” etc., etc.

§ 86. Certain Common Verbs used in Compounds.

(a) One of the verbs most used in compounds is *kardan* کردن “to do” or “to make.” *Namūdan* نمودن, *sākhtan* ساختن, *gardānīdan* گردانیدن, and in deferential language *farmūdan* فرمودن can be substituted for *kardan* کردن in any verb compounded with the latter.¹ These are all used in modern colloquial.

(b) In modern colloquial the forms *kun* کن and *bi-kun* بکن are both in use for the Imperative of *kardan* کردن.

Remark.—The past participle of *kardan* کردن is colloquially used by the Afghans with comparatives, in the sense of “compared with”; being redundant, it can be omitted in any sentence where it occurs, examples:—*chunānchē az avval karda hu-jūm-i ashjār ziyāda-tar ma'lūm gardād* (Afghan coll.) “accordingly the density of the foliage appeared more than it did before (compared with previously)”; *az auval karda bih-tar shuda ast* (Afghan coll.) “he is better than he was.”

(c) *Namūdan*³ نمودن, Imperative *mumā*⁴ نما, is both transitive and intransitive, signifying “to show (tr. and intr.), to appear”; معلوم می‌نماید *ma'lūm mī-numāyad* (or *qarār-i ki ma'lūm mī-shavad*, *az qarār-i ki ma'lūm mī-shavad*, معلوم می‌شود) “it appears.”

Remark.—Note the change from *karda* کرده to *namūda* نموده in the following modern colloquial sentence, for the sake of euphony or variety:—*Timūr rā dar har jā-yi dunyā bāshad surāgh karda paydā namūda mī-gīrūd dast basta mī-āvarād injā* (m.c.) “having traced out Taimur in whatever

¹ Any shade of meaning that may have formerly existed between *kardan* کردن, *namūdan* نمودن, or *sākhtan* ساختن in compound verbs no longer exists.

² For *nisbat bi-avval* نسبت به اول (m.c.)

³ In modern colloquial often *nīmūdan* (Isfahani).

⁴ Modern colloquial *bi-numā* بنما only.

portion of the globe he may be (and) having produced him, you will seize him; you will bring him here bound.”¹

(d) (1) *Sākhtan*² ساختن “to fashion; manage with; suit,” is both transitive and intransitive: the Imperative is ساز *sāz* (m.c. *bi-sāz* بساز). Example:—میسازند *dar Kirmān jām-i rūd mī-sāzand* (or *durust mī-kunand* درست میکنند (m.c.) “they make brass pots in Kirman”; شما بهم *shumā biham sākhta id* (m.c.) “you have joined together, conspired” (for a bad purpose only); آب و هوای اینجا ای شکم خیره بدانی بساز (Sa’di) “oh torpid belly, be content with a single loaf”; آب و هوای اینجا *āb u havā-yi in-jā bi-man mī-sāzad* (m.c.) “the air of this place suits me.”

با درد بساز تا دوائی یابی * وزننج مزال تا شفائی یابی

Bā dard bi-sāz tā davā’i yābī

V’az ranj ma-nāl tā shifā’i yābī

“To find a remedy, put up with pain,

Chafe not at woe, and healing thou wilt gain.”

(O. K. 451 *Whin.*)

Ghayr az sūkhtan va sākhtan chāra-i nīst غیر از سوختن و ساختن چاره نیست (m.c.) “there is nothing to be done, but to grin and bear it.”

(2) *Sākht* ساخت and *sākhtagi* ساختگی are substantives:—*sākht-i in qālī az ehīst* چیست *in qālī az ehīst* (m.c.) “what is this carpet made of”; شما درین ساختگی کرده اید *shumā dar in sākhtagi karda-id* (m.c.) “you have adulterated this.”

(3) *Sāz* ساز is frequent in compounds, as: *dandān-sāz* دندان ساز “a dentist”; *(dandān sāzi)* دندان سازی “dentistry”. Note the following: *dar ‘ishq-i mahbūb bi-sūz va bi-sāz* در عشق محبوب بسوز و بساز (mod.) “in the love of the beloved burn and be patient.” *Ham-sāz* هم ساز or *ham-āvūz* هم آواز “in tune”; *dam-sāz* دمساز “a confidant.” *Īn mīva barāy-i man sūz-gār nīst* این میوه برای من سازگار نیست (m.c.) “this fruit will disagree with me.”

Sāz ساز, a substantive, means “a musical instrument” and “necessary furniture,” as: *sāz-i safar tadārūk kard* ساز سفر تدرک کرد (m.c.) “he began to get ready for the journey.”

(e) *Gardānīdan* گردانیدن, Imperative *gardān* گردان, is the transitive form of *gardīdan* گردیدن (or *gashtan* گشتن) and signifies “to change, avert, turn round; cause to become.”

¹ *Dast basta* دست بسته might be an adjective agreeing with او¹ understood. *Basta* بسته is here Perf. Act. Participle, *dast-i ū rā basta mī-āvarīd*.

² *In ḥarf sākhtagi est* (m.c.) “this is made up, false”; *bā man sākhtagi ma-kun* (m.c.) “don’t cheat me.”

³ *Qālī bāftan* “to weave carpets” not *qālī sākhtan*, which is unidiomatic; *rūd* رود, vulgar for روئین *rū’in*.

(f) (1) *Farmūdan* فرمودن, Imperative *farmā* فرما, is transitive, “to order or command.” In compound verbs it is deferentially substituted¹ for *kardan* کردن, *sākh̄tan* ساختن, or *namūdan* نمودن, both in classical and in modern Persian:—*janāb-i ‘ālī chi farmūda būdīd?*² (m.c.) “what did your eminence say?” *Chi guftīd* چه گفتید would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. *Pādishāh bar takht julūs farmūd* پادشاه بر تخت جلوس فرمود “the king sat (or ascended) the throne.”

(2) In modern colloquial *bi-farmā'id* بفرمائید almost corresponds to the English word “please.” To a visitor it signifies “please take a chair”: if two persons are about to enter a door together it means “after you”: if food is on the table, it = “kindly help yourself,” or “begin.”

(3) *Farmān* فرمان a substantive is a royal mandate. *Farmān-farmā* فرمان‌فرما “the issuer of mandates” is a title prefixed to the name of a place, and signifies “Governor or Viceroy of—.”

Farmān-bardār فرمان‌بردار “order-bearing, obedient.”

Remark.—The compound verb *kār farmūdan* کار فرمودن is not always used in the complimentary sense. Sa'dī in the *Gulistan*, speaking of a boxer, says:—*va qaul-i hukamā' rā kār na-farmūd* و قول حکماء را کار نفرمود; also *kafsh-dūz ālāt-i khud rā kār mī-farmāyad* (vulg.) “the shoe-maker is using his things.”

(g) The verbs *gashtan* گشتن or *gardīdan* گردیدن [‘vide’ (e)] can always be substituted for *shudan* شدن, either in a simple or a compound verb.

§ 87. Causal Verbs (فعل متعدی بالواسطة or مع الغير) and Reflexive Verbs (فعل متعدی بنفسه).

(a) (1) The causal verbs are formed by adding the terminations *ānīdan* آندیدن, or *āndan* آندن, to the Imperative stem of the primitive verb, thus: *jastan* چستن “to jump, leap,” Imperative *jah* جه “to cause to leap”: *jahānīdan* جهانیدن or *jahāndan* جهانندن “to cause to leap”: *davīdan* دویدن “to run” (Imperative *daw* دو); *davāndan* دوآندن or *davānīdan* دوآندیدن “to make to run, to gallop (a horse), etc., etc., etc.” = *tāzāndan* تازآندن (m.c.) “to gallop a horse.”

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, -یدن or -ندن.

¹ *Farmānū* فرمانا is used in precisely the same manner in Urdu.

² In classical Persian, or by Indians and Afghans in speaking, the third person plural would be used after the address *janāb-i ‘ālī*. In modern Persian in writing the third person plural is also preferred.

³ In contradistinction to a verb which is transitive of itself (فعل متعدی بنفسه).

⁴ In modern colloquial *jahīdan* جهیدن is more used than *jastan* چستن.

Remark.—In poetry the termination —*ānīdan* آیدن is sometimes shortened to *ānīdan*.

(b) The same termination makes some intransitive verbs transitive, vide § 86 (c). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(c) (1) *Nishāndan* نشانیدن (*nishānistān* نشانستن obsolete) “to cause to sit; to plant, etc.,” the causal form of *nishastān* نشست, is irregularly formed.

(2) *Shinawānīdan* شنوائیدن (not used in Persia) is the causal of *shunīdan* شنودن, and signifies “to cause to hear, tell, read aloud.”

(3) *Rāndan* راندن “to drive” is perhaps the causal of *raftan* رفتن “to go.”

(d) (1) The verb *guzashtan* گذشتن, or *guzarīdan* گذریدن (old) “to pass, pass by; cross over; die, etc.” has several causal or transitive forms, viz., *guzarūndan* گذرازدن, *guzārānīdan* گذارانیدن, *guzrānīdan* گزرانیدن, *guzārdan* گذاردن and *guzārīdan* گذاریدن.

(2) *Guzāshtan* گذاشتن (tr.) “to quit, to discharge, perform” : *namāz guzārdan* (not *guzāshtan*) نماز گذاردن “to perform the duties of prayer.”

(3) *Afkandan* افکندن¹ “to throw,” causal *afkānīdan* افکانیدن (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: *suttan* سفتن “to bore”; *suftānīdan* سفتانیدن (obs.), and *sumbānīdan* سنبانیدن (obs.) “to cause to bore”: *rustan* رستن or *rūfīdan* روئیدن “to grow” (rt. *rū* رو) or *rūy* روی) *rūyānīdan* رویانیدن (m.c.), or *ruvānīdan* روانیدن (obs.) “to cause to grow.”

(f) Verbs in which the Imperative stem terminates in ن, change this letter into ی, as: *shāndan* (obs.) شاندن (for شانه زدن) “to comb,” causal *shāyānīdan* شاناییدن (obs.); *dānistān* دانستن “to know,” *dāyānīdan*² دایانیدن (obs.); *chīdan* چیدن “to pluck, collect,” *chīnāīdan* چیناییدن (obs.) or *chīyānīdan* چیبایدن (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus *tarsāndan* ترساندن is preferred to *tarsānīdan* ترسانیدن, and *khvāham tarsānd* خواهم ترساند to *khvāham tarsānīd* خواهم ترسانید.

(g) Some verbs do not admit of a causal form. Examples: *dīdan* دیدن “to see”; *guftan* گفتن “to say”; *āzmūdan* آزمودن “to try, prove.”

(h) (1) Only a few of the causal verbs are used in modern colloquial.

When the Persians wish to mimic the Afghans or Indians, they make an elaborate use of the causal verbs. An Afghan, for instance, uses *fahmānīdan* فهمانیدن where a Persian would use *hālī kardan* حالای کردن, or some such expression.

¹ In India *afgandan*, etc.

² The form *dānānīdan* (obs.) also occurs.

³ The form *dīyānīdan* دیانیدن as a causal of *dīdan* is doubtful.

Remark.—The verb *khurāndan* خوراندن “to feed” occurs in writing, but not in speaking: *khurāk bi-khurd-i ū bi-dih* خوراک بخورد او ده “give it food to eat, i.e. feed it.”

Instead of *ravānīdan* روانیدن or *ravāndan* رواندن, *ravāna kardan* روانه کردن is used.

(2) The following are a few of the commoner causal verbs in modern colloquial use:—

Tarsāndan ترساندن or *tarsānīdan* ترسانیدن “to frighten.”

Davāndan دواندن or *davānīdan* دوانیدن “to put into a gallop.”

Rasāndan رساندن or *rasānīdan* رسانیدن “to cause to arrive.”

Nishāndan نشانیدن or *nishānīdan* نشانیدن “to plant, place, make to sit.”

Khvābānīdan خوابانیدن or *khvābāndan* خواباندن “to lull to sleep or lie down.”

Fahmānīdan فهمانیدن or *fahmāndan* فهماندن “to cause to understand, explain.”

Āmūzīdan آموزیدن (obs. in Persia) or *āmūkhān* ^۱ آموختن “to teach.”

Jahānīdan جهانیدن or *jahāndan* جهانندن “to make to jump.”

Parānīdan پرانیدن or *parāndan* پراندن “ditto; also to cause to fly.”

Remark.—The passive of the causal verb is formed in the regular manner, as: *parvarānīda shud* پرورانیده شد; *kunānīda shud* کنانیده شد (Afghan). Such passive causals are, however, rare and should be avoided.

(i) Causation can also be expressed by certain verbs, as: *رفته رفته بی آنکه* اظهار محبت خود را با و روز دهم بشرط و داشتن بساختن اشعاری که یک بیتش بیک مثقال طلا راfta rafta, *bi-ānki iẓhār-i maḥabbat-i khud rā bi-ū burūz diham, bi-sharḥ-i vā dāshtan-i bi-sākhtan-i ash-ār-i ki yak bayt-ash bi-yak misqāl tīlā bi-yarḥad pāsān-i ū gardīdam* (Tr. Haji Baba, Chapter VIII) “without appearing to show any particular partiality to him, I succeeded in being appointed to keep watch over him, under the plea that I would compel him to make verses—” (H.B.): *ūrā mustalzam sākhtam ki bi-raqṣad* اورا مستلزم ساختم که برقصد “I obliged him to dance”; *ūrā bar ān dāshtam ki bi-raqṣad* اورا بر آن داشتم که برقصد “to cause to dance”: *marā bar īn ma-dār ki chunān kār bi-kunam* مرا بر این مدار که چنین کار بکنم “don’t oblige me to do it”: *bi-ū zūr āvardam ki bā man bi-yāyad* با و زور آوردم که با من بیاید (m.c.) “I made him accompany me”: *asp rā tākht* اسب را تاخت “he put his horse into a gallop”: *bi-chīdan dar āvardam* بیچیدن در آوردم “to cause to pluck” = *ūrā vā dāshtam ki bi-chīnad*.

(j) *Qabūlānīdan* قبولانیدن “to cause to confess (by torture, etc.)” is a barbarous causal in m.c. use; or in a joking sense = “make him agree.”

(k) The place of the causal verbs is usually taken either by the simple transitives as: *pādīshāh dast u pā-yi ūrā bast* پادشاه دست و پای او را بست (m.c.) “the king bound him (had him bound) hand and foot”; or else some such

^۱ *Āmūkhān* is also “to learn.”

expression, as “the king ordered (or signalled to) them that they should bind....,” etc., is used.

(l) Reflexive verbs (فعل متعدی بنفسه) are formed by the transitive verb and the reflexive pronouns, as : *khud rā kusht* خود را کشت “he killed himself” = *khud-kushī kard* خود کشی کرد “he committed suicide”; *jān-i khud rā mī-shust* جان خود را میشست “he was washing himself.”

§ 88. Passive Voice¹ (صیغۀ مجهول) and Passive Verbs.

(a) The Passive Voice is much less used than in English. The general rule is not to use it, if it can be avoided; in other words the passive is used only for some special signification, or if the subject is unknown, or if known it is desired to avoid mentioning it. This rule should be observed even though violated by Persian authors. Only transitive verbs have a passive² voice.

There are several ways of expressing the passive.

(b) The grammatical passive is formed by adding the tenses of the verb *shudan* شدن³ “to become” to the past participle of a transitive (or causal) verb. The use of this construction is comparatively infrequent and very seldom occurs in modern colloquial, for in addition to the simple intransitive verbs the language contains a large store of compounds with a passive sense, such as : زخم خوردن *zakhm khurdan*⁴ “to be wounded”; شکست یافتن *shikast yāftan* “to be defeated”; ضائع شدن *zā'ī shudan* “to be destroyed”; گول خوردن *gūl khurdan* (m.c.) “to be deceived”; بدزدی رفتن *bi-duzdī raftan* “to be stolen”; انجام گرفتن *anjām giriftan* “to be finished”; فرمایش دادن *farmāyish dādan* “to order (goods)” (tr.) [but *farmāyish⁵ raftan* (intr.), as, تازه فرمایش رفته است *barāy-i sawgulī-yash nīm-lana-yi tāza farmāyish rafta ast?* (m.c.) “what! an order has been given for a new jacket for his favourite wife, has it?”]: بسر بردن *bi-sar burdan*

¹ *Sāgha-yi majhūl* صیغۀ مجهول “Passive Voice,” i.e., of which the agent is unknown.

² The use of the Passive is antagonistic to the genius of both Persian and Urdu. The use of the passive is largely increasing in Urdu, doubtless owing to the articles in vernacular newspapers translated from English. Urdu idiom again affects the Persian of India and in a less degree that of Afghanistan.

³ *Gashtan* گشتن and *gardidan* گردیدن are occasionally substituted for *shudan* شدن.

⁴ The passive meaning of most verbs signifying “to beat, to knock, cast,” can be expressed by a compound with خوردن *khurdan*, as: *takān khurdan* تکان خوردن (m.c.) “to be pushed, to receive a push or shake”; *zamīn khurdan* زمین خوردن “to fall on the ground,” etc.

⁵ This example is from the “Vazir of Lankuran.” Ordinarily in m.c. this sentence would be rendered (or) داده شد است *barāy-i sawgulī-yash nīm-lana-yi tāza dāda shuda ast* (or *dāda and*).

(tr.) “to pass one’s time,” but *bi-sar raftan* بسر رفتن (intr.)¹ “to be passed.”

(c) In modern Persian not every verb admits of the Passive. The expression *ū zada shud* او زده شد “he was beaten” is quite unintelligible even to Persians with some education, whereas *kushta shud* کشته شد “he was killed” is a passive in common use.

(d) The following are examples of the use of the grammatical passive:—

(1) چنان بی اختیار³ از جای بر آمدم که چراغم ناآستین کشته شد *chunān bi-ikhṭiyār az jāy bar āmadam ki chirūgh-am bi-āstīn kushṭa shud* (Sa’di) “I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve.” Here the active *kushtam* کشتم instead of the passive *کشته شد* would signify “I purposely extinguished.”

(2) The grammatical passive is of not infrequent use in the Shah’s Diary: *Shah’s* (Shah’s) یک نوع زراعتی که اسمش “راپ” است در صحرای خاک پروس امروز دیده شد “we and others have to-day seen a species of crop called ‘rape’ in the Prussian territory”: حکیم الممالک که چندی بود اینجا بود دیده شد (S.D.) “*Hakīm*”⁴ *l-Mamālik ki channd-i būd īnjā būd dīda shud* (S.D.) “the *Hākīm*”⁴ *l-Mamālik* who had been here some time was interviewed”: دو پلنگ سیاه هم دیده شد *du palang-i siyāh ham dīda shud* (Shah’s Diary) “two black panthers were seen by us.”

(3) The transitive Infinitive is often used for the passive:—همه را بکشتن⁵ *hama-rā bi-kushtan īshārat farmūd* (Sa’di) “he (the king) ordered them all to be killed”; شاید ترا بکشتن دهد *shāyad turā bi-kushtan bidihād* (m.c.) “he may hand you over to be killed.”

(4) The passive is also sometimes used to express possibility or impossibility:—این کتاب آن قدر سنگین که بدست انداخته نمی شود *īn kitāb-ān qadar sangīn, ki bi-dast andākhta namī-shavad* (m.c.) “this is a book so heavy, that it cannot be thrown by hand”; این میز از جای خود برداشته می شود *īn mīz az jā-yi khud bar dāshta mī-shavad* (m.c.) “this table can be moved, it is not very heavy”; *tā du si rūz ānjā tavaqquf⁷ uftūd chirā ki bi-bū-īg-i*

¹ *Ab bi-sar raft* آب بسر رفت (m.c.) “the water boiled over”: *agar ū īnjā bi-yūyad man bi-sar jīlav-i ū mī-ravam* (vulg.) (also *bi-sar dāvīdan*) “if he comes here I’ll go to him on my head (from delight) instead of on my feet”: از نو اشاره کردن و از من بسر دیدن: *bi-sar āmadan* “to be finished.”

² In modern colloquial *ū rā zadand* او را زدند.

³ *Bi-ikhṭiyār* بی اختیار means “involuntarily”; the unexpected sight of his friend made him jump up; *bar āmadan* بر آمدن signifies merely “to get up” not coming forward.

⁴ In m.c. *dīda shud* دیده شد is frequently used unnecessarily, instead of the active voice.

⁵ *Kushta shudan* could not be used.

⁶ Or *īshāra* اشاره.

⁷ In modern colloquial *itīyaq-i tavaqquf* اتفاق نیوف and *az bū-īg* از باعث would be substituted.

abr āftāb dīdā namī-shud نادر و سه روز آنجا توقف افتاد چرا که باعث امر آفتاب دیده نمی شد (Afghan) “we had to stay there two or three days, as it was impossible to see the sun (to steer by) on account of the clouds”; *ba’d az ghallīdan ān rā jumbānīdan na-tawānistam chi jā’e ān ki ba-daryā rasānīda mī-shud* (Afghan coll.) “after (the boat’s) rolling over I was unable even to move it; how much the less could it be moved to the sea!”; in m.e. *chi jā-yi ān ki bi-daryā rasānam-ash* رسانیام دریا آنکه جای چه (or *bi-rasānam*, رسانیام without *ash*): the passive would not be used here in m.e. as the agent is known: با تقدیر جنگیده: *bā taqdīr jangīda namī-shavad*¹ (Afghan) “it’s impossible to fight against Fate”; in m.e. با بخت نمی شود جنگید.

(5) The modern colloquial phrase *ba’d az ān dīda khabar shud* بعد از آن دیده خبردار شد (or دیده میشود) (m.e.), signifies “we’ll see.”

(e) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs *am* ام, *hastam* هستم, etc., and *shudan* شدن, *būdan* بودن, or *gashtan* گشتن. Examples:—*marsūl-am* (or *marsūl hastam*), (in writing) “I am sent”; *maqtūl shud* (m.e.) “he was killed”; *khabar-dār shud* (m.e.) “he was apprised, warned”; *zakhmī būd*² (Afghan) “he was wounded”; *hama chīz āmāda būd* (m.e.) “everything was prepared (previous to our coming)”; [but *āmāda shud* شد آماده = “was prepared after our coming”].

(f) The passive can also be expressed by using the third person plural of the transitive verb, “they do such and such a thing.” This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:—*farmūd ki marsūm-ī fulānrā chandān-ki hast muzā’af kunand*—(Sa’dī) “he (the king) ordered that the allowance of So-and-so, whatever it may be, should be increased”; (here it was the king himself who increased the allowance): *dūst-ī rā ki bi-umr-ī farā chang ārand na-shāyad ki bi-yak-dam biyāzārand*—(Sa’dī) “a friend whom it has taken a lifetime to make should not be made offended in a single instant”; (here there is only

¹ Compare Urdu, *taqdīr se larā nahīn jānā* تقدیر سے لڑا نہیں جاتا.

² Or *bi-qatl rasīd* بیکشت رسید (m.e.).

³ *Zakhmī shud* زخمی شد m.e.; *zakhm dāsht* زخم داشت “he had a wound.”

⁴ *Hast* signifies that the speaker knew that there was an allowance:—*bāshad* “whatever it may be.”

⁵ *Farā chang* فراچنگ is to be considered as one word. *Farā* frequently precedes verbs, and in many cases is merely used for the sake of euphony.

⁶ Note this use of *shāyad* شاید. Before *yak-dam* یکدم, *bi-sukhan-ī* بستن or *bi-tiqīr-ī* or some such word is understood.

one friend and presumably one person who has made him a friend): آن را که گوش ارادت گران آنریده اند چون کزد که بشنود و آن را که بکند سعادت کشیده اند چون کزد که *ān rā ki gūsh-i irādat girān*¹ *āfrīda and chūn kunad ki bi-shīnavad va ān rā ki bi-kamand-i sa'ādat kashīda and chūn kunad ki na-ravad*—(Sa'dī) “he who has been created deaf to the divine inclination, how can he manage to hear²? and he who is forcibly drawn into the lasso of happiness how can he help travelling (the way it drags him)?”; (here the grammatical subject to *āfrīda* and آنریده should not be “God” understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language;³ the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say “he whom God has created deficient in . . .” would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.⁴

This form of the passive is especially common in modern colloquial. To the question, “where is the horse?” the answer might be *burda* and برده اند “it has been taken away”; this answer would signify that one of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

Remark.—“A present was given to him” *in'ām-i bi-vay dāda shud* (m.c.) انعامی بوی داده شد (m.c.), or better *in'ām-i bi-ū dādand* باو دادند (m.c.).

(g) In a few instances, the passive can both in classical and in modern colloquial be formed by *āmadan* آمدن instead of by *shudan* شدن, as:—*in shakhṣ dar zumra-yi fuṣṣalā shumurda mī-āyad* (m.c.) این شخص در زمره فضلاء شمردن می آید “this man is counted amongst the learned”; *dīda mī-āyad* آید دیده می (class.) “it is seen”; *in qālī pasandīda āmad* این قالی پسنده آمده (m.c.) “this carpet was approved.” Compare *maṣkhūz āmadan* گرفته آمدن (class.) and *maṣkhūz āmad* گرفته آمد (class.).

¹ *Girān* means “dear (not cheap)” as well as “heavy.”

² i.e., it is impossible for him to hear, as it is decreed he is not to hear.

³ The use of the plural might lay the speaker open to the imputation of being a *musṣhrik* or “polytheist” (one who imputes ‘partnership’ to the Deity). It may be that Sa'dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere; the plural is used in the Qur'ān when Allah himself speaks.

⁴ In similar instances the explanation of some translators is that the Fates is the subject. Though the Persians attribute misfortune to the ‘revolution of the heavens’ or to the sky, no Muslim would attribute *good* to any but Allah: the Fates could therefore hardly be the subject of *kashīda* and.

CHAPTER X.

§ 89. Adverbs and Adverbial Phrases.

(a) There are few adverbs properly so called: their place is filled by adjectives or participles, or by substantives with and without a preposition, or by pronouns, or by phrases, etc.

Many adverbs are also prepositions.

There is no regular term for adverb: it is styled *tamyāz* تمییز “specification” or *نفي* “the particle of negation” or *ظرف* “vessel,” according to its sense. *Harf-i zarf* حرف ظرف is a particle used as an adverb: *ism-i zarf* ظرف اسم is a noun that can be used as an adverb: *zarf-i muḥkam* ظرف محکم “dubious adverb” is an adverb (or noun, etc.) that does not express a *limit* of time or space, as *هنگام* “time,” *پیش* “before (place or time)” ; it is opposed to *ظرف محدود* “limited adverb (noun, etc.)” as *روز* “day,” *خانه* “house”: *zarf-i makān* is *ism-i zarf* and includes such words *کفش کن* (m.c.) “the place where shoes of visitors are removed”; *جامع کن* (in Turkish Bath): *حریم سرا*, *مريض خانه*, etc., etc.

(b) Examples:—

(2) *Adjectives*:—*او خوب فارسی حرف میزند* (m.c.) “he speaks Persian well”: *یکی بر سر راهی مست خفته بود* (Sa’dī) “a certain one had fallen into a drunken sleep by the roadside”; *او عاقلانه کار میکند* “he acts wisely”: *بطور عام ظاهرانه نماز میگویم* (Afghan) “I used to say (my prayers) in a perfunctory manner” (in m.c. *bi-tawr-i ūmūmī zāhirāna namaz mī-kardam*).

هین! صبح دمید و دامن شب شد چاک برخیز و صبح کن چرائی غمناک ؟
می نوش، دلا! که صبح بسیار دمدم او روی نما کرده و ما روی بخاک

“See! the dawn breaks and rends night’s canopy:
Arise! and drain a morning draught with me!
Away with gloom! full many a dawn will break
Looking for us, and we not here to see!”

(O. K. Whin. Trans. Rub. 295.)

In this quatrain *bisṣyār* is an adverb meaning “oft.”

Remark.—Adjectives ending in *آنه* or *وار*, vide § 43 (aa), may be considered as adverbs rather than adjectives: *بی حجابانه* “in a restless manner”; *بی پردہ* “without concealment”; *استادانه تر* “in a more masterly manner.”

(2) *Participles*:—*روى مردم درمانده بشما احترام میکند* (m.c.) “he is obliged to treat you with respect before people”: *سرزده* (m.c.) “suddenly”: *بی ساختنه* (m.c.) “plain, not artificial”: *دوان دوان آمد* (m.c.) “he came running

دیگر کارها^۱ را در خانه: "he remained standing" (m.c.) ایستاده ماند: "all the way"
 بهانه کرده: "I did all my other business at home" (Afghan) نشسته میگردم
 (m.c.) "by pretence": "a little" (m.c.) "they laughed secretly": "always."

(3) *Substantives without Prepositions* (with or without post-positions):—
 بسبب آنکه وقتی در بیابان مانده بودم (Sa'di) "because I once was weary in the wilderness"
 (class. and m.c.) "by name": نام: "once, ever": گاه or گاهی: "by night"
 (m.c.) "by chance," in m.c. usually قضا: بارها: "at times they were chanting low."

Remark.—Sometimes a plural substantive gives the sense of an adverb of quantity or time, as: نذرهای میکرد و عهدها میبندید (m.c.) "he made many presents and many vows (or often took vows)."

(4) *Substantives with Prepositions*:—بیجهت (m.c.) "needless, without cause": اینجا (در) "here"; بیعبر (m.c.) "without further words, without doubt": گشت وزراء بر مثال اطباء اند (m.c.) "by turn" or بنوبت: "he said, ministers are like physicians and a physician never gives medicine except to the sick"; دم بدم: "each moment." In m.c. the prepositions are frequently omitted, thus: راحت آمدیم: "we came comfortably." Before آخر کار (= آخر الامر. Ar.) the preposition is understood.

(5) *Substantive with Pronoun, Adjective, Substantive, Adverb*:—همه جا (class. and m.c.) "everywhere": همه وقت (class. and m.c.) and همه وقتی (vulg.) "always"; خوب طرح (Afghan coll.) "well, in a good manner": "this side of the city" (m.c.) "on all sides": هر چهار طرف or چهار طرف: "where?" کجا^۵: "whither?" کدام طرف: "in broad day": روز روشن: "the remainder of my life" (m.c.) بقیه عمر (m.c.) "always."

(6) *Phrases*:—فراشها شال بدست حرکت: "after that, afterwards": "the farrashes, shawl in hand, make a fresh movement and approach a little nearer": دیگر کرده نزدیک تر میروند (Vazir-i Lankuran): "with my turban round my neck they carried me before the Qazi and the Governor of the city" (Sa'di) "of"

¹ In m.c. — باقی کارها را.

Nām نام "by name" is apposition, as: "a person, his name (name) Aziz."

³ The Afghans often use *dārū* for gunpowder, and Indians for spirits or wine.

⁴ In Arabic and m.c. *ṭarḥ* طرح. In *qālī khūb ṭarḥ-i 'st* این قالی خوب طرحیست (m.c.) "this carpet is of good design."

⁵ *Kū* کوه (poet. and m.c.) "where, whither?" : *kūsh* کوش vulg. "where is he?"

“necessity” ; او کج دار و مریز را میبرد : “in spite of his youth” : *ū kaj dār u ma-rīz*¹ *rāh mī-ravad* (m.c.) “he keeps a middle course.”

Ham هم “together, with, both, one another, mutual, all, whether, either; also, likewise, in the same manner” :—*Biyā tā bi-ham* (or *bāhami bi-ravīm* برویم باهم (or) بیاً تا بهم (m.c.) “come, let us all go,” or “let us go together” : *bi-ham āmīkhtagī* بهم آمیختگی “commixture” : *darham barham* (نوی هم ریخته = *tū-yi ham rīkhta* “topsy-turvy, mixed” : *miḡl-i ham* مثل هم “alike” : *sar-i ham* سرهم “contiguous, joining” : *pusht-i sar-i ham* پشت سرهم “one behind the other, continuously.”

(7) *Verbs*:—باشد که “it may be that, perhaps” : شاید “perhaps.”

(8) *Arabic phrases, and Arabic nouns in the accusative*:—لا معالیه (m.c.) “at least (lit. there is no remedy)” ; مادام الحیات “as long as life lasts, for ever” : مع هذا (m.c.) “with that, notwithstanding” ; حسب الحكم “agreeably to orders” : بالمرّة (m.c.) “completely” (تواماً or قطعاً -), *man az īn kār bi-l-marra khabar na-dāram* (m.c.) “I am completely ignorant of this matter” : مِنْ وَعَنْ “circumstantially” : فيها (the conj. *fa* + the prep. *bi* + fem. pron. *hā*) “well and good” : بعني (3rd per. sing. masc. of the verb عني) “that is to say, namely (lit. it means, intends)” : كما ينبغي “fittingly (lit. like that which is proper)” : نقداً *naqdān* (m.c.) “at present; also in cash” : عمدًا *amdān* “purposely” : حالاً *hālā* (for حالاً²) “at present.”

Al-hāl الحال, vulg. *il-hāl*, which has the same signification as حالاً and *il-hāl*, is an Arabic accusative (for الحال *al-hāl*), but is not used in Arabic.

In *Ar.*, the Arabic pronoun ذاك “that” is understood.

Such adverbs as : فی الجملة — القصه , etc., that close a speech, are called ادات ختم کلام.

(9) *Ān* آن — appears to be an old adverbial termination : بامدادان (or بامداد) (*Sa’dī*) “in the morning.”

The Afghans still use this termination even in speaking, as : ناگاهان “suddenly” : راستان “straight (adv. not adj.).”

Remark.—The Afghans also say روزانه for “every day,” but in (m.c.) *rūzāna* means “by day.”

(c) An adverb is sometimes combined with a preposition, as : تا اکنون “till now” : از حالا *az hālā* (m.c.) “from now, henceforth” : در آنجا *dar ānjā* “there” :

¹ In classical Persian کجدار و مریز *kaj dār u ma-rīz* signifies an impossibility:—

حکـم همی کنی که در من منگر این حکم چنان بود که کج دار و مریز

“Thou say’st, ‘Look not,’ I might as well essay

To slant my goblet, and not spill my wine.”

(O. K. Whin. Tr. Rub. 261).

² In colloquial Persian the *nunation* is dropped in most of these adverbs, but not in all; for instance, مثلاً is always *maṣlān*, but حالاً always *hālā*. The Indians and Afghans preserve the *nunation*.

اما حکیم از قراریکه شذیده ام تو از حالا در بهشتی (Tr. H. B., Chap. XXVIII) “but we hear, doctor, that your paradise has begun here on earth.”

(d) Adverbs of negation and Particles of warning such as هرگز, نه, زنهار, etc., are called حرف تنبيه or حرف نءكيد; while particles expressing negation, as نه “not,” بی “without,” are called حرف نفی.

(1) never. — نه — ۱ هرگز

نه — گاهی “at no time, never.”

نه — هیچ “not at all, in no wise.”

نه — هیچ وقت “at no time.”

نه — نه خير, or خير “no, not.”

نه — نه ني, or خير نه, or ني “no no.”

نه — نه “neither—nor” (conj.).

نه — مطلقاً “not at all.”

نه — هیچ وجه “by no means.”

نه — هیچ چيز “nothing whatever” (pron.).

نه — هیچ کدام “none whatever” (pron.).

نه — هیچ کس “no person” (pron.).

نه — هیچ باب “on no account.”

نه — اصلاً }
نه — از اصل } “not at all, in no shape.”
نه — هیچ }

نه — وراى اين “more than this.”

نه, زنهار, or زنهار “never,” vide Interjections of Warning.

نه, کم, or کم تر “not” and “less,” vide § 121 (b).

نه — حاشا که “God forbid, never.”

نه — کلاً “not at all.”

(2) Examples:—

آنجاء ميرود يا خير؟ (m.c.) “are you going there or not?”

هیچ جائی نرفتم }
or } “I went nowhere.”
جائی نرفتم }

1 Hargiz هرگز with an affirmative verb “ever.”

2 An adverb of time, but inserted here for convenience of reference.

3 نه تنها مرا فحش داد نیز (or بلکه) موارد marū zad (m.c.) “he not only abused me, but beat me.”

4 Class. and m.c. nay nau (m.c.) “no, no.”

ني دين و نه دنيا و نه آيد بهشت

“No hopes have I above, no joys below.”—(O. K. Whin. Rub. 60.)

5 Conjunction, but inserted here for convenience of reference.

6 Indef. Pron., but inserted here for convenience of reference.

7 Hāshā zadan حاشا زدن (m.c.) “to deny.”

نبردند (m.c.) “his pocket was not picked at all.”

گاهی نمی کند (class.) “he never does so.”

نه مردانه زن نه بچه آنجا بود (m.c.) “neither was the man there, nor the woman, nor the child.”

آنجا هیچ چیز یافت نمی شود (m.c.) “nothing can be obtained there.”

نمالم شب^۱ مطلقاً خواب نیامد (Afghan) “I did not get a wink of sleep all night (*tamām* ^۱ *shab*).”

این بدان کی^۲ ماند^۳ (Sa'di) “how can the latter even resemble the former?”

این آدم و رای^۴ این است که میپنداری (m.c.) “this man is much more than you think (good or bad).”

(3) ‘Scarcely,’ etc. is expressed by a negative: بعد از نماز هذوز تشهد نخوانده (Tr. H. B., Chap. XXXII) “he had ‘barely completed the closing sentence of his prayers’ when—.” پا از اطاق بیرون نه نهاده که ستف افتاد (or پائین آمد) *pā az uṭāq bīrūn na-nihāda ki saṭf pāyīn āmad* (m.c.) “he had barely (not yet) left the room when the roof fell.”

(e) Interrogation often expresses negation: خفته را خفته کی کند بیدار (Sa'di) “how can the sleeping awake the sleeping^۵?”; گفتیم چون روم که نه پای (Sa'di) “I said, how can I go when my feet are unable to move?”; او داند و نس - دیگر کس چه میداند (Afghan) “he knows, and he alone; what does any one else know? (nothing)”؛ پس بگو که از بر حال ماندن زندگی چه: (Afghan) “then tell me, what hope was there of life?”

(f) (1) Emphatic denial “never!” is in speaking and writing amongst the educated: “we take refuge with God^۶!”: or اَسْتَغْفِرُ اللَّهَ “I ask pardon of God.”^۷

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases: بگردش نمی رسد (m.c.) “he does not reach his dust even”: سگ کیست^۸ (m.c.) “I can't compare with you, Sir”:

^۱ In m.c., *tamām-i shab* تمام شب, with *izāfat*: also *khwāb na-raftam* خواب نرفتم or *khwāb-am nayāmad* خوابم نیامد.

^۲ *Kay* کی both in class. and m.c. = “when?” and “how?”

^۳ Interrogation expressing negation or dissent.

^۴ *Varā* means “behind”; but in و رای این مطلبی دیگر است it = غیر از این.

^۵ “Can the blind lead the blind?”

^۶ نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ “we take refuge with God from Satan the accursed.”

— Qur'ān.

^۷ اَسْتَغْفِرُ اللَّهَ رَبِّي وَ اَتُوبُ اِلَيْهِ.

^۸ The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

^۹ i.e. a dog can bark at the heels of a person, but he is not anybody's dog to do as much as this.

(m.c.) “whose dog is he?” : وجود ندارد = قابلیت ندارد (m.c.) : بیندازش دور (m.c.)
 “throw him away” : من او را داخل آدم نمی دانم (m.c.) “I don’t count him a
 human being,” or *āh! dākhl-i ādam!* (m.c.) (ditto) : *muḥāl az*
 ‘*aql ast*’¹ محال از عقل است (m.c.) “impossible!” : *gum ash kun* (m.c.)² گمش کن
 “hang him!”; also “I don’t believe he can do it, or send him off” :
farq az zamīn tā āsmān ast (m.c.) “all the difference
 in the world.”

(g) (1) *Na* نه for “no” is vulgar; *na khayr* or *khayr* خیر or خیر is the polite form of “no.”

It is, however, better to avoid using خیر alone : some such expression, as :
 و هنوز که خیر ; or تا من زودی که خیر ; or حالا که خیر ; or انشاء الله که خیر ; or خیر آقا
 etc , is preferred.

(2) A polite m.c. form of affirmation or negation is اختیار دارد “it rests
 with you.”

(3) An evasive reply that may mean “yes,” or “no,” or “I prefer not
 to reply,” is چه عرض کنم “what petition shall I make, what shall I say?”

(h) Note the phrase : چندان زحمت کشیدم که بپرس (m.c.) “I had *such* a
 lot of trouble.”

(i) Adverbs of affirmation (حرف ايجاب or حرف قبول) and of assurance
 (حرف تعقیق) :—

(1) آری (m.c.) *ārī* } yes.
 بلی (m.c.) *balī* or *balī* }

البته (m.c.) *albatta* “certainly” (contr. of البته *albatta!* “).
 بلی بلی (m.c.) I am very sure.

بلا شک (m.c.) *bilā-shakk*

بی شک (m.c.)

بی گمان (m.c.)

لا شک (class.)

بی شبهه (m.c.)

} without doubt.

¹ In two persons were bowing at a doorway, each politely declining to enter the room first, one might say, محال عقل است که من جلو بروم *muḥāl-i ‘aql ast ke man jilaw bi-rucam*

² Also گمش کن برو *gum-ash kun bi-rucad* “kick him off, let him go to the devil.”

³ *Khayr* خیر for “no” is not classical, nor is it used by Indians and Afghans, except as “yes” or “well.”

⁴ As *albatta* البته “certainly” and *hamīn* همین “this very” : the latter word is also called تحصیص.

⁵ In Teheran آری آری or آری آری. Formerly *labbi* was used for “yes.”

⁶ By the Afghans further shortened into *albat*.

⁷ Vulg. *balā shakk*.

- همانا (class.) } certainly.
هر آئينه (class.) }
نهيناً or يغبين (m.c.) }
چرا of course (m.c. only in this sense); also why?
بی همه چیز (m.c.) without ceremony, without reserve, without joking.
في الحقیقت (m.c.) in truth, really.
لا بد ¹ *lā-bud* } of necessity.
لا جرم *lā-juram* (class.) }
(مانا , که) (class.) }
همانا (m.c.) } certainly, surely.
همانا که (m.c.)² }
لایک *labbayk* (class.) } here I am for you, what are your commands?
لای *labbay* (obsolete) }

Remark I.—*Mānā* مانا is always followed by *که*, but after همانا the *که* can be omitted.

(2) *Ārī. āre* is used locally instead of *bale* or *balī*.

(3) As a strong affirmative, the phrase بی شائبه شک و ریب “without the admixture of doubt and uncertainty,” is used in writing.

(4) The phrase ان شاء الله, or ان شاء الله “if God pleases,” is, with regard to future events, frequently used by Muslims for “yes.” No Muslim asked, if it is going to rain, will reply “yes” or “no,” as this would be deciding for the Almighty.³ The answer در ايام مني آيم (m.c.) “D.V. I will come to-morrow” is frequently made by a Persian when he has not the slightest intention of fulfilling his promise.

(5) The following common m.c. phrases also express affirmation: من که “I’m not lying to you”; قصه گو نیستم “I’m not yarning”; I’m not joking “من که شوخی نمی کنم”; I’m not talking rot “من که جفنگ نمی گویم” etc., etc.

(6) Strong affirmation is also expressed in m.c. by بسم مبارک شما قسم که “I swear by your venerated head that—”; by ارواح پدرم “my father’s

¹ *Lā budda*, Ar. “there is no escape.”

² *Hamānā ki* همانا که (class.) also means “at the same time that.”

³ The Prophet was once asked how many legs his horse had. He dismounted, counted, and said “four.” Had he stated “four” off hand, Allah might have changed the number and so convicted him of error.

⁴ *Rāst mī-gūyī yā ghaur* (m.c.) راست میگوئی یا زهر “are you in earnest or joke (cheating)?” = *shūkhī mī-kunī yā jiddī mī-gūyī*! شوخی میکنی یا جدی میگوئی.

⁵ *Arvūh* ارواح, pl. of *rūh* روح. *Arvūh-i pular-at bi-rav* (m.c.) ارواح پدرت نزد “for goodness sake, go”: *arvūh* ارواح, for *bi-arvūh* ارواح.

soul": بشهادت حضرت سید شہدا¹ "by our Prophet's tomb": "by the martyrdom of Husayn": بحق علی¹ "by the rights of 'Alī'": "by the life of my children I swear this is true": جان فرزندم قسم کہ این راست است "may'st thou die (i.e. don't be alarmed—)": ریش تو توی "may I see your beard bloody (i.e. your throat cut) if—,"
vide also § 93 (k).

(j) Adverbs of Interrogation (حرف استفهام) :—

- (1) چرا (m.c.) } why? : vide (4).
 چه برای (m.c.) }
 از چه رو (m.c.) }
 بچه جهت (m.c.) } for what reason, why?
 بچه سبب (m.c.) }
 از چه سبب (m.c.) }
 واسطه² چه (vulg.) why?
 چسان (m.c.) in what manner?
 چه طور (m.c.) }
 از چه راه (m.c.) } how, in what way?
 چگونه (m.c.) }
 کی kay (m.c.)² when? how?
 تا کی (m.c.) how long?
 چه وقت (m.c.) when?
 چه ساعت (m.c.) at what hour?
 چه قدر chi qadr (m.c.) how much, what quantity?
 چند (m.c.) how many?
 کو (m.c. and old poet.) where, whither? : vide (2).
 کجا³ (m.c.) what place, where? : vide (3).
 کدام جا (m.c.) which place?
 کدام طرف (m.c.) what direction?
 چون⁴ (class.) how? : vide (5).
 مگر (m.c.) perhaps? : also but : vide (8).
 آیا (m.c.) whether? : vide (9).
 چه یعنی (m.c.) what do you mean? : vide (7).
 چه باشد کہ (m.c.) why not? : vide (6).

¹ For Shī'as. Sunnis say, *Chahār Yār qasam* "by the Four Friends (Abu Bakr, 'Umar, 'Uṣmān, 'Alī)."

² Kay "when" = حرف استفهام زمان.

³ Az kujū "از کجا" "whence?" : bi-kujū "بکجا" "whither?" : tā kujū "تا کجا" "how long?" : har kujū "هرکجا" "everywhere."

⁴ Chūn "چون" has other significations, not interrogative, as: "when, because, how etc.": it is used both in speaking and writing: vide (5).

(2) *Kū* کو is m.c. and also classical poetical. *Kūsh* کوش “where is he?” is vulgar m.c. Examples:—

کو کو بغان آمد و میگفت به رکوۃ آنها که تو دیدی همه رفتند حالا کو کو¹

“The dove started complaining to each hill,

“Those whom thou sawest, have also gone—whither, whither?”

مروعی دیدم نشسته بر باره طوس در پیش نهاده کلسه کیکاوی
کلسه همی گفت که افسوس افسوس کو بانگ چرسها و کجا ناله کوس؟

“I saw a bird on the walls of *Tūs*,²

Before him lay the skull of Kay Kāwūs,

And thus he made his moan, ‘Alas poor king!

Thy drums are hushed, thy ‘larums have rung truce.’”³

(O. K. *Whin.*)

آن قصه بر که بر چرخ هدی زد پهلوان بر در که او شهان نهاد ندی رو
دیدم که بر کنگره اش فاخته آواز هم می داد که ک-و کو کو

“The Palace that to Heaven his pillars threw,

And kings the forehead on his threshold drew—

I saw the solitary ringdove there,

And ‘coo, coo, coo,’ she cried, and ‘coo, coo, coo.’”

(O. K.; *Fitzgerald.*)

Kū is sometimes an interjection, as: صبح کو (m.c.) = “oh I wish it were morning!”

(3) Note the following idiomatic meanings of کجا: چنان ضربت باو زد که پهلوان (m.c.) “he struck him such a blow as no athlete (or Hercules) could have done”; in Afghan colloquial چنان ضربت (m.c.) “there is no comparison between the two”: *chunān zarbat ba-ū hawāla namūd ki pahlawān chīst!* این کجا و آن کجا (m.c.) “where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)”; *tu va īn kār hā kujā* (m.c.) = “you can’t possibly do such deeds”; *bi-dard-i kujā* میخورد: “of what use is this thing?”; *hīmāqat tā kujā* (m.c.) “how much more folly will you display?”; *kujā* “is it

¹ An example of the rhetorical figure تَجْدِیس *tajnīs*. The play is of course on *kū-kū* “a dove” and *kū, kū* “whither, whither?” The lines do not scan.

² *Tūs* طوس near *Nayshāpūr*.

³ *Jaras* is a large camel-bell and perhaps the noise of departing and arriving caravans. *Kūs* is a large and very noisy drum. In Persia drums are beaten from about 15 minutes before and up to sunset (نقاره خانه میزند) *naqqūrahāna mī-zanand*. This is an uston, and, as formerly drums were also beaten at sunrise, the custom may n in fire-worship.

(10) Short phrases in common m.c. use are:—*tu bi-mīrī* تو بمیری to which the reply is *بلي من بمیرم* شوخي با جدي, or *راستی با جدي* “joking or in earnest?”

(k) Adverbs of doubt (حرف شک و ظن):—

(1) ¹ شاید (m.c.) perhaps, *vide* (3).

² بلکه moreover; in m.c. perhaps, *vide* (3).

¹ تواند که (m.c.) possibly.

¹ بو که (class.) peradventure.

³ مَظَنَّهُ (m.c.) possibly (with Aor. or Pres.).

گونا (m.c.) probably, as if, as though (with Aor. or Pres.), *vide* (4).

آیا whether? (interr.), *vide* (j) (1).

مگر perhaps? (interr.); also “but”: *vide* (j) (8).

بُمكن (class.) possibly (3rd pers. singular masc. Aor.; lit. “it is possible”).

ممكن (adj.) (m.c.) possibly.

غالباً (m.c.) principally; also probably.

مشکل (m.c.) hardly, *vide* (5).

گاه است (m.c.) perhaps: *vide* (6).

چه میشود (m.c.) what would happen if: *vide* (7).

(2) *Balki* بلکه “moreover, rather, but,” in m.c. “perhaps”: چون دست — *بر پرده نهاد معلوم شد که پرده نیست بلکه دیوار است* (m.c.) “when he placed his hand on the curtain, he discovered that it wasn’t a curtain *but* the wall” گفت ای خداوند بده در این حالت شما را گناهی نمی بیند بلکه تقدیر خداست: “*Sa’dī*” بود که مر این بده را مکتوبی برسد “he said, ‘my Lord, your slave attributes no fault to you in this: nay rather it was the fated decree of God Most High that something unpleasant should happen to your slave’”: بلکه بیاید (m.c.) “perhaps he may come.”

Though *balki* بلکه is enhansive and not exceptive, yet in such a sentence as “I will not halt at the first stage *but* at the second,” لیکن, etc., are used in Persian as in English, when بلکه would be obligatory in Urdu: *vide* Phillott’s *Hindustani Manual*, p. 210 (e).

¹ These are verbs. Words signifying “perhaps” are called ‘adverbs of possibility and doubt.’

² In Kirman, vulgarly *balkum* and *balkam*.

³ For مَظَنَّهُ *Imrūz maẓanna-yi gandum chī-ast* “what is the price current of wheat to-day?”

⁴ Note the dramatic present: the Past would be wrong.

¹ Note 3rd pers. after بَدَدَ and also the old particle *مر* before the dative. In m.c. the 1st pers. usually follows بَدَدَ.

(3) *Shāyad* شاید “perhaps” is always followed by the Aorist or by a doubtful past tense: اگر شاید مردمان کشتی بیایند (class.) “if perchance the men of the boat should come. *Shāyad* from شایستن “also meaning “to be fitting”: شاید که: این کار ترا نمی شاید (m.c.) = این کار شایسته شما نیست (m.c.): این کار شایسته شما نیست (m.c.) “it is not befitting that you should ever tell a lie.”

(4) *Gūyā* گویا “perhaps, probably; as though”: مستهدی محمد گویا با شما (m.c.) “probably (or perhaps) Mash, hadī¹ Muḥammad is an acquaintance of yours”: او را دیدم بر تخت خفته و چادری بر روی کشیده گویا مرده است (m.c.) “I saw him asleep on a bedstead with a sheet over his face like one dead.”

Remark.—*Gūyā* گویا is also a verbal adjective “speaking” from گفتن: گویا شدن (m.c.) “to begin speaking.”

(5) *Mushkil mī-dānam bi-yāyud* مشکل میدادم بیاید (m.c.) “I hardly think he will come.”

(6) *Gāh ast* گاه است: گاه است بیاید (m.c.) “how can you say he won’t come? perhaps he may.”

(7) *Chī mī-shavad ki—? :—?* چه میشود که نظری بجانب من اندازی؟ (m.c.) “what would happen if, why should you not have compassion on me?”

(l) Adverbs of comparison:—

(1) زیاده

زیاد, *vide* (2)

بیش

بیشتر, *vide* (3)

افزون or فزون

much more (stronger than *bisṣyār*): *vide* (4).

اکثر

اغلب

بیشترین or بیشترین

less: *vide* (5).

at least.

کوچک

خورد

least.

equal to. (m.c.) مساوی به —

parallel; equivalent to (of sums of money, weights, etc.).

(class.) of the same weight.

هم وزن

neither more nor less. ² نه کم و نه زیاد

¹ *Mash, hadī* مشهدی a title of a Shi’a that has made pilgrimage to the tomb of Imām Rīzā in Meshed.

² For *ziyād-tar* زیادتر. (not used).

هم also, equally, even, *vide* (7).

پست تر lower (of place, rank, price).

همین

همان

محض

چو

چون

چنان

همچنان

مانند

مثل

بر مثال

مثل هم alike.

گوئی like.

} only, *vide* (8).

} as, like, equally.

Remark.—همچون - همچو - مانند - مثل - چنانکه - چنانچه - چنین - چنان - چون - گویا and the suffixes مان - سان are called حرف تشبیه “particles of resemblance.”

In *Rustam* is called رستم چون شیر بهمان آمد *chūn*, the حرف تشبیه, comes between the two. In poetry, however, this order is neglected:—

چون نشد که آب خورد در میان خواب خونم چون آب چشم تو در خواب می خورد.
(*Chashm-i tu* is the subject in the second *miṣrā'*).

(2) As stated in § 46 (i) (4) *ziyād* زیاد is a positive. But the positive is sometimes used for the comparative, as: قدری زیاد بده (m.c.) “give me a little more.”

Ziyāda زیاده is a comparative “more,” but is construed with the word following it, to which it is generally joined by the prepositions از or بر, as: زیاده بر این حرف مجو (one compound word) از حد¹ (m.c.) “don't jaw any more.”

It is also used in compounds, as: زیاده گوئی, subs., “talking too much.”

(3) *Bishtar* بیشتر (for) the greater part² بود: — (class.) “the greater part of which was of glass.” Here *bish-tar* may be a noun, or an adverb, according to the reading.

(4) *Bisyār-tar* بسیار تر is not much used.

(5) *Kam* کم, *kam-tar* کم تر, and *andak* اندک are often used in a negative sense, as: — که بزرگان گفته اند دولت نه نکوشیدن است - چاره کم جوشیدن است

¹ Not *ziyād* زیاد.

² In m.c. شیش.

(Sa'di) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; *فُزُولِی کمتر بکن* *fuḏūlī kam-tar bi-kun* (m.c.) "don't interfere":

(Sa'di) چون نداری ناخنِ درنده تیز با ددان آن نه که کم گیری ستیز

"Since you have not sharp-tearing claws

Better not engage in strife with wild beasts":

(Sa'di) "— and the best dervish is he that does not mix with the rich." *Vide* also § 121, (b), § 71 (j).

(7) *Ham* هم "also, very" (emphatic), etc., and *nīz* نیز "also." *Ham* when it means "also" seldom commences a clause, whereas *nīz* does: *من هم میگویم* (m.c.) = *man nīz mī-gūyam* هم او: "both he and I said so"; نیز این حرف را او گفت "also he said this"; here *ham* could not be used at the beginning of the clause.

Ham هم is also an emphatic particle and as such often commences a clause:—*گویند هم در آن هفته شفا یافت* (*Sa'dī*) "they say (the king) recovered that very week"; *او هم خورده او هم* (*Sa'dī*) "his leavings are fit for himself and none other"; *هم اینجا* "in this very place"; *هم آنجا* "in that very place"; *هم در این زمان* (m.c.) "at this very time." For *همان* and *همین* *vide* (8). *Vide* § 90 (a) (6).

Ham هم in compounds means "fellow," as: *هم شهر* (هم شهری or) "fellow citizen"; *هم بستر* "bed-fellow, wife."

Note the following compounds:—*با هم* "together": *از هم* "apart": *روی هم* "on the top of another": *پشت سر هم* "contiguous (of lands); level": *دری هم* "on an average": *مثل هم* "alike, equally": *از این حرف درهم رفت* (m.c.) "one behind the other": *این خوراکهای پی هم* (m.c.) "these continuous dishes upset me": *کارهای نو همه درهم است* (m.c.) "all your business is upside down, confused."

(8) *Hamīn* همین and *hamān* همان "he had only that one son": *ما را همین خور و خواب کفایت است* (m.c.) "this mere eating and sleeping is enough for us, we want nothing else."

Hamīn ki همینکه means "as soon as": *همین که او رفت من آمدم*.

(m) Adverbs of place (ظرف مکان):—

(1) *در اینجا* (m.c.) here.

در آنجا (m.c.) there.

این سو (m.c.)

این جانب (m.c.)

این طرف (m.c.)

این سمت (m.c.)

} this way.

¹ Any of the simple prepositions can be prefixed, as: *از اینجا* *az injā* whence *Ham injā* *همین جا* (emphatic), *vide* (l) (7).

آن سو etc., etc. (m.c.) that way.

درون } within.
اندرون¹

بیرون } without.
برون

فرو } under, underneath, down.
فروند

همه جا everywhere.

هیچ جا somewhere.

هیچ جا — نه nowhere.

جائی (m.c.) somewhere.

جائی — نه nowhere.

نزدیک² near.

دور } far.
دور دست
خیلی راه
بعید

پیش³ } before, in front of.
پیش رو

رو برو
برابر⁴ level (*lit.* breast to breast).

پس } behind.
پشت
عقب⁵

دست راست راست , or راست on the right hand.

دست چپ چپ , or چپ on the left hand.

خارج outside.

داخل inside.

تمام راه all the way.

معاذی opposite.

از یک طرف on the one hand.

از طرف دیگر on the other hand.

اینک here, now : *vide* (5).

¹ In m.c., *andarūn* اندرون is a subs. "the harem" : Sa'di also uses it in the sing. and pl., as a subs., for "the inside, the stomach."

² *Nuzd* نزد *nizd* "near" is not used as an adverb : only as a preposition.

³ *Pish-i man* پیش من of place, but *pish az man* پیش از من of time.

⁴ *Barābar* برابر also means continuously, Indian and Afghan.

⁵ For Ar. 'aqīb, and vulg. in Persian 'aqgīb.

روی هم on the top of one another : *vide* also (l) (7).

فراز up : *vide* (6).

فرا back, behind, etc. : *vide* (3).

بالا

سر بالا or سر بالا^۱

دست بالا

} above, over, upon.

زیر

پائین

سر پائین

زیر

} below, down.

سرا زو head foremost; upside down; steep

هر کجا

هر جایی که —

} wherever.

همین است here it is.

این منم here I am.

همان است, or آن است there it is.

جای دیگر

جای غیر

} somewhere else.

تو *tū* or *tūy* inside.

کنار apart, aside.

زبو و ذبو

دوهم بوهم

زبو و رو

} higgledy piggedy.

واژگون upside down.

دیگرگون different, changed.

سرنگون headlong.

— وری except, besides : *vide* (7).

^۲ زیر - دست below (of place, in an assembly).

بالا - دست above (, , , ,).

Remark.—*Īdar* ایدر “here, behold,” is obsolete.

(2) *Farū* فرو is used in compounds, as : “he spoke low” :
فرو نشاند “he got (the fire) under.”

Before a vowel *فرو* is sometimes used (class. and m.c.).

(3) *Farā* فرا is sometimes merely a euphonious particle,^۳ as : راجپوتان

^۱ *Man bi-kūh sar-ā-bālā raftam* من بکوه سرا بالا رفتم (m.c.) “I went up the hillside” :
imrūz ū bi-man sar-ā-bālā kard (slang) “he overcharged me” : او حرفهای سرا بالا میزدند :
ū harf-hā-yi sar-ā-bālā mī-zanad (slang) = “he’s opening his mouth very wide (slang).”

^۲ *Ū zīr dast-i man nishasta ast* او زیر دست من نشسته است “he has taken a seat below me” : *zīr-dast* زیر دست, adj., opposed to *zabar-dast* زیر دست.

^۳ Redundant particles such as *فرا - مر - هم*, etc., are called حرف زائد.

فوج فوج مسلح آمده سراپردهٔ سلطان را فرا گرفتند (Mem. of Jahāngīr) "the Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent":
 آب آمد و تمام خانه را فرا گرفت (m.c.) "the flood came and swamped the house."

(4) *Du barābar* دو برابر - سه برابر, etc., "twice as much, thrice as much."

(5) *Īnak kishtī mī-āyad* اینک کشتی می آید (class.) "here is the boat coming":
 اینک از بافت آمده (m.c.) "he has just come from Baft."

It is rather pedantic to use *īnak* in speaking.

(6) *Farāz* فراز has many meanings in classical Persian. It is common in compounds:—
 فراز رسیدن "to occur": فراز آمدن "to come close": فراز تخت "descent and ascent."
 (the king) sat on the throne: نشست و فراز "descent and ascent."

(7) *Warā-yi in maṭlab-i dīgar dāram* ورای این مطلبی دیگر دارم (m.c.)
 "besides this, beyond this, I have another object."

ای قناعت توانگ—موم گ—ودان که واری تو هیچ نعمت نیست

"Oh content! enrich me,

For except thee there is naught else."—(*Sa'dī*).

(n) Adverbs of Quantity:—

(1) اندک little: *vide* (2).

بسیار much: *vide* (2).

خیلی (m.c.) much, greatly: *vide* (2).

کم little.

فراوان } abundant, abundantly.
 وافر }

کافی sufficient, sufficiently.

بس enough

از بس and از بس very much } *vide* (3).

همین even this.

[چیزی - نه] (class. and m.c.) nothing: *vide* (8).

چیزی (class. and m.c.) a little.

طرفی (class.) a little

برخی (m.c.) ,, } *vide* (9).

لختی (class.) ,, }

آن قدر

آن چندان

مساوی

مقابل

حتی المقدور

بقدر مقدور

حتی الامکان

as much as possible.

¹ These are also adverbs of comparison, q.v.

چه قدر (m.c.) how much?

چند (m.c.) how many?

بغایت (m.c.)

نهایت (m.c.)

الى النهاية (m.c.)

بى حد و حساب (m.c.) boundless, innumerable.

کمی (m.c.)

قليلی (m.c.)

کم کم (m.c.) little by little.

یک سر مو (m.c.) a hair's difference, a very little.

یک سر ناخن (m.c.) in amount the length of one finger-nail, a little.

فوج فوج (m.c.) in armies.

جوق جوق (m.c.) in flocks.

یک جا (m.c.) altogether; also in one place.

تماماً (m.c.) } altogether.

یک سر

کلا (m.c.) in toto, all of them.

کلیه (m.c.) altogether: vide (5).

هر قدر (m.c.) as much as: vide (6).

قریب (m.c.)

تقریباً (m.c.) } about, at an estimate: vide (7).

چندان که (class. and mod.) however much, in spite of: vide (8).

(2) *Andak-ī dalīl-i bisyār buvad* اندکی دلیل بسیار بود (class. and m.c.): آورده اند که اندکی¹ در وظیفه² او زیادت کرد و بسیاری¹ اودات که *andak-ī jamāl bih az bisyārī-yi māl* (Sa'dī) "a little beauty is better than much wealth." Vide p. 126 (5).

Khaylī خیلی (mod.) has the same signification as *bisyār* بسیار; but for a slight difference in the usage of the two as adjectives, vide § 43 (c).

(3) *Bas* بسی, *az bas* از بسی, *bas-ī* بسی and *basā* بسا; vide p. 123 (m): او از بسی زیرک بود: (class.) "he was going very quickly" (class. and m.c.) "he was exceedingly clever."

In speaking, *از بسی که* is commoner, as: (m.c.) "I got weary from waiting such a long time."

Bas-ī sukhān-i dushvār-ī 'st بسی سخن دشوارست (m.c.) "it is very much

¹ The ی of unity, as: *bisyār-ī az mardum mī-gūyand ki*— بسیاری از مردم میگویند که (m.c.) "a many of the people say—." *Bisyārī* بسیاری is also a substantive, 'vide' infra.

² *Bisyārī* بسیاری here might be either a substantive, or else an adjective with the ی of unity. For the sake of balance it is here a substantive.

a difficult matter”: بسی منظر باید بود تا (Sa’dī) “a long time one must wait till—”: *bas-i bā ū guhbat kardam, bi-dard-i jā-yi mā na-khurd* بسی با او صحبت کردم بدرد جای ما نخورد (m.c.) “I talked a long time with him, but it was useless.”

ایسوس که سرمایه ز کف بیرون شد و زدست اجل بسی چگرا خون شد

“Ah! wealth takes wings and leaves our hands all bare,
And death’s rough hands delight our hearts to tear.”

(O. K. Whin. Rub. 102).

Basā ashkhāṣ ki murda and va na-dānista and مردۀ اند و ندانسته (m.c.).

In classical Persian, *bas*, بسی *bas-i*, and بسا *basā* often take the place of بسیار *bisṡār*. *Bas* بسی is usually followed by a singular noun and the other two by a plural. Instances of بسی *bas-i* with a singular noun are few. These words are not quite out of use even in m.c. *Bas-i mardum* بسی مردم (m.c.): *bas-i zanā* بسی زنها (m.c.): *basā bāshad ki* بسا باشد که (m.c.) “it often happens that—

Basā in m.c. also means “perhaps.”

(4) *Bi-ghāyat* بغایت, *nihāyat* نهایت: نهایی هضم (m.c.) “I’m exceedingly thirsty”: *nihāyat mahabbat rā bā-shumā dāram* نهایت محبت را با شما دارم (m.c.), or *man bi-nihāyat* (or *bi-nihāyat*) *bā shumā mahabbat dāram* (m.c.) “I have an excessive affection for you”: من بی نهایت (or بی نهایت) با شما محبت دارم (m.c.) “from the beginning to the end of his speech—”: من از این مرحمت شما الی غیر نهایت امتنان دارم (m.c.) “I am beyond measure grateful.”

(5) *Kull^{an}* کلاً, *Kullīyyat^{an}* کلیتہً. *Kullīyyat^{an}* کلیتہً = بکلی and signifies “completely,” as: *Kullī* (or *kullī*) با شما حرفی ندارم (m.c.) “I have nothing to say to you at all.”

Kull^{an} کلاً means without exception:—در این مجلس کلاً مست بودند (m.c.) “they were all, without exception, drunk.”

(6) *Har qadr* هر قدر که این مصیبت کم شده همان قدر آرزوی برگشتن کم شد (m.c.) “as this nuisance decreased, my desire to return also decreased.”

(7) *Qarīb* قریب, *taqrīb^{an}* تقریباً *ashyā qarīb ba-tamām bar bād shud* (Afghan) “the things were nearly all destroyed” = *ashyā qarīb tamām^{an} talaf shud* (m.c.), or *ashyā qarīb tamām^{an} talaf shud* (m.c.), or *ashyā qarīb tamām^{an} talaf shud* (m.c.), or *ashyā qarīb tamām^{an} talaf shud* (m.c.).

(8) *Chandān ki* چندان که طلب کرد چیزی نیافت: — (Sa’dī) “a thief entered the house of a certain God-fearing person; in spite of much search he found nothing.”

Chandān-i ki چندانیکه is Indian or Afghan only.

(9) *Barkh-i* برخی, or *taraf-i az* طرفی از, *lakht-i* لختی :—*Sa'dī* (Sa'dī) برخی نهایان: "a little neglect"; برخی مردمان: "a little of his life"; باشد که طرفی از مال مادست بدادند: "a few men say so" (m.c.) اندر این لختی: "perhaps they will give up a portion of our property" (Sa'dī) در این لختی باید اندیشید: "he pondered a little time on this" (Sa'dī) (m.c.) "one must consider this a little." *Vide* p. 126.

Lakht-i لختی appears to be used of time only.

(o) Adverbs of Quality, Manner, etc.:—

(1) *ḥub* خوب m.c. } good, well.

ḥabīb پاکیزه m.c. }

miyān (m.c.) middling: *vide* (2).

ḥabīb طوری (m.c.) in the manner that: *vide* (2).

ḥabīb (m.c.) in this manner; also.

ḥabīb از دل و جان (m.c.) with heart and soul

ḥabīb (m.c.) on my eyes

ḥabīb or مدت دارم (m.c.): *vide* (3).

ḥabīb زورکی (m.c.)

ḥabīb قهراً - عنفاً (class.) } by force.

ḥabīb خواهی نخواهی, or خواه مخواه (class.) per force; also nolens volens: *vide* (14).

ḥabīb خواسته نخواسته (class.) } nolens volens.

ḥabīb طوعاً و کرهاً (m.c.)

ḥabīb ناچار (adj.) helplessly; nolens volens.

ḥabīb ناگهان, or ناگهان (m.c.)

ḥabīb غفلةً (m.c.)

ḥabīb سرزده (m.c.)

ḥabīb یکهواره (m.c.)

ḥabīb بیخبرانه (m.c.)

ḥabīb یکسره (m.c.)

ḥabīb بغتةً (class.)

ḥabīb دفعةً (class.)

ḥabīb عمدًا (m.c.)

ḥabīb قصداً (m.c.)

ḥabīb دیدہ و دانستہ (m.c.)

ḥabīb سواره² (m.c.) mounted.

ḥabīb پیاده (m.c.) on foot.

¹ In the Panjab *ḥabīb* is an adj. or adv., but in Delhi, Behar, etc. an adv. only.

² *Savār* سوار, subs., "a mounted man": *savāra* سوارا subs. and adv., "cavalry on horse-back."

سر اسف (Afghan) mounted: *vide* (4).

دزدکی (m.c.)	}	secretly.
سر بسته (m.c.)		
مخفی (m.c.)		
سرا (m.c.)		
خفیا (m.c.)		
حقیقه (m.c.)		
نهفته (m.c.)		
ظاهراً (m.c.)		openly.

باطناً (m.c.) inwardly, secretly.

ناش (m.c.) divulged, openly.¹

آشکار ² (m.c.)	}	openly, clearly.
آشکارا (m.c.)		

مفت (m.c.)	}	gratis, gratuitously.
رایگان (m.c.)		

باکمال راحت (m.c.)	}	comfortably.
در عین صفا (m.c.) <i>vide</i> (5)		

محض (m.c.) *vide* (6), pure, only.

فراهم (m.c.): *vide* (7).

عکس (m.c.)	}	contrary to, against.
بر عکس (m.c.)		

روی هم (m.c.) one on the other; also on an average: *vide* (l) (7).

از هم (m.c.) apart: *vide* (8) and (l) (7).

پی هم (m.c.)	}	one behind the other; <i>vide</i> (l) (7).
پی هم دیگر (m.c.)		

دست پاچه³ (m.c.) losing one's head, in a flurry.

از روی مکر وغیره (m.c.) by deception, etc.

از دروغ (m.c.) falsely.

گل میخ⁴ (m.c.) on the peg.

مجملاً (m.c.) in substance, in abstract.

تفصیلاً (m.c.)	}	in detail.
تفصیلاً (m.c.)		

گل میخ (m.c.)

¹ *Fāsh bi-gū* فاش بگو (m.c.) "tell me without reserve."

² In Mod. Pers. *āshgār* آشگار and *āshgārā* اشکارا.

³ So bewildered that one doesn't know one's hand from one's foot: *pācha* in m.c. is the leg of sheep or cattle only.

⁴ For *galū-yi mīkh* گلولی میخ vulg. "hang (the *parda*) on the nail," *Gul-mīkh* گل میخ subs., peg with a head.

برابر (m.c.) level, continually : *vide* (9).

قیاساً (m.c.) by guess.

باندازه (m.c.) at an estimate.

تخمیناً (m.c.) ditto.

روی هم رفته (mod.) }
روی هم (m.c. only) } on an average

الغرض or خلاصه to sum up, in short.

نصورت as—; disguised as—; *vide* (10).

دو دستی (m.c.) with both hands.

بواش T. (m.c.) slowly; silently.

آرام (m.c.) slowly, at ease.

آهسته (m.c.) slowly; in a low voice; aside.

مرا زبر (m.c.) headlong.

سرنگون (m.c.) ,,

رو بآسمان (m.c.) face upwards, supine.

دم رو prone.

غایت (m.c.) excessively : *vide* (12).

ایضاً (m.c.) ditto.

کالاول (class.) as before.

بمنزله in a manner, like.

با دشواری (m.c.) scarcely, barely.

(2) *Miyyāna* میانه گزینی : مانعی بجای —: طوری که *ṭawr-i ki* (Firdawsī)
“if you act moderately you will not be upset” : بشما گفتیم چرا عمل :
طوری که من (m.c.) “why did you not do as I told you?” نکردید

(3) *Minnat mī-dāram* منّت میدارم : —: To the question, “Will you do this for me?” the answer might be: *بمنّت قبول میدارم* (m.c.) “I will with pleasure.”

Note the idiom : —: *منّت دارد* —: (m.c.) “another has spoilt your business, and you are angry with me?”

(4) The Afghans say *sar-i asp*, *sar-i pā*, *sar-i rel*, etc., etc. *āmadam*
آمدم for “I came on horse-back, on foot, by rail, etc., etc.”

(5) *Ayn* عین “essence; eye, etc.” (followed by the *izāfat* —: اینکه من)
(m.c.) “what I am telling you, is the course to take” : *کوچه‌ای شهر در عین صفا است* (m.c.) “the streets are cleanliness itself” :
(m.c.) “what you said is accuracy itself.”

(6) *Mahẓ* محض “pure, unadulterated” : —: محض خاطر شما :
(m.c.) “at the mere sight of you” : *چیزی محض احترام روی مندرلی انداخته بودند* (Shah's Diary) “something

had been placed on the chair as a mark of respect” ; این افترای محض است (m.c.) this is pure calumny.”

In m.c., محض is, as shown, also a preposition = برای. When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) *Farāham* فراهم is a collective particle:— (m.c.) چوب فراهم می آورد:— “he is collecting sticks” ; (m.c.) سداب زحمت برای خود فراهم می آوری:— “you are collecting what will be a nuisance to you” ; (m.c.) آنچه شما گفتید با این زودی فراهم نمی آید (m.c.) “what you mentioned can't be collected together as quickly as this.”

(8) *Az ham* از هم (m.c.) “they separated.”

تا نیک ندانی که سخن عین صواب است * باید که نگفتی دهن از هم نکی باز

“Until thou knowest that speech is absolutely proper,

Thou shouldst not open thy mouth” : (*Sa'dī*).

in du kāghaz rā az ham jūdā na-kun (m.c.) این دو کاغذ را از هم جدا نکن
“don't separate these two papers.” *Vide* (l) (7).

(9) *Barābar* برابر (Afghan) “they continued playing with each other.” In m.c., however, this would mean ‘they were playing opposite to each other.’

(10) *Bi-šūrat-i*:— (*Sa'dī*) بصورت درویشان:— “in the appearance of, disguised as, a dervish” ; (m.c.) بصورت اول:— “as it was before.”

Note the meanings of در صورتیکه ام چرا بمن اراد:— در صورتیکه (m.c.) “since I have done no wrong, why do you allege this against me?” ; (m.c.) در صورتیکه او فردا نمی آید من چه باید بکنم:— “in the event of his not coming to-morrow what am I to do?”

(11) *Shikasta*, lit. “brokenly” :— (m.c.) او شکسته حرف می زند:— “he jerks in his speech (as children do, accentuating every syllable).”

(12) *Ghāyat-i*:— (*Sa'dī*) غایت لطف باشد:— “it will be the greatest kindness.”

(13) *Āndūn* آندون or *āzūn* آزون “in that manner” ; and *aydūn* ایدون “now,” and *īdūn* ایدون “in this manner” are really obsolete; and also *amīdūn* امی دون “now; always; in this manner.”

شد پنج مه بدون که به شیراز ماندم تا خاطر آشفته و دایم عیش محقر— (قائمی)

“For five months, now, I have been in Shiraz

With an uneasy mind and scant means of living.”

همی دون درین چشم روشن دماغ ابوبکر شمع است و عثمان چراغ - (نظامی)

“Now in the eye (of Faith) that illumines the mind

Abū Bakr is a candle and ‘Uṣmān a lamp.”

(14) *Khīpāh ma-khīpāh* خواره خواره, or *khīpāhī na-khīpāhī* ناخواری ناخواری:— (m.c.) از رفتن او را منع کردم ولی خواست خواره رفت:— “I told him not to go, but he would go” ; (m.c. only) این آب خواست خواره از زیر زمین بیرون می جهد:— “the water springs out of the ground of its own accord” ; (m.c.) مرا خواست خواره آنجا بردند:— “I was taken there *volens volens*.”

(p) Adverbs of Time (ظرف زمان) :—

(1) Time present, etc. :—

اکنون <i>aknūn</i> (m.c.)	}	now.
کنون <i>kunūn</i> (m.c.)		
¹ حالا <i>hālā</i> (m.c.)		
حال <i>hāl</i> (m.c.)		
² الحال <i>al-hāl</i> (m.c.)		
³ الآن <i>al-ān</i> (m.c.)	}	nowadays.
هنوز (m.c.) yet, as yet.		
در این زمان (m.c.)		
درین روزها (m.c.)		
درین اوقات (m.c.)		
نُدا at present; (also adv. in cash).		
همین دم (m.c.)	}	now, this instant.
این زمان (m.c.)		
همین زمان (m.c.)		
هم اکنون (m.c.)		
همین حالا (m.c.)		
امروز * (m.c.) to-day.		
امشب * (m.c.) to-night.		
امسال * (m.c.) this year.		
بامداد (rare in m.c.)	}	break of day.
بامدادین (class.)		
سحرگاه (class.)	}	before the false dawn.
صحر (m.c.)		
صبح (m.c.)	}	true dawn.
صبح (m.c.)		
صبحا (class.)	}	early in the morning, or to-morrow (early), etc.
صبحاً (class.)		
صبح زود <i>ṣubḥ-i zūd</i> (m.c.)		
اول طلوع (m.c.) just as the sun rises.		
فجر (class. and m.c.) dawn, before sunrise.		
سپیده دم (m.c.) ditto.		

¹ In Mod. Pers. pronounced and written *hālā* : unless combined with another adverb that has the *nunation* ; vide note (4), p. 314.

² For *al-hālā* Ar. acc. "Now or never" *kunūn yā hīch-gāh* گاه کنون یا هیچ *dar in vaqt yā hargiz* درین وقت یا هرگز.

³ For *al-ān* Ar. acc.

⁴ *Im*— for *in*—.

صبح کاذب (m.c.) false dawn; first indication of light.

صبح صادق (m.o.) dawn = *fajr*.

¹ هوای گرگ و میش (m.c.) = false dawn.

در طرفه العین (m.c.) } in the twinkling of an eye.
طرفه العین (m.c.) }

ظهر (m.c.) midday.

عصر (m.c.) evening.

سرشب (m.c.) at the beginning of the night.

² نصف شب (m.c.) midnight.

نصف روز half-a-day.

² نیم روز (class.) midday.

اول آفتاب (m.c.) } when the sun is first rising.
سر آفتاب (m.c.) }

دم غروب (m.c.) just before sunset.

روز (m.c.) } by day.
روزها ³ (m.c.) }

(2) Time past:—

پیش از این (m.c.) } before this.
قبل از این (m.c.) }

از پیش (m.c.) } previously.
پیش (m.c.) }
پیشتر (m.c.) }

⁴ زود تر (m.c.) quickly; also previously.

پیشین (class.) }
در قدیم, or قدیم (m.c.) } anciently.
قدیمانه (class.) }

سابقاً (m.c.) formerly.

دیشب (m.c.) }
دیشب ⁵ (m.c.) } yesternight.
شب گذشته ⁶ (m.c.) }

دوشین, or دوش (class.) }

¹ In Arabic *zanab* "s-sirhān" "the wolf's tail."

² *Nīm-shab* شب نیم poet., not used in m.c.: وقتی که شب نیمه شد (m.c.) "when half the night had passed": نیمه رمضان "the 15th of Ramazān. In m.c., *nīma* نیمه is also used for half a brick.

³ روزها بیرون نمی روی؟

⁴ چرا زود تر بمن نگفتید؟ (m.c.) "rise earlier in the mornings":
(m.c.) "why did you not tell me sooner?"

⁵ *Dīna rūz* روز دیینه (obs.) "yesterday."

⁶ Also *shab-guzashta* شب گذشته (m.c.), without an *izāfat*.

دیروز (m.c.) }
 دی (class.) } yesterday.
 پارین and پارینه (class.) }
 روز قبل (m.c.) }

سالهای سال (m.c.) for years.

پریروز (m.c.) }
 قبل از دیروز (m.c.) } the day before yesterday.
 پس پریروز (m.c.) the day before the day-before-yesterday.

پار سال (m.c.) }
 سال گذشته (m.c.) } last year.
 سنه سابقه (m.c.) }
 سال قبل (m.c.) }

¹ پیدار سال (m.c.) the year before last.

پرون (obs.) yesterday.

پرون دوش (obs.) last night.

(3) Time to come :—

² فردا (m.c.) to-morrow.

روز دیگر (m.c.) }
 دیگر روز (m.c.) } the next day.

فردا شب (m.c.) to-morrow night.

شب دیگر (m.c.) the next night.

پس فردا (m.c.) the day after to-morrow.

پس فردا، or پسترفردا (m.c.) the day after the day-after-tomorrow.

پس فردا شب (m.c.) the night after to-morrow.

سال دیگر (m.c.) }
 سال آینده (m.c.) } next year.

ماه دیگر (m.c.) }
 ماه آینده (m.c.) } next month.

³ هفته دیگر (m.c.) }
 هفته آینده (m.c.) } next week.

آینده (m.c.) in future.

از این باز (m.c.) }
 از این به بعد (m.c.) } in future, after this.
 بعد از این (m.c.) }
 سپس (m.c.) }

⁴ استقبالا (m.c.)

¹ Vulg. *pīlār sāl* پیلار سال.

² In poetry often used for the Judgment Day.

³ *Yak ha/ta yi digar mī-diham* یک هفته دیگر میدهم (m.c.) "I'll give it in a week's time"

⁴ *Hālān va istiqbālān* حالا و استقبالا "now and for the future": in this case حالا has the *nunation*; 'vide' (p) (1) note (1), page 312.

مِنْ بَعْدَ (m.c.)	}	henceforth.
فِيْمَا بَعْدَ (class.)		
عِنْدَ قَرِيبَ (m.c.)	}	presently.
دَرِیْن زودی (m.c.)		
بِزودی (m.c.)	}	presently, quickly.
زودَ (m.c.)		

(4) Time is also expressed as follows:—سه چهار ماه آنجا ماندیم (m.c.)
 “I remained there, three or four months.

Also by the dative, as: چنین خیال کردم که شب را آنجا مانده صبح روانه خانه شوم (m.c.) “I intended to stay there the night and go home in the morning”:
 (Shah's Diary) خلاصه شب را چند دسته موزیکانچی زیر عمارت ایستاده بسیار زدند
 “well, at night, several bands took stand below the building and played a great deal.”

(5) *Jakht* چخت “just now” (a village word and vulgar) is coming into use.

In Kirman *jakht* is a substantive meaning “endeavour” and is supposed to be corrupted for the Arabic جهد: it is, however, probably from the Persian چخیدن, or چخیدن “to strive, endeavour; quarrel.”

(6) Time indefinite and miscellaneous [*vide* also (1)]:—

در حال (m.c.)	}	immediately.
فِي الْفَوْرِ (m.c.)		
فَوْرًا (m.c.)		
بِلا تَأْخِيرَ (m.c.)	}	without delay.
بِلا فَاصله (m.c.)		

بِی حَرْفَ (m.c.) without further words, immediately, without doubt.

عِجَالَةً (m.c.)	}	temporarily.
مَوْقِنًا		
بِرَای عِجَالَةٍ وَ قَوت		

حَکْمًا¹ (m.c.) obliged to, without further orders, immediately.

گَرْمَا گَرْمَا² (m.c.) hot and hot.

خُصُوصًا (m.c.) especially.

وَأَكْثَرُ³ (m.c.) ,, more than all.

لَا مَبْدَا Ar. and Mod. Pers., especially.

حَکْمًا اَسْپَ مِنْ اَز اَسْپَ شَمَا تَنْدَ تَر: “I go to-day for certain” مِنْ اَمْرُوزَ حَکْمًا مَبْدُوم¹

مَبْرُودَ (m.c.) “it is certain my horse is faster than yours”: حَکْمًا بَرُو: “you must go.”

گَرْمَا گَرْمَا کَارَ نَکَن (m.c.) “bring in the bread hot and hot”: گَرْمَا گَرْمَا نَانِ بَبَار²
 (m.c.) “work continuously” (don't get cool between whiles)."

³ Pronounced *vūngahī*.

بارها (m.c.) many times, oft.

باری *bār-ī* (m.c.) once : *vide* (7).

وقتها (m.c.) at times : *vide* (8).

وقتی — وقتی (m.c.) at one time—at another time : *vide* (8).

بسیار (m.c.) often ; (*also much*).

بسیار بار (m.c.) often.

کم دفعه (obs.) seldom.

وقتاً فوقتاً, from time to time.

گاهه وقتی (m.c.) sometimes.

گاهی — گاهی (m.c.) sometimes—sometimes.

گاهه گاهی (m.c.) occasionally : *vide* (9).

گاهی اوقات (m.c.) „

زود (m.c.)

جلد (class.)

بسرعت

سرعة (class.)

زود یا دیر sooner or later : *vide* (10)

بطور شاذ (class.)

نادر (m.c.)

نادرا (m.c.)

ندوة (m.c.)

بندرت (m.c.)

کمتر¹ (m.c.)

کم (m.c.)

ازدک بار

همیشه (m.c.)

پیوسته (m.c.)

همواره (m.c.)

هر وقت (m.c.)

همه وقت (m.c.)

همیشه اوقات

مدام² (m.c.)

دائماً Ar.

على الدوام (m.c.)

على الاتصال (m.c.)

مدام الوقت (class.)

مدام الاوقات (m.c.)

مدام وقت (vulg.)

} quickly.

} rarely.

} seldom, less.

} always.

} continually.

¹ Sometimes, also, classically and in m.c. “no, not.”

² Ar. Past Part. *Bi-ṭaraf-i daryā mudām nāzar mi-kardam* بطرف دریا مدام نظر میکردم (m.c.) “I kept on looking towards the sea.”

استمراراً (m.c.)	}	continuously.
بالاستمرار (m.c.)		
مکرراً (m.c.)		repeatedly.
متواتر (m.c.)		one behind the other, in succession; continuously.
پی در پی (m.c.)		do.
هر روز (m.c.)	}	do.
روزانه		
روزی (m.c.), and روزانه	}	daily.
هر روز (m.c.)		
روز بروز (m.c.)		day by day, daily.
دم بدم (m.c.)		every instant.
هفتگی (m.c.)	}	weekly.
هر هفته (m.c.)		
هفته ^۱ (m.c.)		
هفته یک بار (m.c.)		once a week.
احیاناً (m.c.)		perchance: <i>vide</i> (11).
آن آن ^۱ (m.c.)		every moment, moment by moment: <i>vide</i> (11).
یوما فیوما (m.c.)		from day to day.
قلیلاً (class.)		a little.
باری (m.c.)	}	<i>vide</i> (7).
وقتی از اوقات (m.c.)		
بک وقت (m.c.)		
مسابعا (m.c.)		once upon a time, formerly, etc.
دیر وقت ^۲ (m.c.)		late.
آخر ^۳ (m.c.)	}	at last, finally.
بالآخره		
باخر (m.c.)		
شبانه روز (m.c.)		subs. and adv.; for a day and night, 24 hours.
از اصل — نه ^۴ (m.c.)	}	at no time, never, really not.
اصلاً — نه (m.c.)		
تمام روز (with or without <i>izāfat</i>) (m.c.)		all the day.
تا مادامیکه (m.c.)		as long as.
بهر تقدیر	}	(class. and m.c.) in any case.
بهر صورت		

¹ *Hafta-ī chand mī-girī* هفته چند میگیری (m.c.) “how much pay do you get a week?”

² Vulg. *dūr-vaqt* دور وقت.

³ For آخر^۳

⁴ *Az aḥl na-dāštam* از اصل نداشتم (m.c.) “I have never had it at all.”

على الحساب (m.c.) now, at present (m.c.); on account.¹

بسیار دفعه (m.c.) often.

تا (m.c.) as soon as: *vide* (12).

بمجرد (m.c.) as soon as; merely: *vide* (12).

علاوة از این

علاوة برین (m.c.)

دیگر (class. and m.c.); *vide* (13).

افزافه برین (class.)

ورای این (m.c.)

قطع نظر از (m.c.); *vide* (14).

از این لحاظ² (class.) therefore.

نسبت بسابق (m.c.) compared to formerly.

بنابر آن (m.c.) therefore, for that reason.

بنا برین (m.c.) therefore, for this reason.

بهمه حال³ (m.c.)

بهمه جهت (m.c.)

بهر کیف

هر دم (m.c.) every moment.

یگر بار (m.c.)

بار دیگر (m.c.)

عاقبت (m.c.)

عاقبت الامر (m.c.)

آخر الامر (m.c.)

از این سپس (class., or mod., in writings only) after this.

} besides, moreover, apart from.

} at any rate, anyhow.

} again.

} in the end; *vide* (15).

(7) *Bār-ī* باری چند غوطه خورد: *(Sa'dī)* “he sank a few⁴ times”;
 اگر این بنده را بخواهی کشت باری بداولی شرع بکش *(Sa'dī)* “if you want to
 kill this slave, at least (well) do so according to the interpretation of the law.”

(8) *Vaqt-ī* وقتی, *vaqt-hā* وقتها:—

با طبع ملولت چه کند دل که نسازد . . . شوطه همه وقتی نبود لایق کشتی *(Sa'dī)*

Vaqt is also poetically used for *vaqt-ī*.

Similarly the plural *vaqt-hā*--*vaqt-hā* signifies “at times—and at other times.”

¹ The correct meaning, of course, is “on account” and in this sense only it is used in India and Afghanistan.

² Common in Indian Persian.

³ *Bi-hama hāl namī-fahmam maqṣūd-i shumū chīst شما نمی فهمم مقصود شما چیست* (m.c.) “I haven't in the least understood what you're driving at”: also *bi-har jihat* بهر جهت

⁴ *Bār-ī chand* (class.) “a few times.” This might also be read *Bārī* “well,” *chand ghoka khurd* “he sank a few times.”

(9) *Gāh*, گاه etc.: این گاه می کند: (m.c.) “he occasionally does this” : گاهی^۱ همچنین میکند و گاهی همچون^۱ : (m.c.).

In m.c. the ی of unity is always added to گاه.

(10) “Sooner or later” زود یا دیر, or خواجه دیر خواہ زود, or یکی وقتی از اوقات.

(11) *Ahyānān* آهیانا; *ān^{an} fa-ān^{an}* آنا فنا آباد: (m.c.) اگر آهیانا آمد بگو فردا آباد: “if perchance he should come, in the event of his coming, tell him to call to-morrow” : آنا فنا شوق من بملاقات شما زیاد میشود : (in a letter) “every moment I wish more and more to see you.” (In *ān^{an} fa-ān^{an}*, *fa* = “then, so, and”).

In Arabic آهیانا means “sometimes, or seldom.”

(12) *Tā* تا and *mujarrad* مجرد: مجرّد تا دیدم از حال رفتم: (m.c.) “as soon as I saw you I swooned away” = *bi-mujarrad-i dīdan-i shumā az hāl raftam* مجرّد دیدن شما از حال رفتم (m.c.).

Mujarrad also means “merely,” as: مجرّد شهادت یک نفر او را نمی توان (m.c.) “merely on the evidence of one person, one can't punish him” : مجرّد گمان^۲ نباید عمل کرد: (m.c.) “one cannot act on mere suspicion.”

(13) *Dīgar* :—(Sa'di) دیگر بدان که ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت: (m.c.) “and again know that kings are for the protection of their people, and not the people merely to render obedience to kings.”

(14) *Qat'-i-nazar* قطعی نظر: این چیز ضرر کلی^۳ برای همه مردم دارد: (m.c.) “and quite apart from this, it is against the public interest” : قطعی نظر^۴ could here be substituted for علوة برین.

(15) *Āqibat* عاقبت:—

(Sa'di) کس نیاموخت علم تیر از من که مرا عاقبت نشانہ نکرد: (m.c.)

“None e'er learnt archery from me,

But that^۴ in the end he made me his target.”

bi-juz in ki, or *ghayr az in ki*, or *sivā-yi in ki* could, in prose, be substituted for عاقبت here.

(q) (1) Adverbs of Order and Number:—

یک بار (m.c.) } once.

باری (m.c.) }

دوبار (m.c.) twice.

باز (m.c.) again, next: vide (2).

دیگر (m.c.) again: vide § 39 (a) (1).

نخستین

} first.

¹ Colloquial for *hamchunīn* همچونین and *hamchunān* همچنان.

² Or *gumān-i* “a little doubt”: vulg. *gamān*.

³ *Kullī* is here an adjective; the ی is not ی of unity.

⁴ Note که with negative = “but that” (i.e. who did not).

اول مرتبہ the first time.

دوم
دو مین
ثانیاً } secondly.

(2) *Bāz* باز (m.c.) “again; afterwards” —: “don’t do such a thing *again*” (class.) شما بخوانید باز بنده میخواند: “do you read first, then I will.”

(r) Adverbs of Exception¹ (حرف استثناء) —:

(1) مگر آنگاه که (class.) except, till: *vide* (2).

آ (m.c.) “except, but”; also = “yet” (Afg.), to answer to ‘although’; *vide* (3) and (5).

مگر (m.c.) but; *vide* (4), (6) and (8).

لیکن or لاکن but.
سوا or سواى (m.c.) } except.²
جز or بجز.

غیر
غیر از, or غیر از } except: *vide* (7).

بدون آن که
مگر or تا } except that: *vide* (6).

علاوه برین besides
ازین گذشته more than this, besides } *vide* (7).

(2) *Magar āngah* مگر آنگاه که: —: گفتا که دم بونیارم و قدم بر ندارم مگر آنگاه که: —: *(Sa’dī)* سخن گفته شود spot, except (or till) some word has been spoken by thee.”

(3) *Illā*, آلا از خانه همچو: —: گفت جهان بر تو تنگ آمده بود که دزدی نکردی آلا از خانه همچو: —: *(Sa’dī)* “he said had’st thou become so hard up that thou couldst not steal from any but such a friend (or was the world so small that thou would’st find no other place to steal from except—)?”

(Afghan) اگرچه همچو کردند آلا بردن دیرک همان و غرق شدن جهاز همان بود “although they did so, yet as soon as the mast was cut down, the ship sank”; note this Afghan and Indian use of آلا to answer to اگرچه; *vide* also (5). The idiom is incorrect in Persia.

(4) *Magar* مگر “but”: —: In m.c. مگر is often used for “perhaps,” or instead of آیا in asking a question implying an innuendo; *vide* (j) (8).

(5) *Likin* لیکن, etc. “but”: —: *Ammā* and *likin* “but” and باز “again” (but not وآلا) are used to answer اگرچه as: (or ولیکن or باز): —: *(m.c.)* “although he has committed a theft, still he is a good man”; *vide* also (3).

In India “nevertheless, still” is also so used.

¹ In Platt’s Urdu Grammar the exceptives are conjunctions.

² *Sivā-yi in ki*. — “unless—”

(6) *Bidūn-i ān ki* که بدون آن: بدون کسی حاضریم: بدون آنکه شما بفرمائید من در بندگی حاضریم: بدون آنکه (m.c.) “without your ordering it I am ready to serve you”; بدون من نمیروم بدون آنکه (m.c.) “I won’t go without you.”¹

(7) *Ghayr az* از غیر; علاوه بر *alāva bar*; گذشته از *guzashta az*, etc.:— Though *ghayr az* “except” also means “besides,” it cannot always be substituted for *alāva bar*, as: (m.c.) “except me there is no one else in the room”; here علاوه could not be substituted: but (m.c.) “besides me there are others also who know—”; or *guzashta az man ashkhāṣ-i hastand ki*— گذشته از من اشخاصی هستند که میدانند: “setting aside me, there are people who—”; از نظم *setting aside poetry one can’t even style it prose; it is like a takaltū neither saddle nor pālān.*¹ The use of *ghayr* for *guzashta* is rare and scarcely modern.

Ghayr غیر is also followed by the *izāfat*, as: *ghayr-i mā* غیر من, *bi-ghayr-i shumā* بغير شما.

Remark I.—Although *ghayr az* از غیر means “with the exception of, exclusive of,” and *alāva bar* بر علاوه means “besides, including,” both are in practice often used synonymously.

Remark II.—In the sentence تمام قوم آمد مگر زید, the word قوم is termed حرف مگر; ‘the thing from which the exception is made’; زید is called مستثنی: ‘the thing excepted.’

Sometimes the *mustaṣna* مستثنی is different for the general term, when it is called مستثنی منطع. Ex.: (class.) بجز زمین همه زور سیم بخشیدیم. (The former example is مستثنی متصل.)

بجز تعویل خنده جوی نشنیدیم (Tr. H. B., Chap. VI) “the only answer returned was laughter”: *man bi-juz gham hargiz rāḥat na-didam* من بجز غم هرگز راحت ندیدم (m.c.), lit. “except sorrow I saw no joy”: (m.c.) هیچ بنی آدم ندیدم (m.c.)

This construction arises from a confusion of thought. Even a Persian would not say, “in that jangal except fishes I saw no man.”

(s) Adverbs of Qualification:—

و بگی (m.c.) more than all; besides; further: بلکه “moreover.”

(t) Intensive Adverbs are:—خیلی خوب “very well”; *very* “بوش بوش”; *slowly* “طوباً و کرهاً, or جبراً و قهراً”; *knowingly and wilfully* “دیده و دانسته”; *“nolens volens”*; *“continually laughing”*; *“whole lapfuls at a time,”* کور کورانه “quite blindly.”

In مور مورانه “just like an ant; slowly,” the first member of the compound is a substantive: *vide* also Repetition of Words.

¹ *Takaltū* تکلنو is the pad of a Baluch saddle, and *pālān* پالان is a pack-saddle for a camel or mule.

§ 90. Prepositions *Hurūf-i Jarr* (حروف جر)

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as : از اینجا تا شیراز : *az injā tā Shīrāz* “from here to Shiraz.”

The following are the simple Persian prepositions :—

- (1) از *az*¹ from, by, out of.
- (2) با *bā*² with, in company with.
- (3) به *ba*³ or *bi* in, by, to.
- (4) بر or بر *bar* or *abar*⁴ on, upon.
- (5) اندر *andar*, in, inside.⁵
- (6) هم *ham* with, together.
- (7) تا *tā*⁶ up to, as far as.
- (8) بی *bī* without.
- (9) در *dar* in.
- (10) جز or بجز *juz* or *bi-juz*⁷ except.
- (11) فی *fī*, Ar. in. In Persian *per* (فی مد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition ٔ *rā* in the term *jarr*. For examples, *vide* (h).

Remark I.—*Farā* فرا “up to, back, toward” and *farāz* فراز “above, high, etc.” are obsolete, or only found in compounds: *vide* § 89 (m) (3) and (6). *Zī* زی “bounds, shore, towards” is practically obsolete.

Remark II.—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle *mar* مر is found prefixed to the nominative, dative and accusative cases,⁸ as :—

گفت لیلی مر خلیفه کان توئی	کز تو مجنون شد پوشان و غوی
از دگر خویان تو و افزون نیستی	گفت خاموش چون تو مجنون نیستی

¹ In poetry *zi*.

² Poetically also *abū*.

³ In modern Persian *bi*. *Ba* is said to exist still locally in Persia. (In Arabic always *bi*.) In India *ba*.

⁴ *Abar* poetical :

ابر آفریننده کرد آفرین * بمالید رخسارگان بوزمین

⁵ Affixed to the words *mādar*, *pidar*, *barūdar* and *khāhar* it signifies “step-brother,” etc., and half-brother. In m.c. *ū* is prefixed to express the same idea.

⁶ *Tā* is also a conjunction.

⁷ *Illā*, Ar.

⁸ *Zī* also stands for *zihi* or *zahi* “well done, etc.”

⁹ In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.

Laili said, "You are that *Khalifa*

By whom *Majnūn* was oppressed."

"You are not more beautiful than other women."

She said, "Silence; you are not *Majnūn*."

مصلحت چنان دید تا مر این روضه رعنا و حدیقه نلبا چون بهشت بهشت باب اتفاق افتاد
maṣlahat chunān dīd tā mar īn rauza-yi¹ ra'nā va hadīqa-yi ghalbā chūn
 مرین درد را دوائی نیست مگر زهره² : (Sa'dī) —
mar īn dard rā davā-ī nīst magar zahra-yi ādam-i kī—(Sa'dī) "there is
 ملک در خشم :
malik dar khashm shud va marūrā az bandagān
bi-siyāh-i bakhshid (Sa'dī) "the king fell into a rage and bestowed her (a
 slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as : *hasūd rā chi kunam kū zi khud* *bi-ranj dar ast* (Sa'dī) "but with the envious what can I do, for he is himself in pain because of himself" : *az khalā'iḡ bi-zahmat andar-am* (Sa'dī) "I am troubled because of the people." In these two examples the preposition is not part of the verb (*vide* 2 below), but refers to the noun preceding it as is better shown in *bi-daryā dar manāfi*³ *bī-shumār ast* "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: *bi-shahr dar āmad* *bīshar* *dar āmad* (class. or m.c.) "he entered into the city": *imrūz (bi) sar-i kūcha bā⁴ ū bar khurdam* (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: *bi-juz⁵* (or *juz*) *bi-ham* or *bā-ham* "together": *az ham* "apart": *bi-khūwāb andarūn* (mod. writing): *bi-zīr-i sang andar* (mod. writing) "under the stone": *hama shab⁷ dīda bi-ham na-basta⁸* (Sa'dī) "I closed not my eyes the whole of the night."

¹ *Rauza* روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Hadīqa* is a walled garden; *ghalbā* fem. of *aghlab* means that the trees are close together. The wording is apparently from the Quran.

² An example of *tajnīs-i khattī* or linear pun.

³ In prose, there would be an *izā'at* after *manāfi*, but the scanning shows there is none.

⁴ Or *bī-ū*. ⁵ *Bā-yi zū'yid*.

⁶ This *ب* is also by some grammarians called *bā-yi zū'id*.

⁷ In mod. Persian *hama-yi shab* همه شب "the whole night," but *hama shab* همه شب "every night."

⁸ *Basta* is here transitive and *dīda* is the accusative case.

(e) *Bar* بر and *dar* در may also be substantives. *Bar* بر¹ (from *burdan* بردن “to bear”) signifies “fruit,² profit, advantage”: *bar* also signifies “height; breast or bosom.” The comparative *bar-tar* برتر and superlative *bartarīn* برترین signify “higher” and “highest”; also “excelling.” *Bar-ā-bar* برابر is a preposition signifying “level (lit. breast to breast),” or an adverb “continuously³”: *az bar khwāndan* از برخواندن “to recite by heart”; *az bar raftan* از بر رفتن “to be lost (as a mistress from the bosom of her lover)”; *dūst az bar-i man raft* دوست از بر من رفت (m.c.) “I lost my friend.” *Dar* در as a substantive signifies a “door”; *dar bi-dar shudan* در بدر شدن “to wander from house to house”; *bi-dar kardan* بدر کردن “to turn out.”

(f) The phrase *ba’zī bar ān-and* بعضی برآند (classical and modern) signifies “some are of opinion.”

(g) In old Persian, *andar* اندر sometimes takes the place of *dar*:—

جهان ای برادر نماند کس دل اندر جهان آفرین بند و بس

Jahān ay barādar na-mānad bi-kas

Dil andar Jahān-āfarīn band u bas—(Sa’dī)

“The world, my brother, abides with none,

Fix thy heart on the world’s Creator and nought else.”

(h) The following are examples of the use of the simple prepositions:—

(1) *Az* از “from Kirman to Shiraz”: *az Kirmān tā Shīrāz* از کرمان تا شیراز;

this is called *zā-yi ibtidā’iyya* (زای ابتدائیة): *hamagī az buzurg u kūchak*

همگی از بزرگ و کوچک “all, both great and small”: *man az firishtagān-am*

من از فرشتگان “I am one of the angels”; this is called *zā-yi ba’ziyya*⁴

و منه صندوق (زای بعضیة): *va si šandūq ki az mallāhān būd quft-i ān-hā rā shikasta*

که از مللاحان بود قفل آنها را شکسته (m.c.) “and having broken three boxes

that belonged to the sailors”: *az īn* از این طوفان درختهای بزرگ در افتادند

(m.c.) “great trees were rooted up by⁵ this storm”: *īn* این درختها را دید که از برهنگی بزرگ اندر نهان شده

بود *Mūsā Payghambar* (‘alayhi’s-salām) *darvīsh-i rā dīd ki az barahnagī bī-rīg*

andar nihān shuda būd—(Sa’dī) “the Prophet Moses (on whom be peace)

saw a darvish that on account of his nakedness had hidden himself in

¹ *Bar-i āftāb nishastan* بر آفتاب نشستن (m.c.) “to sit in the sun.” The *īzāfāt* is used in m.c. after *bar* when it means “near,” as: *bar-i mām* بر مام, *dar bar-i man-bi-nishīn* در بر من بنشین “sit near me”: here *bar* is probably the substantive “breast.” Vide p. 328, note 2.

² Perhaps for *bār* بار “a load,” the crop of a fruit-tree, etc.

³ This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

⁴ *Gul-i az būstān* گلی از بوستان is another example.

⁵ This is *a* حرف استعانت, or *زای آله*; vide (2), notes (2) and (3), and Remark II.

the sand"; this is called *zā-yi* 'illat زای علت (or *zā-yi sababiyya* سببیه زای).¹

Sometimes *az* از, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:—*baytār az ānchi dar chashm-i chahār-pāyān kardī dar dīda-yi ū kashīd* (Sa'dī) "the horse-doctor put something in his eye of the medicine he was in the habit of using for animals"; *az darāhim giriftam* گرفتم (class.) "I took some of the dirhams": this is called *zā-yi tab'iz* زای تبعیض "the partitive z."

Than, in comparison, is expressed by *az*, this is called *zā-yi tafzīl* (زای تفضیل).

Az chand rūz از چند روز "since how many days, how many days ago?": *az chūb* از چوب "made of wood"; *az ilā* از طلا "of gold," this is called *zā-yi māddiyya* (زای مادّیه): *az khud* از خود "involuntarily, of its or one's own accord"; *az ū bar guzasht* از او بر گذشت "reciprocally": *az ū dar guzasht* از او در گذشت "he passed by him" (classical); *az ū dar guzasht* "he forgave him" (class. and m.c.): *az rūd-khāna radd shud* (m.c.) "he crossed the river": *az dar dar āmad* از در در آمد "he came in by the door" (m.c.): *az naw* از نو, or *az sar-i naw* از سر نو "afresh": *az sar-i in qissa dar guzashtam* (class.) "I gave up this story":² *az pārchā šāf kardan* از پارچه صاف کردن (m.c.) "to strain through cloth"; *az ham dar raftan* از هم در رفتن (m.c.) "to go to pieces"; *az ham guzashtan* از هم گذشتن (m.c.) "to pass by each other; to give up mutual claims"; vide also (o) (8).

Remark.—In the idiom *az ān-i man* از آن من "mine"; *az ān-i Rustam* از آن رستم "Rustam's," the preposition is called *zā-yi milkiyya* (زای ملکّیه).

(2) *Bā* با "with":—*Bā ū raftam* با او رفتم "I went in company with him."⁴ "Possessed of," as: *bā ittīlā*, adj. (m.c.) "well-informed"; *harīs bā jahān-i gurisna ast va qānī bi-nān-i sīr* (Sa'dī) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf"; *bā shamshīr kushan* با شمشیر کشتن (m.c.) "to kill with a sword": *bā ānki* با آنکه "with that, although": *bā in hama* با این همه "with all this, in spite of this": *bā in panjāh-sālagi* با این پنجاه سالگی "in spite of these fifty years of mine."

¹ In a similar sense *az qahṭi murdan* از قحط مردن "to die of (or on account of) famine (or hunger)": *az khūf dushman* از خوف دشمنان, and *zūr shāhenshān* زور شاهنشاهان.

² The word for "something" or "a portion" is understood.

³ This *az* is called *aḥraf tajāwuz* حرف تجاوز.

⁴ This *bā* is called *bā-i ma'īyat* بای معیت; vide (3) Remark II.

آنچه با تو گوید با مثال ما گفتی روا— With *guftan*, either *با* or *به* can be used:—*ānchi bā tu gūyad bi-amṣāl-i mā guftan ravā na-dārad* (Sa'dī) “what he says with you, he does not think right to tell to the like of us”: *bā khud guft* گفت *با* (or *khayāl kard* کرد خیال) m.c. “he said to himself.”

Sometimes *bā* *با* stands for the conjunction ‘and,’ as in:—

(Sa'dī)—*فرق است میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در*

“There is a difference between him who has his mistress in his arms,
And him who is looking expectantly at the door (for her entry).”

(3) *Bi*¹ *به* (mod.) and *ba* (class.) “to, for, in, on, with, by, at”:—*bi-Tihrān raft* رفت *بتهران* (m.c.) “he went to Teheran”: *bi-ū guftam*² *باو گفتم* (m.c.) “I said to him”: *bi-zamīn* (or *bar zamīn*) افتاد *بر زمین* (m.c.) “it fell to the ground”; *ta'alluq-i bachcha bi-mādar* تعلق *بمادر* (m.c.) “affection of a child for its mother”: *bi-panj tūmān khvāham farūkht* فروخت *پنج تومان* (class.) “I will sell it for five *tumāns*”: *bi-javāb*³ *گفتم* *جواب* (m.c.) “I said in reply”: *bi-shahr dākhl shud* *شهر* داخل شد (m.c.) “he entered the city”: *bi-naẓar dar mā-āyad* *آید* *نظر در می* (m.c.) “it comes in sight”⁴: *bi-l-fi'l* *بالفعل* “in fact.”

Uftād, bāz ba-si pā īstāda (or *bar si pā īstāda*) *shud*⁵ افتاد *باز* *پا* ایستاده (or *بر سه پا ایستاده*) (Afghan coll.) “it (the animal) fell, but got up again on three legs”: *bi-dān sabab* *بدان سبب* (or *bi-dān jihat* *بدان جهت*) (m.c.) “on that account”: *ūrā bi-tufang* (or *hamrāh-i tufang*) *zadam* *اورا* بتفنگ (or *همراه تفنگ*) (m.c.) “I shot him with a rifle”: *sher ba⁶-ghurrīdan-i bisyār bar-khāst* شیر *بغریدن* بسیار *بر خاست* (Afghan) “the lion got up with a great roaring”: *bi-hāl āmadan* *بحال آمدن* (m.c.) “to come to one's senses (after fainting, etc.)”: *man bi-rasīdan-i manzil-i khud ārzū-mand būdam ki—* (m.c.) “I was desirous of reaching (or to reach) my home,” but *man dar rasīdan-i manzil-i khud* *من در رسیدن منزل خود* (m.c.) “on reaching my home (I was anxious to)—.”

Bi-tadrīj *بدرج* “by degrees”: *bi-har sūrat* *بهر صورت* “by all means”; *bi-har hāl* *بهر حال* “at all events”: *bi-l-ākhhira* *بالآخره* “at length” (in m.c. *bi-l-ākhhira* *بالآخره*). Vide also p. 334 (4).

¹ Euphonically before demonstrative pronouns, etc., *bi dān*, *bi-dīn*, and *bi-dū*, “to him”; generally, the *به*, both as a preposition and a verbal prefix, is only written in the full form *به* before a word beginning with a *b*; otherwise this preposition drops the *ه* and is joined to its substantive, as: *bi-ū* *باو* “to him”; *bi-raw* *برو* “go”; but *bi-nām* *به بنام* “let me see” (also *bi-bīnam* *بیبنم*).

² Or *bā ū guftam* or *bi-dū guftam*, or *ūrā* (or *vūyārā*) *guftam*, or *bi-vay guftam*; all m.c.

³ Or *da-javāb* *در جواب* (m.c.): the preposition used varies locally.

⁴ *Bi-naẓar mī-āyad* (m.c.) “it seems.”

⁵ In m.c. *si pā īstād* (not *īstāda shud*) without any preposition: *pā shaw bīraw pish-i—* (m.c.) “get up and go to—.”

⁶ In m.c. *shēr* and *bi*.

Remark I.—*Bi* is also a verbal prefix, *vide* Remark II (i) and footnote.

Remark II.—Grammarians give the preposition *به* various names according to its signification:—

(i) *Bā-yi zā'id* (بای زائد) “superfluous *b*” as in *بجز-بجهت*, etc.

In *باز مشرق تا مغرب*, or *از مشرق دریا در* [*vide* (c) (1)], or *برنج در*, etc., some grammarians call the preposition *به* “*bā-yi zā'id*”: it is, however, the preposition *dar* در that is superfluous.¹

(ii) *Bā-yi zarfiyya* (بای ظرفیه) “the adverbial *b*,” stands for در and indicates place or time, as: *bi-shahr raftam*: *bi-rūz* “by day.”

(iii) *Bā-yi musāḥabat* (بای مصاحبت) “the *b* of companionship” stands for با or مع, as: *jahān ay barādar na-mānad bi-kas* (Gul.).

(iv) and (v) *Bā-yi rābi'a* or *bā-yi ittiṣāl* (بای رابطه, or بای اتصال) “the copulative *b*” or “the *b* of junction,” as: *dast-bi-dast* دست بدست.

Bā-yi inḥisār (بای انحصار) “the *b* of restriction” is practically the same, but signifies completeness, as: *sar-bi-sar* سر تا سر for *sar tā sar*.

(vi) *Bā-yi qasamiyya* (بای قسمیه), as: *بغدا*: “By God.”

(vii) *Bā-yi mubādalat*, or *bā-yi taqābul* (بای مبادلت or بای تقابل) “the *b* of barter or exchange,” called also *bā-yi ta'vīz* بای تعویض “the *b* of substituting or compensating,” is used with verbs of buying, selling, etc., as: *bi-dard-i sar namī-arzad* بدرد سر نمی ارزد “the game's not worth the candle.”

(viii) *Bā-yi miqdāriyya* (بای مقداریه) “the *b* of measure,” as: *ba'd az vafāt-i ū bi-ṣad sāl* (Gul., Story 2); here *bi* به = *bi-miqdār-i* بمقدار or *bi-andāza-yi* باندازه: *bi-nīm bayza ki sulṭān sitam ravā dārad* بنیم بیضه که سلطان ستم روا دارد.

(ix) *Bā-yi ibtidā'iyya* (بای ابتدائیّه), as: *bi-nām-i Jahān-dār-i jān āfrīn* (Būstān) “I (*begin*) in the name of—.”

(x) *Bā-yi intihā'iyya* (بای انتهاییه) is opposite to the above, as: *والتبتة بالخیر* *wat-talimmat' b'il khayr*.

(xi) *Bā-yi izāfi* (بای اضافی) “the *b* having the force of an *izāfat*,” as: *muhtāj bi-pūl nisām* محتاج بپول نیستم = *muhtāj-i pūl nisām* محتاج پول نیستم.

(xii) The *bā-yi isti'ānat* or *zarī'a* or *ālā* (بای استعانت or ذریعه or آل) “the *b* of the instrument, etc.,” as: *bi-shamshir zad gardan-i ū rā* بشمشیر زد گردن او را.

(xiii) *Bā-yi qurbat* (بای قربت) “the *b* that expresses near, to, etc.,” as: *bi-pādishāh shikāyat burdand* بپادشاه شکایت بردند where *bi* stands for نزد or پیش.

(xiv) *Bā-yi maf'ūl* (بای مفعول), or “the *b* of the object,” or the *bā-yi ta'diyya* (بای تعدییه), “the *b* that makes transitive,” is the *b* that takes the place of the dative in را, as: *in chīz bi-ān mard bi-dih* این چیز بآن مرد بدید.

(xv) The *bā-yi isti'lā'* (بای استعلاء) is the *bi* that stands for بر or 'alā “upon,” as: *bi-rū-yi ū nigāh kardam* بروی او نگاه کردم.

¹ The *b* in verbs, as *برو* - *بروم*, etc., is also called *bā-yi zā'id*.

(xvi) The *بای تعلیلیه*, or *بای سببیه*, or *بای علت* is the *b* that expresses the cause or end, as: *bi-dīdār-i ū raftam* دیدار او رفتم “I went to see him.”

(xvii) *Bā-yi tavassul* (بای توسل) is the *b* that conjures assistance, as: *Khudāyā bi-hāqq-i banī Fāṭima* خدا یا بحق بنی فاطمه.

(xviii) *Bā-yi muvāfaqat* is the *bi* that expresses “in accordance with,” as: *bi-shay-i tawakkul* باشد که بمقتضای تو آید روایتی, or *bi-shay-i tawakkul* باشد که بمقتضای تو آید روایتی.

(xix) *Bā-yi tamyīziyya* (بای تمییزی) is used for the *تمییز* and expresses “for the sake of,” as: *bi-shay-i tawakkul* = *bi-shay-i tawakkul*.

(4) *Bar* بر or *abar* ابر (and *bar-i*—near”).

For this preposition, *vide* (e) and (f).

As already seen in (3), *bi*, especially in m.c., sometimes takes the place of *bar* بر, as: *savār bi-asp* سوار با اسب (m.c.) (for *bar asp* بر اسب) “on horse-back, mounted.”

Examples:—*bar¹ mīz bi-guzār* بر میز بگذارد (class.) “put it on the table”: *bar-i āftāb bi-nishān* بر آفتاب بنشین (m.c.) “sit in the sun²”: *farmūdām ki bar rūpiyā ū rā bi-kashand*³ فرمودم که بر روپیه او را بکشند (Jehangir's Memoirs) “I ordered him to be weighed against rupees (in the scale)”: *bar-ā* برآ (m.c.) “come out.” In m.c. *bar* بر is rarely used as a preposition alone. Thus instead of *bar āb* بر آب “on the water,” in m.c. *bar rū-yi āb* بر روی آب or simply *rū-yi āb* روی آب would be used.

This preposition is usually omitted altogether in modern Persian, as: *zamīn bi-guzār* زمین بگذارد (m.c.) (for *bar zamīn bi-guzār* بر زمین بگذارد) “put it on the ground”: *vide* (n).

Pādshāh bar takht nishast (or *julūs farmūd*) پادشاه بر تخت نشست (or *julūs farmūd*) would in modern colloquial Persian be *pādishāh rū-yi takht nishast* پادشاه روی تخت نشست. Similarly *rū-yi mīz* روی میز (m.c.) “on the table” instead of *bar mīz* بر میز (class.), and *rū-yi asp* روی اسب or *savār-i asp* سوار اسب instead of *bar asp* بر اسب (but *sar-i mīz* سر میز “at the table”). *Bar tarāf kardan* بر طرف کردن (m.c.) “to dismiss (a servant).”

Abar ابر is old and poetical:—

چپ لشکرش را به گرشاسپ داد ابر میمنه سام یل با قباد

(5) *Andar* اندر “in, into, within”:—*Sharāb andar jān kun* شراب اندر جام کن

¹ In (m.c.) *rū-yi mīz* روی میز.

² *Dam-i āftāb* دم آفتاب (m.c.) = in the shade just near to the sunlight (so that a slight portion only of the sun's warmth reaches the person): *dar āftāb* در آفتاب and *rū-yi āftāb* روی آفتاب (m.c.) = *bar-i āftāb* بر آفتاب right in the sunlight: *sāya-āftāb* *bīnīshān* (m.c.) “sit in the half shade (of a tree).” *Dam-i āftāb* دم آفتاب also signifies in m.c. “near sunset.” *Vide* p. 324, note 1.

³ In m.c. *ham vāzn-i rūpiyā kunand* هم وزن روپیه کنند.

(m.c. vulg.) “put wine in the cup”; *andar khāna raftand*¹ اندر خانه رفتند (vulg.) “they went into the house”: *andar manzil* (or *dar manzil*) *hasand?* (vulg.) “are they at home?”: *libās andar* (or *dar*) *bar kardand* لباس اندر (or در) بر کردند (vulg.) “they put on clothes.”

Vide also (9) on *dar* در.

(7) *Tā* تا (also conj.) “to, until, as far as, as long as, whilst, even to”:—*tā injā* تا اینجا “up to here, hitherto”: *az shimāl tā junūb* از شمال تا جنوب “from the north to the south”²: *tā bi-aknūn* تا باکنون “until now”: *tā hāl* (class.) تا حال (or *tā bi-hāl* تا بحال) “up to the present”: *tā bi-zīst* تا بزیت (class.) “while life lasts”: *tā kay* تا کی “how long?”: *tā na bas dīr* تا نه بس دیر (class. only) “not for long”: *tā yak māh-i dīgar* (m.c.) تا یک ماه دیگر “in a month’s time”: *tā chi rasad* تا چه رسد (also conj.) class. and mod.) “how much the more”; *vide* § 91 (b) 12. *Tā* is also a particle (poetical) signifying “beware! behold! for shame! never! it is not known whether”³: for examples, *vide* § 91 (b) (12); *vide* also (o) (9).

(8) *Bī* بی “without,” a privative particle or preposition. When prefixed to ‘nouns’ it corresponds to the English prefix *in—*; *un—*; *im—*, etc. *Bī-tu namī-ratam* بی تو نمی روم (m.c.) “I will not go without thee”; *bī-baṣar* بی بصر “imprudent”; *bī-khud* بی خود (m.c.) “useless, silly”; *bī-abr* بی ابر “cloudless”; *bī-āb* بی آبی (subs.) “want of water”; *biyābān* بیابان “uncultivated desert,” (i.e., without fixed water-supply except rainfall); *bī-ihtirāmī* بی احترامی “disrespect”: *bī-adab* بی ادب “rude”; *bī-adabī* بی ادبی “rudeness”; *bī-adabānā* بی ادبانه (adj. and adv.) “in a rude and disrespectful manner”: *bī-ḥarf* بی حرف (adv. m.c.) “immediately, without further words; without question.” For بدون *bidūn*⁴ “without,” *vide* (o) (6).

(9) *Dar*⁵ در “in,” etc., *vide* (c) (e) (g). *Dar-javāb*⁶ *guft* در جواب گفت (m.c.) “he replied”; *dar⁷ vāy nāzar kard* در وی نظر کرد (Sa’dī) “he looked at him”: *shubha-ī ki dar dil-am būd bar tarāf gardīd* (m.c.) “the doubt I had was dispelled”: *haft dar haft* هفت در هفت “seven divided by seven”: *chahār farsakh dar chahār farsakh* چهار فرسخ در چهار فرسخ “four farsakhs square”: *dar ān ruz* در آن روز “upon that day”: *dar īn miyān* درین میان “in the meanwhile.”

¹ This should be *andarūn-i khāna* (both in writing and speaking); *andarūn raft* in m.c. also = “he’s gone to the women’s apartments.” These vulgar uses of *andar* are not common and should be avoided.

² This تا is called انتهایه.

³ This last is called تایی نجابل *tā-yi najābul*.

⁴ Also *dūn* دون: not used in m.c.

⁵ *Dar* در is also the Imperative of *darīdan* دریدن “to tear.”

⁶ Or *bi javāb*. *Dar* is called حرف ظرفیت as it indicates the place or receptacle.

⁷ Or *bar vāy* بروی.

Vide also (5) on *andar* اندر .

(10) *Juz* (or *bi-juz*) جز (or بجز) “except” : ندارم بجز خدای تعالی پناهی ندارم : *bi-juz Khudā-(yi) Ta‘āla panāh-i na-dāram* “except God I have no refuge” ; *mihtar juz tavīla na-bāyad jā-i pā bi-guzārad* باید جز طویل نباید جائی پا بگذارد (m.c.) “the groom ought not to get his foot anywhere except (in) the stable” : *juz az ān* جز از آن “besides or except that” : *juz az īn ki* جز از اینکه “with the exception of this, in addition to this.”¹

(11) The Arabic *fī* فی is used in Persian for *per*, as: *fī sad* فی صد “per cent” : *fī sāl* فی سال “per annum.”

Remark.—“Particles of exception” (یا - غیر - الا - جز) are called *hurūf-i istighnā* حرف استثناء.

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the *izāfat*:—*zīr-i zamīn* زیر زمین, or *bi-zīr-i² zamīn* زیر زمین “under the ground” : *nazdīk-i* (or *bi-nazdīk-i*) *shahr* نزدیک (or بنزدیک) شهر “near the city” : *bi-hukm-i ziyārat* بحکم زیارت (Sa’dī) “by way of pilgrimage (to a shrine)” : *bā-vujūd-i jahāz³* باوجود جهاز (Sa’dī) “in spite of, notwithstanding, the dowry” : *zindagī-yi man bi-tufayl-i shumā mahfūz mānda ast* (m.c.) “my life has been saved by your means” : *bi-qarār-i ‘ādat-i ki dāshtam* (m.c.) “according to a habit of mine” : *az qarār-i ki ma‘lūm mī-shavad* (mod.) “as it appears.”

(j) The prepositions may be used adverbially when occasion requires, as: *pīsh āmad* پیش آمد “he came forward” ; *andarūn raft⁵* اندرون رفت (m.c.) “he went inside or he went into the women’s apartments.”

(k) The following are a few of the commonest words used as prepositions:—

bālā⁶ بالا upon, aloft.

pā’in پایین down, below.

zīr زیر above.

farāz⁸ فراز above.

zīr زیر beneath.

¹ Also *ghayr-i īn* غیر این or *ghayr az īn ki* - غیر از اینکه

² Or *dar zīr-i* در زیر—

³ Also *jahīz* (class. and m.c.).

⁴ *Tufayl* used metaphorically in the sense of ذرّیّة, وسیلة, from *tufayl*, the name of a man of Kūfa, who used to go uninvited to wedding-feasts ; hence an intruder, parasite.

⁵ Classically *andar raft* could be used.

⁶ With the *izāfat* بالای, as: *bālā-yi darakh^t* “on the tree” : *sū-yi bāgh* سوی باغ “in the direction of the garden.”

⁷ *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *zammah*, and *kasrah*.

⁸ *Farāz u nishīb* (subs.) “ascent and descent.”

فرو and فرود, *furū* and *furūd*¹ down.

پیش ² *pīsh* before.

پس *pas* after, behind.

سُو ³ *sū* towards, direction.

میان *miyān* between, in the middle.

پهلُو *pahlū* by the side of.

نزد or نزدیک, *nazd* or *nazdik* near.

نزدیکی *nazdiki*, vicinity.

بیرون *bīrūn*, out.

اندرون ⁴ *andarūn*, in.

(از) قبل *qabl (az)*, before (of time); *vide* (8).

بعد *ba'd*, after.

جهت ⁵ *jihat*, towards (old).

جانب *jānib*, side.

بهر *bahr* }
برای *barāy* } for, on account of.

سوا ⁶ *siwā*, except.

(از) غیر *ghayr (az)*, except.

پیرامون (در) *(dar) payrāmūn*, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition *ba* با or *bi* ب, however, cannot be prefixed to *barāy* برای, *bahr* بهر, or *qabl* قبل.

(4) No simple preposition can be prefixed to *sipas* (adv.); but آن بعد *az ān bi-ba'd* = آن سپس *az ān si-pas*.

(5) *Ba'd* بعد may be followed either by the *izāfat* or by *az*, as:—*ba'd-i haftā-i haftē* بعد هفتۀ از هفتۀ, or *ba'd az haftā-i haftē* بعد از هفتۀ “after a week.”

(6) The prepositions *pīsh* پیش, *bīrūn* بیرون, *qabl* قبل, and *ghayr* غیر (*bi-ghayr* (بغیر) may either be preceded or followed by *az*.

(7) *Az pas* از پس “from behind,” but *pas az* پس از “after that, afterwards.” *Si-pas* سپس (= پس *pas*) is a contraction of *az pās* از پس. In modern language ‘*aqab* عقب is preferred to *pas* پس.

¹ *Furūd* before a vowel.

² *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *zammah*, and *kasrah*.

³ *Vide* footnote 6, page 330.

⁴ In m.c. *andarūn* اندرون is also used as a substantive “the women’s apartments”: classically and in m.c. it also means “the stomach.”

⁵ In modern Persian “because, for.”

⁶ *Sivā kardan* سواکردن “to select, separate.”

(8) *Pīsh-i man* پیش من “before me” (place), but *pīsh az man* پیش از من “before me”¹ (time); *qabl az man* قبل از من “before me” (time); *az qibal-i man* از قبل من = *az jānīb-i man*.

Remark.—In m.c. *pīsh-i man* پیش من and less commonly *nazd-i man* نزد من, etc., signify “I have.” In Ispahan, instead of *pīsh* پیش or *nazd* نزد; *pahlū-yi* پهلوئی² is generally used with the same signification.

(9) *Bi-nazdīk-i k̤hīradmandān* بنزدیک خردمندان (Sa’dī) “in the opinion of the wise”; this idiom is used in speaking by the Persians, Indians and Afghans³; *kishṭī nazdīk-i ghaltīdan* or *bi-nazdīk-i ghaltīdan rasīd* کشتی نزدیک غلطیدن یا بنزدیک غلطیدن رسید (Afghan) “the ship nearly rolled over”; in m.c. *kishṭī nazdīk būd ki bi-ghaltīd* کشتی نزدیک بود که بغلطد. *Nazd* نزد, however, is used only for persons.

(l) The comparative and superlative affixes *tar* تر and *tarīn* ترین can be added to many of these prepositions, as: *pas-tar* پس تر or *pāyīn-tar* پایین تر پائین تر “lower”; *pīsh-tar* پیشتر (adv.): *nazdīk-tarīn* نزدیک ترین (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition:—*bā-khātīr-dārī va maḥabbat va dūstī bi-man pīsh āmad* (m.c.) “he treated me with hospitality and kindness and friendship.”

(n) In m.c. the substantives which most commonly take the place of prepositions are nouns giving the idea of position or direction, as: *rū* رو “face”; *sar* سر “head” (on); *pusht* پشت “back” (behind). Examples:—*rū-yi miz* روی میز “on the table”; *sar-i asp* سر اسب “on the horse” (Afghan); *pusht-i parda* پشت پرده “behind the screen.”

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamīn bi-guzār* زمین بگذار (m.c.) (for *bar-rū-yi zamīn bi-guzār* بر روی زمین بگذار) “put it on the ground”; *dast-i ūst* دست اوست (m.c.) (for *bi-dast-i ūst* بدست اوست) (m.c.) “it is in his hand”; *āghā khāna* (for *bi* or *dar* or *andar khāna*⁴) نیست (m.c.) “the master is not at home.”

¹ For *pīsh-tar az man* پیشتر از من. In m.c. the comparative is generally used adverbially.

² Compare the *mere pās* of Hindustani. The dative with *ast*, as, *marū asp-i’st* (old), is never used in speaking.

³ *Qarīb* قریب is not used in this sense.

⁴ *Pīsh-i man āmad* پیش من آمد would mean “he came to me,” and not “he treated me.”

⁵ In m.c. this could mean “the head of the horse.”

⁶ Or *tū-yi khāna nīst* m.c.; *andar khāna* is rare and vulgar, vide (5), pp. 328-9.

(o) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c.¹:—

(1) "In, into":—

طاق توی <i>tū-yi utāq</i>	}	inside the room.
اندرون طاق <i>andarūn-i utāq</i>		
اندر طاق <i>andar utāq</i> (class. and obs.)		
در طاق <i>dar utāq</i>	}	in the midst of the sea.
میان دریا <i>miyān-i daryā</i>		
درمیان دریا <i>dar miyān-i daryā</i>		
بکشتی نشسته <i>bi-kishṭi nishasta</i>		seated in a boat.
سوار کشتی <i>savār-i kishṭi</i>		on board.
باسپ سوار بود <i>bi-asp savār būd</i>	}	mounted on a horse, on horse back.
سوار اسپ بود <i>savār-i asp būd</i>		
بر اسپ سوار بود <i>bar asp savār būd</i>		
بزمین افتاد <i>bi-zamīn uftād</i>	}	he fell to the ground.
بر زمین افتاد <i>bar zamīn uftād</i>		
زمین افتاد <i>zamīn uftād</i> (m.c.)		
بزمین فرود میورد <i>bi-zamīn furūd mī-ravad</i>		it penetrates into the earth.
در رکاب شاه <i>dar rikāb i Shāh</i>	}	in the retinue of the King.
رکاب شاه <i>rikāb-i Shāh</i> (m.c.)		
بغل او ² <i>baghal-i ū</i>	}	in his arms.
در بغل او <i>dar baghal-i ū</i>		
من او را بغل میگیرم ³ <i>man ūrā bi-baghal mī-gīram</i>		I will embrace him.
در داخل شهر <i>dar dākhil-i shahr</i>	}	inside the city.
داخل شهر <i>dākhil-i shahr</i> ⁴		
در نزدیکی ⁵ <i>dar nazdīki-yi sarāparda</i> , in the vicinity of the Royal (or Government) tents.		
پی او <i>pay-i ū</i>	}	after him, to look for him.
دنبال او <i>dumbāl-i ū</i>		

Remark I.—*Dar* is in m.c. chiefly used with towns or countries, and dates, as: *dar* 'id-i⁶ *naw-rūz* در عید نوروز "on New Year's day": *dar ānjā* در آنجا "there, in that place."

Remark II.—The preposition in common (mod.) use for "in" is *tū*.

¹ The simple prepositions appear to be falling into disuse.

² *Baghal* بغل also means "side, arm-pit," etc.

³ *Bi-baghal* (or *baghal*) کردن (بغل یا بغل) "to carry a child in the arm," but *bi-baghal* or *baghal giriftan* گرفتن "to embrace a grown-up person."

⁴ *Khārij-i shahr* خارج شهر, or *dar khārij-i shahr* در خارج شهر "outside the city."

⁵ *Nazd* نزد or *bi-nazd* بنزد only used for persons: *nazd* نزد or *dar nazd-i man* *īqrār kard* در نزد من اقرار کرد "he confessed in my presence."

⁶ Vulg. 'ayd عید.

(2) On, upon, over:—

پلی بر روی رود خانه ساخته اند
 پلی روی رودخانه ساخته اند
 پلی ساخته اند بر رود خانه
 روی صندلی نشست

} a bridge has been made *over* the river.

روی صندلی نشست, he sat *on* the chair.

سر آتش بگذار *sar-i ātash* (for *bi-sar-i*) *bi-guzār*, put it *on* the fire.

راه در بین *dar bayn-i rāh*

} on the way, in the midst of the road.

بین راه *bayn-i rāh*

برف روی زمین نمانده است

} the snow has not stayed *on* the ground.

barf rū-yi zamīn na-mānda ast

(3) “Across,” از *az*, *vide* (h) (1) and (o) (11).

از آنجا رد شدیم or گذشتهیم *az ānjā radd¹ shudīm* or *guzashtīm*, we crossed *over* that place.

(4) “To, towards, for” :—

For the various uses of به in this sense, *vide* (h) (3).

Bi به is frequently omitted in speaking like the other prepositions, as: *manzīl raft* منزل رفت; *shahr rafta ast* شهر رفته است, etc.: also vulgarly “*kitāb rā bidīh man*” کتاب را بده من *for kitāb-rā bi-man bidīh* بده کتاب را بمن *give me the book.*”

پنج تومان میفروشم *panj tūmān mī-farūsham*, or *bi-panj tūmān mī-farūsham*, I will sell it *for* five tūmāns.

بطرف (or طرف) منزل

بسمت (or سمت) منزل

} towards the stage.

سوی منزل

بتهران رفت, or تهران رفت, he went *to* Teheran.

رو بالا *rū bi-bālā*, upwards.

رو بشمال *rū bi-shimāl*, towards the north.

لب دریا واقع است (for *bar lab*, not used in m.c.) it is situated *on* the seashore.

کنار دریا *kinār-i daryā-st²*, it is *on* the seashore.

کنار رسیدیم, or بکنار رسیدیم, we reached the shore.

(5) “With, by” :—

ایرانیها با دست میخورند *Īrānī-hā bā dast mī-khurand* (or vulg. *hamrāh-i*) the Persians eat *with* their fingers.³

حکیم را همراه بیاور, bring the doctor *with* you.

برادرم همراهم بود *barādar-am hamrāh-am būd*, my brother was *with* me.

¹ *Radd shudan* رد شدن (m.c.) “to cross, pass”; *radd kardan* “to reject.”

² Or *kināra-yi daryā* کناره دریا. *Kinār* کنار means “side,” and *kināra* کناره “bank, shore.”

³ *Dast*: note idiom.

⁴ Or *bā man* با من.

هرچه بادا باد با خداست ¹ *har chi bādābād, bā Khudā-st*, happen what may, the issue is with God.

با این همه باز خراست *bā in hama bāz khar ast*, notwithstanding all this, he is an ass.

(6) "Without" :—

For بی *bī* "without," *vide (h) (8)*.

بدون اطلاع *bidūn-i iltilā'*, without information.

بدون آنکه به او خبر بدهم رفتم *bidūn-i ān ki bi-ū khabar bi-diham raftam*, I went without informing him of my departure.

(7) "Except" :—

همه کس از این کار راضی اند باستثنای بنده *hama kas az in kār rāzī and bi-istiṣnā-yi banda*, all are pleased except your humble servant (me).

جز *juz*, *bi-juz* بجز, *illā* الا, and *ghayr az* غیر از, all meaning "except," *vide § 89 (r)*.

(8) "From, out of, by, of, for" :—

این کتاب از سعدی است *in kitāb az Sa'dī-st*, this book is by Sa'dī.

این کتاب از برادر است, this book *belongs* to my brother.

از راه انقیات *az rāh-i iltifāt*, by way of kindness, kindly.

از روی کتاب خوش خط مشق میکنم ² *az rū-yi kitāb-i khush-khatt mashq mī-kunam*, I am practising copying from a beautifully written MS.

تصویر از او میتواند بکشد ولیکن از پیش خود نمی تواند not design.

این بچه از روی نوشته میتواند بنویسد, the child can write from a copy.

از جان خودت نمی ترسی ؟ don't you fear for your life ?

Vide also (h) (1).

(9) "To, up to" :—

از صبح تا شام *az ṣubḥ tā shām*, from morning till evening.

از یزد الی کرمان, from Yezd to Kirman.

Vide also (h) (7).

(10) "Under, below" :—

زیر لب حرف مزین *zīr-i lab ḥarf ma-zan* (m.c.) don't speak indistinctly or in such a low voice (lit. under your lip).

در دامنه کوه, or *dāmana-yi kūh* ³ or *dar dāmana-yi kūh*, on the skirts of the mountains.

پای مینار یا بیخ مینار *pā-yi mīnār* ⁴ or *bikh-i mīnār* or *bi-* (or *dar pā-yi mīnār*, at the foot of the minaret.

¹ Or *har chi mī-shavad bi-shavad* هرچه میشود بشود (or *har chi bi-shavad bi-shavad* (هرچه بشود بشود).

² از حفظ نوشتن *az bar* or *az hī/ḡ navishtan* "to write down from memory."

³ *Dāman* دامن "skirt of a dress," etc.

⁴ Colloquially *munār* منار.

پایین مینار¹ *pāyīn-i mīnār* (somewhere) below the minaret.

(11) "Through, across" :—

دیدم چادر شما را از لای² درخت ها *chādar-i shumā rā az lā-yi² darakht-hā دیدم*, I saw your tent through the trees.

نپها بشکار خورد *gulūla az lā-yi nayhā bi-shikar khurd*, the bullet hit the game through the reeds.

لای کتاب, between the leaves of the book.

For "through, across," *vide (h)* (1).

(12) "Near, next to" :—

نزدیک شهر *nazdīk-i shahr*

نزدیک شهر *bi-nazdīk-i shahr*

نزدیک شهر *nazdīk bi-shahr*

در نزدیکی شهر *dar nazdīk-i shahr*, in the vicinity of the city.

پهلوی او *pahlū-yi ū*, close by him; alongside of him.

دم در *dam-i dar*, near to the door, to the very threshold of the door.

دم آفتاب *dam-i āftāb*, at the edge of the sunlight (i.e. just within the shade); also near sunset.

تا دم مرگ *tā dam-i marg*, till death, till the last breath.

(13) "Outside" :—

بیرون شهر *bīrūn-i shahr*

خارج شهر *khārij-i shahr*³

در خارج شهر *dar khārij-i shahr*

} outside the city.

(14) "Before, in front of" :—

پیش من *pīsh-i man*

در پیش من *dar-pīsh-i man*

پیش روی من *pīsh-i rū-yi man*

رو بروی من *rū bi-rū-yi man*

پیش از عید *pīsh az 'īd*

قبل از عید *qabl az 'īd*

رو بروی قونسل خانه *rū bi-rū-yi Qūnsul khāna*,⁶ in front of, opposite, the Consulate.

جلو من برو *jīlav-i man bi-raw*, go on ahead.

¹ Or *pā'in* پائین.

² *Az miyān-i* از میان is more common. *Yak lā-yi dar* در یک لای or *yak līnga-yi-dar* لای در را باز کرد "one door of the folding doors." *Lā-yi dar rā bāz kard* (m.c.) "he opened one fold of the door": *dar-i du-darī* در دو درجی "folding doors."

³ *Az khārija mī-āyad* می آید از خارجه "imported."

⁴ *Dar rā pīsh kun* در را پیش کن (m.c.) "close the door," i.e. put it ajar. *Pīsh-i man* پیش من "I have," like *mērē pās* in Hindustani.

⁶ In Persian قونسل; in Arabic قنصل.

از جلو من برو *az jilav-i man bi-raw*, get out of my way.

(15) “Back, backwards, after” :—

پس از عید نوروز *pas az ‘id-i Naw Rūz* } after New Year’s Day.
 بعد از عید نوروز *ba’d az ‘id-i Naw Rūz*

پشت سرم چه میکنی *pusht-i sar-am chi mī-kunī*, what are you doing behind my back?

پشت پرده *pusht-i parda*, behind the screen.

رفت پی ^۳ *raft pay-i kara*, he went to fetch (after) butter.

عقب کشید *‘aqab kashīd*, he retired, drew back.

عقب من بیا *‘aqab-i man biyā*, come behind me.

(6) “Opposite” :—

رو بروی مسجد *rū bi-rū-yi masjid*

مقابل مسجد *muqābil-i masjid*

در برابر مسجد *dar barābar-i masjid*

معاذی مسجد *maḥāzī-yi masjid*

} opposite to the mosque.

(18) “Around” :—

دورادور دریاچه *dawr-ā-dawr-i daryācha*, all round the lake.

چهار طرف شهر *chahār taraf-i*

shahr biyābān-ast; or اطراف شهر } all round the city is desert.

اتراف شهر *atrāf-i shahr biyābān ast*

حوالی شهر *hawālī-yi shahr biyābān ast*, in the neighbourhood (suburbs) of the city there is desert.

گلهارا دور حوض بچین *gulhā rā dawr-i ḥawz bi-chīn*, arrange the flowers all round the basin of the fountain.

(19) “For, on account of, out of” :—

اسب برای (or) از برای تست *asp barāy-i (or az barāy-i) tust*, the horse is for you.

بهر فقراء *bahr-i fuqarā^۳*

بخش فقراء *bakhsh-i fuqarā^۴*

بجهت تاریکی

از جهت تاریکی

بواسطه تاریکی

بسبب تاریکی

} for the sake of the poor.

} on account of, because of, the darkness.

^۱ About the 21st March : the vernal Equinox.

^۲ *Pusht-i ham* پشت هم “one after another, continuously.”

^۳ *Pay dar pay* پی در پی (m.c.) “continuously, one behind the other” : من خیلی *man khaylī pā-pay shudam tā in kār rā kardam* (m.c.) “I stuck to this business till I carried it out.”

^۴ *Bakhsh*, lit. “lot, share.”

^۵ *Vulg. vāsih*.

چای واسطه خانم کجاست ¹ *chāy vāsita-yi khānum kujā'st*, where is the tea for the lady?

محض احترام ² *mahẓ-i ihtirām*, out of respect.

محض خاطر شما merely for your sake.

بخاطر خدا *bi-khāṭir-i Khudā*

برای خاطر خدا *barāy-i khāṭir-i Khudā* } for God's sake.

بخاطر خوبیهای پدرم *bi-khāṭir-i khūbīhā-yi pidaram*, for the sake of my father's many kindnesses.

بطویل شما محفوظ مانده است *zindagī-yi man bi-tuṣayl-i shumā mahfūẓ mānda ast*, my life has been saved by your means.

(20) "Instead of":—

او بجای برادرش ³ آمد *ū bi-jā-yi barādar-ash āmad*, he came instead of his brother.

بعوض سفید میباشد سیاه باشد ⁴ *bi-'ivaz-i safīd mī-bāyist siyāh bāshad*, instead of being white, it should have been black.

عوض اینکه سفید باشد سیاه کرد ⁵ *'ivaz-i in-ki safīd bāshad siyāh kardā-i*, instead of making it white you've made it black.

(p) It will be noticed that some of the prepositions are interchangeable, thus به and با can frequently be interchanged:—*Ū bā mihrbānī pish āmad* (m.c.) او با مهربانی پیش آمد "he treated (me) with kindness"; if, however, the pronoun *me* is inserted, it is better to say *bi-mihrbānī* مهربانی، to avoid a repetition of the same preposition:—*ū bi-mihrbānī bisyār bā man pish āmad* (m.c.).

(q) Sometimes different prepositions may be prefixed to a noun without altering the meaning. Thus: *az* از, or *bar* بر, or *bi-muqtaẓā-yi rāy-i ū* بمقتضای او "conformably to his advice." Sometimes a preposition is interchangeable with an *iẓāfat*, as: *az shumā mamnūn hastam* از شما ممنون هستم "I am obliged to you": *mashghūl bi-kār* مشغول بکار, or *mashghūl-i kār* مشغول کار.

§ 91. Simple Conjunctions.

(a) There is no general word for conjunction. The conditional conjunctions are called *hurūf-i shart* (حروف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called *hurūf-i ta'īl* (حروف تعلیل); and the conjunctives *hurūf-i 'atf*

¹ *Ohāy*, in m.c. generally *chāhi*.

² *Mahẓ* محض equals *barāy* برای in this sentence.

³ For *barādar-i khud* خود برادر.

⁴ Or *safīd ast bāyad ki siyāh bāshad* سفید است باید که سیاه باشد.

⁵ *Rakht-shūr in rā 'ivaz u badal kardā ast* (m.c.) رخت شور این را عوض و بدل کرده است "the washer-woman has changed this." (In Persia women, not men, wash clothes).

(حروف عطف). Particles signifying “moreover, rather, etc.” are called *hurūf-i izrūb* (حروف اضراب), and particles signifying “or” (adversative particles) *hurūf-i tardīd* (حروف تردید), or *hurūf-i inād* (حروف عناد).

The *hurūf-i ‘atf* حروف عطف or *hurūf-i ‘āṭifa* حروف عاطفه are *va* و, *pas* پس *sipas* سپس, *ham* هم, *nīz* نیز, *dīgar* دیگر, and sometimes *alif* الف.

Remark.—The difference between *ham* هم and *nīz* نیز is that the former can occur both in the *ma‘tūf* ‘alayh معطوف عليه, and in the *ma‘tūf* معطوف, as : هم درسی میگیرد و هم درس میدهد.

(b) The simple conjunctions are :—

(1) *va* or *u* (m.c.) “and”; *vide* (2).

nīz (m.c.) } “also”; *vide* (3).
ham (m.c.) }

ar (class.) }
*gar*¹ (class.) } “if.”
agar

*yā*² “or”; *vide* (4).

yā—yā “either—or,” “but—or” (after a negative); *vide* (4).

*juz*³ “except”; *vide* (5).

khā—khā “either—or” (*vide* 4); خواهی—خواه (poet.).

magar (m.c.) “unless, except, perhaps, etc.”; (*vide* 5 and 9).

illā (m.c.) “as, but, except, still, however, that”; (*vide* 6).

bal or *balki* “but, on the contrary, rather” (in m.c. also “perhaps”; (*vide* 7).

*chū*⁴ (class.) } “when, because, since”; *vide* (8) and (11).
chūn (m.c.) }

*ammā*² } “but”; (*vide* 9 and 5).
likin

¹ *Vagar* وگر (class.) “and if”; *vagarna* وگرنه (class.) “and if not, otherwise”; *gar* گر and *ar* ار poetical; *agar chunānchi* گر چنانچه and *chunānchi* چنانچه are also used in m.c. for “if.”

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

Provided that, in case that, are conditional phrases.

² Or *va-likin* ولیکن (m.c.), or *va-ammā* واما (m.c.), or *va-yā* ویا (class.), often *va ān-ki* و آنکه “as for me” *ammā man* اما من or *manki* منکه.

³ Or *bī-juz* بجز.

⁴ In m.c. *chū* is pronounced *chū* or *chī*. *Chūnki* چونکه “when, how, and because.” *Chūn* چون also means “like,” as in ‘*Amal-i pādīshāh chūn safar-i daryā-ast* دریاست عمل پادشاه چون سفر (Sa’di) “office is like a journey by sea—.”

پس *pas* “consequently.”

بعد *ba'd* “afterwards.”

گو *gū* (class.)

کو *kū* (m.c.)

} “although”; *vide* (10).

چه — چه *chi—chi* “what does it matter one way or another”; (*vide* 11).

چه *chi* “since, because, seeing that”; (*vide* 11).

نه — نه *na—na* “neither—nor”; (*vide* 4).

تا *tā*¹ (*vide* 12).

که *ki* (*vide* 13).

آیا *āyā* (a particle of interrogation, etc.) (*vide* 14).

Remark.—Conjunctions in English are chiefly of adverbial origin. ‘Also,’ for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—‘co-ordinate,’ which connect clauses of equal rank, and ‘subordinate,’ which connect a subordinate or dependent clause to the clause on which it depends, as: ‘I went *where* he was’; ‘*when* he had gone I said,’ etc.

(2) The rule for the pronunciation of the *vāv-i* ‘او’ *ʾaf* or “conjunctive و,” is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced *u*, and in speaking is joined to the word that precedes it: in other cases, it is pronounced *va*.² Examples:—*Shab-u-rūz* شب و روز “night and day”: *sinn-u-sāl* سن و سال “age”; *tang-u-kushād* تنگ و کشاد “(too) tight or ³ (too) loose”; *pidar-u-mādar* پدر و مادر “father and mother”; *āmad-u-raft* آمد و رفت “he came and went”; but *darakh̄t-hā va bāgh-hā va bul-bul-hā va khānājāt* درختها و باغها و بلبلها و خانجئات “the king and his servants”: *mādar va pīsar* مادر و پسر “mother and son”; *āmad va ba'd az yak hafta raft* آمد و بعد از یک هفته رفت “he came and after a week went away.”

Also after a vowel, and generally after a silent *z*, the *و* is usually pronounced *va*, as: *sabū va šurāh̄ī* سبزو و صراحی; *burīda va* (or *u*) *dūkh̄ta* بریده و درخته; *banda va āqā*. Also *bābī u šūfī-garī* بابی و صوفی گری, or *bābī-garī va šūfī-garī* بابی گری و صوفی گری.

The *و* may take the place of a colon or comma, etc., thus for *veni*; *vidi*; *visi*; “*āmadam u dīdam u giriftam* آمددم و دیدم و گرفتم.”

Tā تا is used for “and” in English, when the second verb expresses the cause of the first; *vide* (12).

¹ Also *tā ki* که تا “in order that, so that, until.”

² Irregularities occur in speaking especially amongst the vulgar. It is also sometimes optional to give either pronunciation according to the idea in the speaker's mind.

³ Note that *و* is sometimes used in Persian, when in English we say *or*.

⁴ Or *mādar u pīsar* مادر و پسر.

The و is sometimes added superfluously (واو زائد) to certain conjunctions, as: *va ammā* واما (or *ammā* اما); *va līkin* و لیکن (or *līkin* لیکن) “but,” etc.; و الا *va illā* “otherwise.” At the end of letters and tales, the formula والسلام *va's-salām* signifies “and for the rest, good-bye.”

In m.c., the conjunctions are often omitted; hence short phrases or verbs are, in speaking, often entirely unconnected.

This particle sometimes indicates state or condition (واو حالیه), as: *bachcha āmad va gul-i dar dast-i ū būd* بچه آمد و گلی در دست او بود “the child came with a rose in his hand; (and then he had a rose in his hand).”

In such sentences, as: *yak pīrī u šad bīmārī* یک پیری و صد بیماری this conjunction is called *vāv-i tasvīyat* (واو تسویه) “the vāv of equality,” the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes و is equivalent to *yā* یا “or”; it is then called *vāv-i tardīd* (واو تردید). Example:—*gul hamīn panj rūz u shash bāshad* گل همین پنج روز و شش باشد (Sa'dī) “the rose lasts but for five or six days only.”

In, *man u inkār-i sharāb, īn chi ḥarf-i? st?* من و انکار شراب این چه حرفیست “I to refuse wine? what on earth are you saying?” the conjunction is called *vāv-i istighrāb* واو استعجاب; but in *man va īn kār Khudā na-kunad* من و این کار خدا نکند, the و is called *vāv-i istib'ād* (واو استبعاد). This is, of course, mere hair-splitting.

In اگر دعوتم رد کنی و در قبول من و دست و دامان آل رسول the conjunction is *vāv-i luzūm* واو لزوم, for the relation between *dast* دست and *dāmān* دامن is *lāzīm* لازم and *malzūm* ملزوم. Another example:—

چکان خـ و زش از استخوان میدوید همیگفت و از هول جان میدوید
که گروستـم از دست این تیـ. زن من و مـوش ویرانـه پدـر زن
(*Ann. Suh., Chap. I, Pref. St. 3.*)

“From the bone trickling flowed the sanguine tide,
In terror of its life it¹ fled and cried;
‘Could I escape this archer’s hand, I’d dwell
Content with mine and the old woman’s cell.’”

* * * * *

(*East. Trans.*)

In سال آینده مائیم و شیراز “next year Shiraz for me,” the و is perhaps the واو لزیم.

In—

ز شوق کوی تو پا در گلم ز عمر چه سرد هزار جان گر می و یک قدم سوی تو
the و is called *vāv-i mu'āvaẓāt* or the “vāv of compensation.”

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the *izāfat*.

¹ i.e. the cat.

If, however, several adjectives follow a noun, the *izāfats* are omitted, and the conjunction و generally precedes the last only, as: *shakhṣ-i būd 'āqil, dānā, hūshyār u ziring* شخصی بود عاقل دانا هوشیار و زرنگ (m.c.) “he was a man, intelligent, wise, clever and active.” The و, however, may be inserted between all the adjectives, as: *ba'd az ān dīdam-ash zan-khwāsta, va bīkh-i nashāt-ash burīda, va gul-i-ḥavas-ash pazhmurda* بعد از آن دیدمش زن خواسته و بینخ — نشاطش بریده و گل حواسش پژمرده (Sa'dī) “after that I saw him married, and with a family, and the root of his joy severed, and the rose of his happiness withered.”

The adjectives can also be classed in pairs, each pair being coupled by و, as:—*Shakhṣ-i būd 'āqil u dānā, hūshyār u ziring* شخصی بود عاقل و دانا هوشیار و زرنگ.

Compound words like *āmad-u raft* آمد و رفت are treated as one word, and the two portions in writing are not separated. Thus if *āmad* آمد happened to fall at the end of a line, the word *raft* رفت would be written on the top of it, or in some corner, and not carried on to the next line. In other cases, if the conjunction *va* و fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that follows it.

Remark I.—The first noun, verb, or phrase preceding the حرف عطف (i.e. the copulative conjunction) is called معطوف عليه, and the nouns, verbs, or phrases following the first و are called معطوف.

Remark II.—*Vāv* و is also an Arabic particle used in swearing, as: *الله, va 'llāh* “by Allah.”

(3) *Ham* هم “too, also, even”; *ham andar zāman* هم اندر زمان (class.) “at this (or that) very time”; *qadr-i ham nazdīk-tar* قدری هم نزدیکتر (m.c.) “yet a little nearer”: *ham bi-dih bi-Nisā* هم بده به نسا (m.c.) “then (emphatic merely) give it to Nisa:” *in ham* این هم “and this is—”. *Vide* also § 89 (l) (7).

Remark.—Particles signifying “also” are called *ḥarf-i ma'yyat* (حرف) . معیت).

In English *also* is occasionally considered a Copulative Conjunction.

(4) “Or, nor, either, neither, whether.” *سیم و زر در سفر محل* *va sīm u zar dar safar mahall-i khaṭar-ast, yā duzd bi-yak bār bi-barad va yā khwāja bi-tafāriq bi-khurad* (Sa'dī)² “—and silver and gold on a journey are a source of danger, for the robber makes off with it at one sweep, or else the owner (or merchant³) himself finishes it by degrees.”

¹ This expression, which corresponds to *bi-Khudā* بخدا, is used in m.c.

² *Sīm* سیم in m.c. “wire.” Note pronunciation of *va yā* و یا and *vide* (2).

³ Formerly only merchants braved the dangers of travel.

گفت چشم تنگ دنیا در او یا قناعت پر کند یا خاک گور

Guft chashm-i tang-i dunyā-dār rā

Yā qanā'at pur kunad yā khāk-i gūr (Sa'di).

“He said nothing can fill the covetous eye of the wealthy,

But contentment or the dust of the grave.”

Khvāh dar razm khvāh dar bazm خواه در رزم خواه در بزم (class. and mod.)

“whether in the field or in the council”: but *khvāh ma-khvāh* خواه و نخواه (class.), or *khvāh-u ma-khvāh* خواه و نخواه, or *khvāhī na-khvāhī* خواهی نخواهی (class.) “nolens volens,” vide Adverbs.

Na' in va na ān نه این و نه آن “neither this nor that.” In poetry sometimes *nah* نه; also *ni* ne (Afghan), or *nay*:—

نی تاب وصل دارم نی طاقت جدائی

Nay tāb-i vasl dāram ne tāqat-i judā'ī

“neither have I the power to endure a greeting nor power to absent myself.”

Pas ān nādān rā khvāh 'ilm hāṣil shud yā na, lākin bi-man fā'ida-i mī-rasīd پس آن نادانرا خواه علم حاصل شد یا نه لیکن بمن نائد می رسید (m.c.) “well, whether that poor ignorant learnt or not, I learnt something”: *magar in ma'lūm na-būd ki 'ishān ātash rā dīda dar kishī nishasta bi-taraf-i ān raftand, yā ān ki qabl az shikastan-i jahāz kishī shikasta būd, yā ānki mardumān-i jahāz-i āqar kumak bi-ānhā karda būdand, yā ba'd az sawār shudan-i kishī āb-i pur zur-i anhā rā burda būd* مگر این معلوم نبود که ایشان آتش را دیده در کشتی نشسته باشند یا آنکه قبل از شکستن جهاز کشتی شکسته بود یا آنکه مردمان جهاز دیگر کمک آنها کرده بودند یا بعد از سوار شدن کشتی آب پر زوری آنها را برده بود.

دست کوتاه باید از دنیا آستین خواه دراز خواه کوتاه

Dast kūtāh bāyad az dunyā

Āstin khvāh darāz khvāh kūtāh

“At the last we must go from this world, whether rich or poor.”

Remark.—Disjunctive conjunctions (یا — خواه — چه) are called حروف تردید or حروف عدا. In English these are also styled “alternative” and are a subdivision of adversative conjunctions.

(5) *Az hama kas pūrsid magar az man* از همه کسی پرسید مگر از من (m.c.) “he asked every one except me,” (or *bi-juz az man* بجز از من, or *bi-ghayr az man*

1 Called *nūn-i munfaṣil az fi'l* نون منفصل از فعل, as: *khvāhī na-khvāhī in kār shud* خواهی نخواهی این کار شد (m.c.) “whether you like it or not, it's been done.” *Shutur didi? Nā* نه شتر دیدی a proverb, said to a Persian who sees a thing, but makes as though he did not see it (*dīda rā nā-dīda kardan* دیده را نا دیده کردن). *Na* نه saves a lot of trouble. The tribes people say *na* to every question so as to be on the right side. The mullas say that *namī-dānam* نمیدانم is *nisf-i 'ilm* نصف علم.

2 The lover becomes *bī-tāb* بی تاب or *bī-tāqat* بی طاقت when he loses his mistress.

در سایه دولت خداوندی همگان^۱ را راضی کردم مگر حسود را که راضی نمیشود (but this). *Juz in chāra-i nāst*. جز این چاره نیست. (بغیر از من). *dar sāya-yi dawlat-i khudāvandī hamkunān^۱ rā rāzī kardam magar hasūd rā ki rāzī namī-shavad illā bi-zavāl-i ni'mat-i man* (Sa'di): اگرچه درین کار دل من اگرچه درین کار دل من (m.c.) "although I did not desire this to happen, still what could I do?"

Remark.—The Adversative Conjunctions express difference, antithesis, contrariety, etc. In the sentence "he is honest but foolish," *but* is an Adversative Conjunction and the whole proposition is called an "Adversative Proposition." *But, yet, however*, etc., make an arrest or restriction of thought and are called "Arrestive Conjunctions." By Eastern grammarians, conjunctions signifying "but" are called حروف استدرک, which may be translated "particles of emendation," while conjunctions signifying "moreover, rather, nay rather," are called حروف اضرب *hurūf-i izrāb* "particles of turning from, adversative particles."

(6) *chunānki* چنانکه اگر شخصی بخوابد^۲ رود نماز کردن منسوب بشود الا بخمر خوردن *agar shakhs-i bi-kharābāt ravad bi-namāz^۲ kardan, mansūb na-shavad illā bi-khamr khurdan* (Sa'di) "for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine": اکثر باین: *akṣar bi-īn 'ayb muṭtalā shudand illā man na-shudam^۳* (Afghan coll.) "most of them have fallen into this vice, but I have not": هیچ وقت انقدر نخورده *hich vaqt in qadar na-khurda būdam^۴ illā in ḥalā* *bi-yak ādam sar-anjām-i in kār dushvār būd va illā bi-juz in chāra-i na-būd* (m.c.) "I have never eaten as much as I have just done": بودم الا این حالا *dar in 'arṣa ba'zī rūz bārish namī-shud illā akṣar mī-bārīd^۵* (Afghan coll.) "at this period there were a few days that it did not rain, still (or however) it generally did rain": *imrūz bi-yak sukhun pīsh-i tu mī-āyam^۵ illā hari rū pīsh-i*

^۱ In modern Persian *ham qatār* هم قطار. *Ham-kun* همکن is obsolete.

^۲ *Kharābāt* خرابات "a ruin, a tavern; a brothel." Wine was sold generally in ruins, *Kharābāt* خرابانی "a haunter of taverns." The word has a mystical meaning amongst Sufis.

^۳ Better omit the words *na-shudam* نشدم.

^۴ Or add *na-khurdam* نخوردم, or *na-khurda am* نخورده ام.

^۵ In m.c. substitute *namī-bārīd* نمیشد بارید for *namī shud* نمیشد, and *ammā* امّا for *illā* الا.

^۶ In m.c. substitute *valī* ولی or *ammā* امّا.

kas na-gūyīd (Afghan coll.) “to-day I come to you with something to tell you, *but* mind you don’t tell anybody.”

(7) For *balki* بلکه “moreover” and in m.c. “perhaps,” *vide* p. 299, (k) (2).

In the following two examples, *بلکه* could be substituted for *غلط کردم* and *قشون قزلباش سپاه دشمن را بیک حمله برهم زد غلط کردم* اقبال خسروانی درهم:—نی نی شکست.

صاحب خرد هنرهای خود کمتر فروشد نی نی عیوب خود را کمتر پوشد

(8) *Chūn* (or *chūnki*) *ūrā dīdam shād shudam* اورا دیدم شاد شدم *Chūn* (or *chūnki*) *ūrā dīdam shād shudam* (m.c.) “when I saw him, I was glad”: *ū in amr rā kard chūnki* (or *chūn*) *shumā rā dūst mī-dāsh* شما را دوست میداشت (چون or چونکی) *he did this because he loved you.* In *maṭlab-i-ki bi-shumā guftam bī-chūn u chirā¹ ast* این مطلبی که بشما گفتم بی چون و چرا است (m.c.) “you must act implicitly on what I have told you (i.e. you must not ask why and wherefore).” *Bī chūn u chīgūn* بی چون و چگون *is* an epithet of the Deity. Also *bī-chūn u chand* بی چون و چنده = *bī-chūn u chirā* بی چون و چرا.

(9) *Ammā* اما, *magar* مگر, *līkin* لیکن, *valī* ولی and *illā²* الا “but, still”; and *bāz* باز “yet, again.” These frequently answer to *agarchi* اگرچه “although” and introduce the principal clause:—*agarchi mā dūr na-būdīm bāz* (or *ammā*, *magar*, *līkin*, or *valī*) *sāhil-i daryā bi-nazar namī-āmad* اگرچه ما دور نبودیم باز (اما - مگر - لیکن یا ولی) ساحل دریا بنظر نمی آمد (m.c.) “though we were not far from it, still the coast was not in view”: *agarchi havā qadr-i farū nishasta būd ammā amvāj taskīn na-yāft* اگرچه هوا قدری فرو نشسته بود اما امواج تسکین نداشتند (m.c.) “although the wind had dropped, the sea did not become calm”; *agarchi khilāf karda ast bāz ūdam-i khūb-i³ st* اگرچه خلاف کرده است باز آدم خویشت (m.c.) “although he has not acted rightly, still he is a good man.”

(10) (a) *Gū* گو (the Imperative of *guftan* گفتن) “say thou,” is common in poetry, in the sense of “suppose*” or “although.”

¹ Or *bī-chūn u chand* بی چون و چنده. In *qīmat-i ki bi-shumā guftam bī-chūn u chand ast* این قیمتیکه بشما گفتم بی چون و چنده است (m.c.) “I won’t take less.”

² In modern Persian *ammā* اما and *bāz* باز are preferred after *agarchi* اگرچه; the Afghans use *illā* الا, and the Indians *magar* مگر and *tā ham* تا هم.

³ Or *harchand* هر چند or *harchand-ki* که هر چند; *bā vāsf-i ānki* باوصف آنکه, or *hālūnki* حالآنکه, or *bā-vujūd-i ki* باوجودیکه, or *bā-vujūd-i ānki* باوجود آنکه, or *bā-ānki* با آنکه: all these signify “although” and could be substituted for *agarchi* اگرچه in the example,

and answered by *ammā* اما and *bāz* باز, etc.

* In *dunyā gū ma-bāsh* این دنیا گونباش (m.c.) “suppose you have no wealth (it does not matter).”

درویش نیک سیرت فرخنده خوی را نان رباط و لقمه دروزه گو مباحث¹
خاتون خوب صورت و پاکیزه روی را نقش و نگار و خاتم فیروزه گو مباحث

Darvīsh-i nīk-sīrat-i farkhunda khūy rā

Nān-i ribāt u luqma-yi daryūza gū ma-bāsh¹

Khātūn-i khūb-şurat u pākīza-rūy rā

Naqsh u nigār u khātām-i firūza gū ma-bāsh—(Sa'di).

“Suppose the pure-hearted and unworldly darvish

Have neither dole of bread nor morsel begged in charity.

Suppose the lady with figure and face

Have neither adornment nor jewels, (i.e. what matters it?).”

ānhā-ī آنهایکه ما را اسیر می بردند خدا را شکر که آنها را اسیر خود ددیم و گو همیشه به بینیم
ki mā rā asir mī-burdand Khudā rā shukr! ki ānhā rā asir-i khud didīm
va gū hamīsha bi-bīnīm (rare m.c.) “those who used to carry us off captives,
praise be to God, we saw them our captives and may we always so
see them.” *Gū bi-yāyad* گو بیاید “let him come.”

Remark :—In m.c., *kū* کو is generally used for *gū* گو. *Shumā chirā ghussa*
mī-khurīd ki ū mī-mīrad, kū bi-mīrad کو میبرد که او می میخوردید که او می
(rare m.c.) “why are you sorry that he is dying, if he does die what does
it matter to us (we don't like him)! ”

(b) The 2nd Person Singular of the Aorist *gū-ī* گوئی means “you would
say, one would say?” and hence “like”:—

هر سبزه که در کنار چوئی رستست گوئی ز لب فرشته خوئی رستست

Har sabza ki dar kinār-i jū-ī rust-ast

Gū-ī zi-lab-i firishla-khū-ī rust-ast,

“Yon turf, fringing the margin of the stream,

As down upon a Cherub's lip might seem.”

(O. K. b 2 *Whin*).

In modern Persian *gufī* گفتی would ordinarily be used for *gū-ī* گوئی.

(11) *Chi—chi*, چه—چه: *chi bar takht murdan chi bar rū-yi khāk* چه بر تخت
مردن چه بر روی خاک (Sa'di) “what matters it (it is all the same) to die on a
throne or on the bare ground?”: *chi durr chi şadaf* چه در چه صدف “whether
pearl or oyster shell.”

Chi چه also means “because,” both in classical and in modern
Persian:—*Ammā sardār bi-jā-yi īn ki az bi-parvā-ī-yi ū bar āshūbad* (chi
hargiz chunān harf-hā-yi bi-parvā bi-gūsh-ash na-khurda būd) *aşar-i khushnūdī*
az chihra-ash numāyān shud (چه هرگز چنان که او بر آشوبید) اما سرور بجای اینکه از بی پروائی او بر آشوبید (چه هرگز چنان
(Translation Haji Baba, Ch. XL). In m.c. *chi* چه, “because,” is sometimes followed
by a pleonastic *ke* که, as:—*Ānchi mī-gūyam bi-pazīrīd, chi ki gharaẓ-i bā shumā*

¹ Note the 2nd person Imperative after *gū* گو, i.e., “say thou ‘don't be.’ ”

na-dāram باشما ندارم [better omit *ki* که] “act on what I am telling you, because I have no selfish object in view with regard to it”: *in kār* این کار را *bi-kun chi² har shab asbāb-i sar-dard¹ na-shavad* (or *mī-shavad* or *khopāhad shud*) = “do this so that it may not be a trouble every night”: *harchi bi-gūyam bī-khud ast chi³ ki marhamat-i shumā bīsh az in-kā⁴-st* هرچه بگویم *(m.c.)* “whatever I say is inadequate because your kindness is more than I can express.”

In poetry *chū* چو sometimes stands for *chūn* چون, and is often incorrectly pronounced both *chi* and *chū*. Sometimes *chē* چه occurs for *chū* in writing, but it is a mistake.

چو فردا بر آید بلند آفتاب من و گرز و میدان و افراسیاب

Chū fardā bar āyad buland āftāb

Man u gurz u maydān u Afrāsiyāb—(Firdawsī).

“When the sun is high in the sky to-morrow
There will be I and my axe in the field with Afrāsiyāb.”

(12) *Tā* and *tā-ki* (adv., conj., prep.) (تا and تا که) have many significations:—“up to, until, within, by”: *tā injā* تا اینجا “up to here,” “hitherto”: *tā bi-hāl* تا بحال “up to the present”: *tā bi-kay* تا کی “how long”? *tā chashm kār mī-kunad* (m.c.) “as far as the eye can reach”: *namī-guzāram bi-ravī tā na-gū¹-i injā chi mī-kardī* (m.c.) نمیگذارم بروی *“I won’t let you go till* you say what you were doing here”*; *tā yak māh-i dīgar bar mī-gardam* (m.c.) تا یکماه دیگر بر میگردم *“I will return by (within) another month.”*

“By the time”:—*Tā yak-i rā khalāṣ kard dīgar-i halāk shud* تا یکی را خلاص کرد دیگری هلاک شد (Sa’dī) “by the time he had saved one, the other was dead”; *tā rūz rawshan shud ān tārīk-dīl mablagh-i rāh rafta būd* تا روز روشن شد آن تاریک دل مبلغی راه رفته بود (Sa’dī) “by the time it was light, the black-hearted man had gone a good distance”: *tā ki⁵ khatt ānjā rasīd faṣl-i gandum guzashtā būd* (class.) تا که خط آنجا رسید فصل گندم گذشته بود *“by the time the letter reached, the wheat season had passed.”*

¹ *Sar-dard* سر درد “headache,” but *dard-i sar* سر درد means “trouble.”

² Or *tā-inke* تا اینکه

³ In both classical and modern Persian the *chē* after *chē* is usually omitted and stress should be laid on the word *chi* چه.

⁴ Note *na* نه lit. “up till you do not—.” The *na* نه could be omitted and *bi-gū¹-i* بگوئی substituted without altering the sense.

⁵ Or the *ki* could be omitted. *Tā-ki* تا که also means “so that, in order that”; this *tā* تا is called *نتیجه* تایی.

“In order that: that: to”: *guftam tā ānrā bi-bāzār burdand¹ tā bi-farūshand* تا آنرا به بازار بردند تا بفروشند “I ordered them to take it (and they took it) to the bazaar in order to sell it”; *khwāst tā sang-i bar dārad* خواست تا سنگی بردارد (Sa’dī; also m.c.) “he wanted to pick up a stone.”

This *tā* تا with the negative has also the force of “Let—not,” as:—

ایزدوست بیا تا غم فردا نخوریم وین یکدم عمر را غنیمت شمریم

Ay dūst biyā tā gham-i fardā na-khurīm

V’in yak-dam ‘umr-rā ghanīmat shumurīm

“Oh let us not forecast to-morrow’s fears,

But count to-day as gain my brave compeers!”

(O. K. 312 *Whin*).

“And”: *ūrā bi-gīr tā man turā yak tūmān bi-dīham* (m.c.) “catch him and I’ll give you a tuman²”; here و could not take the place of *tā* تا.

“As soon as”: *tā-rasīd guft-ki—* (m.c.) “as soon as he arrived he said—.”

تا که دست ناصر الدین خاتم شاهی گرفت

صیت داد و معدلت از ماه تا ماهی گرفت

Tā ki dast-i Nāsir“-d-dīn khātām-i shāhī girift

Šit-i dād u ma’dalat az māh tā māh girift

“The moment (or since³) the hand of Nāṣiru’d-Dīn took the seal of sovereignty,

The echo of his equity and justice resounded from the Moon to the Fish (on whose back the Earth rests).”

The above was the inscription on the seal of the late Nāṣiru’d-Dīn Shāh (assassinated).

As a substitute for که “that,” and که “than:—”

عمر گرانبایه درین صرف شد تا چه خورم صیف و چه پوشم شتا

‘Umr-i girān-māya darīn ṣarf shud

Tā chi khuram ṣayf u chi pūsham shitā— (Sa’dī).’

“Our precious life passed in the thought of what to eat in Summer and what to wear in Winter.”

Guftam bi-raw va bi-nigar tā kīst گفتم برو وبنگر تا کیست (vulg. m.c.; also old) “I said, go and see (that) who is it.”

Kardan-i īn bihtar ast tā ān کردن این بهتر است تا آن (m.c.) “it is better to do this than that.”

¹ The past tense shows that the order was carried out; “I ordered them and they took—”: if the Aorist *bi-barand* به بردند were (as it might be) used here, it would merely indicate that the order was given: it might or might not have been carried out.

² Or *ūrā bi-gīr*; *man turā yak tūmān mī-dīham* اورا بگیر من تو را یک تومان میدهم (m.c.). *Tā* is not used like this in Urdu.

³ This *tā* is called تائی ابتدائیة.

*It is not known*¹; *perhaps* :—

این سبزه که امروز تماشاگه ماست تا سبز شود خاک ما تماشا که کیست

Īn sabza ki imrūz tamāshā-gāh-i mā'st

Tā¹ sabza-yi khāk-i mā tamāshā-gāh-i kīst.

“As now these flowerets yield delight to me,

So shall my dust yield flowers,—God knows¹ for whom.”

“Have a care”²; *bewars*.² (This meaning of *tā* is poetical) :—

ای که شخص مذت حقیر نمود تا درشتی من—نپنداری

Ay ki shakhṣ-i man-at haqīr namūd

Tā durushtī hunar na-pindārī—(Sa'di).

“Oh thou to whom my person appeared mean

Have a care that thou mistakest not coarseness for merit.”

Bi-bīn tā² turā na-zanam (m.c.) “take care I don't whip you.”

“Behold look here”—*tā chi gunāh karda-am ki—*

(Sa'di) “now what fault have I committed that—?” This is not the *tā-yi tajāhul*, as it might, at first, appear.

“As long as” : *tū ki³ aql dārī may na-khur* (m.c. and class.) “so long as you have sense, drink no wine.”

Since the time that :—

کهن زمان پنج پنچ میگیرد تا ش—ده مؤمن و مسلمان

K'in zamān panj panj mī-gīrad

Tā shuda Mu'min u Musalmānā (Mūsh u Gurba).

“—that now (the cat) kills five at a time

Since he has become a believing Muslim.”

Until :—*Tā* with or without the negative: *vide* § 123 (e).

“How much the more” : *Agar karājāk⁴ az sardī mī-mīrad*

tū chi rasad bi-bulbul (m.c.) “if the magpies die of cold, how much more must the *bulbuls*.”

(13) *Ki* “that” has still more significations than *tā* :—

“*That*” :—*Rūz-i dīgar chūn qāzī hama rā talabīd va chūb-hā rā dīd ma'lūm kard ki duzd kīst⁵* (m.c.) “the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was”; this *ki* first is called *kāf-i bayān* (کاف بیان) or *kāf-i tafsīr* (کاف تفسیر) “the *k* of expounding.”

¹ This *tā* is called *tā-yi tajāhul* نای تجاهل. *Kīst* for *ki mī-bāshad* کیست می باشد.

² This *tā* is called *tā-yi zehāre* نای زهاری, or *tā-yi tawakīdi* نای تواعیدی.

³ Or omit the *ki*.

⁴ Or *zāgh* زاغ is the common English Magpie; *zāghcha* زاعچه is the Chough, *kulāgh-i ablaq* کلاغ ابلق is the Royston crow, and *Kulāgh*, etc., the Raven.

⁵ *Kāf-i istīfham* کاف استفهام, *vide* Interr. Pron.

“Because”:—*Bā in hama az ū bi-ghāyat khāf va mutaḥazzir būdam ki*

با اینهمه از او بغایت خائف و متحذر و متحذر *mī-dānistam* (class.) “in spite of all this” I stood in great fear of him and ever remained on my guard, *because* I knew his excessive eagerness to shed blood”: *ān pisar rā zadam ki muḥsid būd* آن پسر را زدم که مفسد بود “I beat the boy, *because* he was a mischief-maker.” This *ki* is called *kāf-i ‘illat* (کاف علت) or *kāf-i ta‘līyya* (کاف تعلیلیه) “the causative *ki*.”

هرگز آن ذوق و شادی فراموش نکنم که پنداشتم گندم برانست:—*When²; if*:—*hargiz ān zawq va shādī farāmūsh na-kunam ki pindāshtam ki gandum-i biryān-ast* (Sa’dī) “never shall I forget my delight and joy *when* I fancied it was parched wheat”: *in ra mī-guft ki ū dākhil shud* این را میگفت که او داخل شد “he was saying this when she entered,” this *ki* is called *kāf-i mufājāt* کاف مفاجات.

Qadr-i rāh ki tay kard کرد قدری راه که طی کرد (m.c.) “*when* he had travelled a short way.”

Sometimes this *ki* can be translated by “if,” as: *Mī-dānī khwāhar-i turā ki bi-Khān bi-dihīm*—میدانی خواهر ترا که به خان بدهیم (m.c.) “you know that *if* we give your sister to the Khān in marriage—”; here the Subjunctive or Aorist after *ki* signifies supposition or doubt; this *ki* is called *kāf-i sharṭiyya* (کاف شرطیه).

چه کم گردد که سوی عاشق زار کنی از لطف ای بدخو نگاهی

“What will you lose *if* at your distressful lover

You cast one kind glance, oh cruel girl?”

“Whether”:—*Ahvāl-i in jā ma‘lūm namī-shud ki in jazīra buzurg yā khurd ast* (Afghan) “nothing was known to me about this island *whether* it was large or small”: *bāz khayāl kardam ki ‘bāl-yi kalak bi-ravam yā piyāda az āb guzaram* (m.c.) “again I considered *whether* [direct narration] I should go there in the raft or wade there”: *va rāy-i ham-kunān*

و رای همکنان در مشیت *khaṭā* *ast ki šavāb āyad yā* (Sa’dī) “—and it depends upon the will of God *whether* the opinion expressed by my companions proves right or

1 Note meaning of *bā-in hama* با اینهمه “in spite of”; *dimā* دماء pl. (streams of blood) to signify excess: *kagrat-i iqdām* کثرت اقدام two substantives rendered in English by a substantive and adjective.

2 Perhaps elliptically used for *vaqt-i ki* وقتیکه.

3 *Mufājāt* from فجا “falling on anything unexpectedly, rushing upon unawares”: *marg-i mufājāt* مرگ مفاجات “sudden death.”

4 In m.c. *kayfiyyat ma‘lūm namī-shud ki in jazīra kūchak ast yā buzurg* کیفیت معلوم نمیشد که این جزیره کوچک است یا بزرگ.

wrong.”¹ هیچ نمیدانم که آنها هم مثل سایرین در خون خرد غلطیده یا هنوز بد من اجل نیفتاده اند. (خانم انگلیسی).

“Or” :—*Īn kitāb rā mī-kh wāhī ki ān rā* کن این کتاب را میخواهی که آنرا *kāf-i tardīd* (کاف تردید) “the *k* of opposing, or the disjunctive *k*.”

“Saying that” :—*Sayyāh-i gīṣuvān*² *bar tāft ki*, “*Man ‘Alavī-yam*,”³ *va bā qāfila-yi Hījāz bi-shahr dar āmad ki*, “*Az ḥajj mī-āyam*,” *va qasīda-i pīsh-i malik burd ki*, “*Man gufta am*” حجاز با قافله حجارت می آیم و قصیده پیش ملک برد که من گفته ام *(Sa’dī)*⁴ “a certain traveller fingered his curls and said he was a descendant of ‘Ali; he entered the city with the pilgrim caravan from Hījāz, and gave out that he had returned from the Mekka pilgrimage; he took a poem to the king and said he had composed it himself”: this *ki* is called *kāf-i maqūla* (کاف مقوله) “the *k* of the object of discussion.”

For بلکه “rather” :—In the following, *ki* is used for بلکه *balki*, and نه *na* for نه *tanhā* تنها :—

نه بلبل بر گلش تسبیح خوان است که هر خاری به تسبیحش زبان است

Na bulbul + bar gul-ash tasbīḥ kh wān-ast

Ki har khūr-i bi-tasbīḥ-ash zabān-ast

“Not only the bulbul on its rose is repeating His praise,
But each thorn is a tongue to praise Him.”

نه قندی که مردم بصورت خورند که ارباب معنی نه کافذ برند

Na qand-i ki mardum bi-ḡurat khurand

Ki arbāb-i ma’nī bi-kāghaz barand—(Būstān).

“My poems are not sweets that men eat,
But they are sweets that poets write on paper.”

This *ki* is called *kāf-i mubālagha* (کاف مبالغه) “the *k* of amplification or superiority,” or the *kāf-i taraqqī* (کاف ترقی) “the *k* of climax.”

Instead of مبادا or “lest” :—*Marā bisyār khawf būd ki dar panja-yi ānhā*

¹ Note the order of this sentence in Persian.

² *Gīṣuvān* گیسوان are the long locks like those worn by the Baluchis.

³ *‘Alavī* علوی, or *‘Alavī*, a descendant of ‘Alī, the son-in-law of the Prophet. Hījāz is Mecca and the adjacent territory, Arabia Petra. *Qasīda* قصیده is an ode or elegy longer than a *ghazal* غزل.

Note that each of the three که means “saying that” and introduces the direct narration.

Also that و takes the place of a point in punctuation.

⁴ The *bulbul* بلبل or Persian nightingale is the lover of the rose. It sings best when the roses come into bloom, and is said to build its nest in rose-bushes.

na-yuftam ^۱ آنها نیفتم (Afghan) “I had a great fear lest I should fall again into their power”: correctly in m.c. *khaylī tars būd* and *bi-yuftam*. *Zan-i hajjām az bīm-i ān ki āvāz-i ū na-shināsad va bar ān hāl vuqūf na-yābad yārū-yi javāb dādan na-dāsht* او نشناسد زن حجاج از بیم آنکه آواز او نشناسد (Anw. Suh., Chap. I, St. 8) “the barber’s wife in terror lest he should ^۲ recognize her voice and so become aware of what was going on, had not courage to answer” (*East. Trans.*); the negatives are incorrect.

Bar zamīn-i bī-farsh namī-nishīnad ki libāshā-yi ū chirkin bi-shavad بر زمین بی فرش نمی نشیند که لباسهای او چرکین شود (m.c.) “he does not sit on the bare ground lest his clothes should get dirty.”

Instead of *که* تا, “so that” etc.:—Generally with a negative and the Present Subjunctive, as: *Sukhan-i yāva na-khūwāham guft ki mardum ‘ayb-am na-kunand* سخن یاره نخواهم گفت که مردم عیبم نکنند; if the negative be omitted the conjunction becomes *kāf-i* ‘illat *کاف علت* as: *sukhan-i yāva na-khūwāham guft-ki mardum ‘ayb mī-kunand* (or *bi-kunand*) سخن یاره نخواهم گفت که مردم عیب میکنند (or نکنند).

“—of doing”:—*Khayāl kardam ki bi-ravam* خیال کردم که بروم (m.c.) “I thought of going.”

“And; while”:—*Kāf-i* ‘atf (کاف عطف) “the conjunction *k*”:—

می بسا اسپ تیزرو که بماد که خر لنگ جان بمنزل بود

Ay basā asp-i tīz-raw ki bi-mānd

‘*Ki*’ *khar-i lang jān bi-manzil burd*.—(Gul.)

“Oh! Many is the swift steed that has lagged behind,

While (or and) the broken-down ass has reached the stage’s end.”

“*As*; ^۳ just as; like”:—

چنان میخورد زنگی خام را که زنگی خورد مغز بادم را

Chunān mī-khurad zangī-yi khām rā

Ki zangī khurad magh-z-i bādām rā.

Pleonastic *که* *tā ki jān-am dar tan ast* تا که جانم در تن است بخدمت حاضریم: *bi-khidmat hāzir-am* “as long as I live I’m ready to serve you.” *Namī-dānam ki āyā rafta-ast yā na* نمی دانم که آیا رفته است یا نه (m.c.) or *namī-dānam āyā rafta-ast yā ki na* نمی دانم که آیا رفته است یا که نه (Persian; “I don’t know whether he has gone or

^۱ *Mabādū* مبادا could be substituted for *که*. Confusion regarding a negative verb after verbs of doubting and fearing, is not uncommon even in English: for “I don’t think he will come,” English country people say, “I doubt that he will come,” and “I doubt he won’t come.” In the example, the negative should be omitted. Similar confusion also exists, after the particle *tā* “as long as, until,” in Persian; and after *jāb tak* in Urdu.

^۲ That he should not recognize, cf. Latin *veror ne*; vide also § 133.

^۳ *Barāy-i tashbīh*.

not”: this *که*, though occasionally inserted in speaking in Persia, and though common in India both in writing and talking, is probably incorrect. After verbs of asking or saying, a pleonastic *ki* can be inserted, as: *pursīd (ki) kujā mī-ravī* پرسید (که) کجا میروی (m.c.) “he asked me where I was going”: *guft (ki) namī-dānam* گفت (که) نمیدانم (m.c.) “he said he did not know”: a pleonastic *ki* often occurs after an oath, as: *bi-khudā ki ūrū az jān ‘azīz-tar dāram* بخدا که اورا از جان عزیزتر دارم.

گر همه خانه کعبه است که تعمیر میکنم تا توان کود عبارت دل ویرانی را

Native Grammarians call this *که*, *kāf-i zinhāriyya*, and say it is equal to *zinhār*. It may, however, be pleonastic.

Emphatic که with Pronouns:—In m.c. *ki* is often used to emphasize a pronoun: *man ki namī-dānam* من که نمیدانم (m.c.) “I who don’t know (but I don’t know)” ; *zarar-i ki bi-shumā na-dārad* ضرری که بشما ندارد (m.c.) “it won’t do you any harm.”

“*But*”:—In m.c. *که*, sometimes before a pronoun in a short phrase, has the signification of “but” in English: *ū ki murd* او که مرد “but he’s dead.”

The m.c. phrase *mā-ki raftīm* ما که رفتم (m.c.) signifies “we’re off, we’re gone” (when about to start on a journey). These were the last words of Fataḥ ‘Alī Shāh on his death-bed.

In:—

این همه شر و اضطراب که چه ؟ و این همه ترک خور و خواب که چه ؟

the *ki* is emphatic or *barāy-i taḥsīn-i kalām*, but some Grammarians call it *zā'id*. Ditto in *az kujā ki chunīn bi-kunam?*, and *bi-firāq-i yārān chi-hā ki na-dādam?*

Like:—In *na-buvad hīch daghā-bāz ki ū* او نبود هیچ دغاباز که the *ki* is called *kāf-i tashbīḥ* (کاف تشبیه) “the *k* of similarity” and supposed to be equal to *miṣl*; it is also called *kāf-i musāwāt* (کاف مساوات) or *kāf-i tasvīya* (کاف تساوی) “the *k* of equality.” It might almost be translated by “but.”

“*Comparison*”:—For the use of *که* instead of *ز* in comparisons,¹ *vide* § 46 (d) (3), and (v) (1): this is called *kāf-i tafzīl* (کاف تفضیل) “the comparative *k*”; also *kāf-i nafī* (کاف نفی) “the negative *k*,” since *na-ki* can be substituted for it.

For this particle (حرف) as a relative pronoun, *vide* § 42.

Remark I.—*Ki* که and *chi* چه are largely used in forming compounds, as: *ānki* آنکه “he who”; *chunānki*² چنانکه “however much,” etc.: *magar ānki* مگر آنکه “except”; *pas āngāh ki* پس آن گاه که “when, after that” ;

¹ In کونا خردمند به که نادان بلند (Gul.); for *که* either *از* or *نه* can be substituted.

² For various significations of *chandānki*, *vide* § 92 (d) (13);

yā ānki یا آنکه, or *yā ānchi*¹ یا آنچه [*yā ānchi shumā mī-gū'id šidq-ast va yā ānchi man mī-gūyam* شما میگوئید صدق است و یا آنچه من میگویم (m.c.)]: *ham-chunānchi* همچنانچه "in the same manner as, etc."

Remark II.—In m.c., *ki* که introducing a subordinate clause in the Subjunctive is frequently, if not generally, omitted, as: *bi-gū bi-yāyand* بگویایند (m.c.) "tell them to come": similarly in interrogative sentences: *taqṣīr-i man chi chīz ast marā mī zanand?* تقصیر من چه چیز است مرا می زنند? (m.c.) "what is my fault (that) they are beating me (for it)?"

Remark III.—Both classically and in m.c., *ki* که is often omitted after *guftan* گفتن, when it introduces the words of the speaker, and also after one or two other verbs, as: *ū namī-dānist chi khwāhad-shud* او نمیدانست چه خواهد شد (or insert *ki* که) after *namī-dānist* نمیدانست (m.c.) "he didn't know what would happen"; but in, *chunīn aḥmaq būd ki namī-dānist āsmān bālā-yi sar-i ū-st* چنین احمق بود که نمیدانست آسمان بالای سر اوست (m.c.) the conjunction *ki* که could not be inserted after *namī-dānist* نمیدانست for euphony's sake.

(14) *Āyā* آیا "is it not?" is a particle of interrogation used in direct and indirect narration, as: *āyā īstāda ast yā (ki)² na?* آیا ایستاده است یا نه? (m.c.) "is he standing or not?": *āyā injā nīst?* آیا اینجا نیست? (خانم انگلیسی) "is he not here?" *Āyā* also signifies "whether," as: *namī-dānam āyā (or ki) rafta-ast yā na* نمیدانم آیا (or) رفته است یا نه? (خانم انگلیسی) "I don't know whether he has gone or not"; *I don't know whether the mahaut was captured or not* (خانم انگلیسی): *As already stated in Interrogative Verbs, interrogation is usually expressed by intonation or gesture: āyā* آیا is rare in m.c., *magar* مگر generally taking its place; *vide* § 89 (j) (8).

"Whether" can be paraphrased as follows:—*Raftan-am yā na-raftan-am*⁴ *mīgl-i ham-ast* رفتم یا نفرتم مثل هم است (m.c.) "it is the same whether I go or don't go" (lit. my going or not going are alike).

§ 92. Compound Conjunctions.

(a) Compounds of two or more Conjunctions:—

m.c. *vagar* وگره, and if.

m.c. *vagar na* وگر نه, and if not, otherwise.

¹ *Yā īnki sharāb bi-khur yā ānki az majlis-i shumā mī-ravam* (m.c.) "either drink or I'll go."

² The *ki* being unnecessary is better omitted; *vide* Pleonastic *ki* in No. (13).

³ In India *āyā* آیا can begin the sentence, as: *āyā mī-ravad yā namī-ravad yakī'st* "it is all same whether he goes or not."

⁴ Note negative infinitive *nā-raftan* نرفتن would also be correct.

- m.c. ولی *vali* } and but, but.
 m.c. ولیکن *valikīn* }
 m.c. اگرچه *agarchi* } although.
 (class.) گرچه *garchi* }
 m.c. کاش *kāsh*¹ } may it happen. God send, oh, would that :
 (obs.) کاشی *kāshī* }
 m.c. کاشکه *kashki* } *vide* (b).
 m.c. کاشک *kāshk* }
 m.c. کاشکی *kashak-i* }
 m.c. ولو *va-law*, even if, although.
 m.c. بل or بلکه *bal-ki*² or *bal*, what is more, moreover, rather : in m.c. perhaps, § 91 (b) (7) and § 89 (k) (2).
 m.c. چونکه *chūn-ki*, since, *vide* § 91 (b) (8).
 (obs.) و *van*, but, yet, however (obsolete).

(b) The optative word *kāshki*, etc. (حرف تمنا or حرف دعا) is in classical Persian followed by the Past Habitual tense,³ whether the idea is future or past: *kāshki sa'ādat-i shahādāt daryāftamī* کاشکی سعادت شهادت دریافتمی (class.) “oh, would that I could obtain (or could have obtained) the happiness of martyrdom.” *Kāsh* کاش or *kāshki* کاشکی, etc., can be preceded by *āy*, as: *āy! kāsh-ki jā-ye āramīdan būdī* ای کاشکی جای آرامیدن بودی “Ah! would there were a place of rest from pain.” (O. K. 442 *Whin.*)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: *kāshki mi-āmad* کاشکی می آمد (m.c.) “would that he would come” (also had come), but *kāsh-ki ānjā mānda būdam* کاشکی آنجا مانده بودم (m.c.) “would that I had remained there (and not come here).”

The Aorist can in modern Persian be also used as an Optative Future, as: *kāsh bi-yāyad* کاش بیاید (m.c.) “would that he would come.”

(c) Conjunction and Preposition, etc. :—

m.c. بجز *bi-juz*, excepting.

m.c. بهم or باهم *bā-ham* or *bi-ham*, together.

m.c. از هم *az-ham*,⁴ apart.

¹ Also *kāj* (old).

² Occasionally *ghalaṭ kardam* غلط کردم “I have erred, misstated,” and *nay nay* نی نی “no, no” supply the place of *balki* بلکه. *Bal* بل, *balki* بلکه.

³ This tense is formed by adding the *yā-yi istimrārī* یای استمراری (the *ya* of repeated action) to the Preterite: this tense may also take the prefix *mī* (class. *me*) of the Imperfect; but after *agar* اگر and *kāshki* کاشکی, the prefix is usually dispensed with.

⁴ *Rū-yi-ham* روی هم “one on the top of another”; *pūsh-t-i sar-i ham* پشت سر هم “one behind the other, continuously”; *sar-i ham* سر هم contiguous; *rū-yi ham rafta* روی هم رفته or colloquially *rū-yi ham* روی هم, on an average.”

m.c. مثل هم ¹ *miṣl-i ham*, alike, the same.

m.c. پشت سر هم *pusht-i sar-i ham*, one behind the other.

(Indian) تا هم *tā-ham*, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns:—

هر چه <i>har chi</i>	}	notwithstanding all; in spite of; however much; <i>vide</i> (1).
هر چند <i>har chand</i>		
هر چند که <i>har chand ki</i>		
بنا برین <i>binā bar īn</i>	}	therefore; accordingly; in consequence of (this or that); <i>vide</i> (2).
بنا بر آن <i>binā bar ān</i>		
نظر بر این که <i>nazar bar īn ki</i>		
زیرا <i>zīrā</i>	}	therefore, because; <i>vide</i> (3).
زیرا که <i>zīrā-ki</i>		
چرا که <i>chirā-ki</i>		
که چرا — <i>ki chirā</i>		
m.c. از این جهت <i>az īn jihat</i>	}	for this reason; therefore; <i>vide</i> (3).
m.c. ازین رو <i>az īn rū</i>		
(class.) زین رو <i>zīn-rū</i>		
m.c. از این سبب <i>az īn sabab</i>	}	for this; therefore; <i>vide</i> (3).
m.c. از برای این <i>az barāy-i īn</i>		
m.c. لهذا <i>li-hāza</i>		
mod. لذا <i>li-ḡā</i>		
m.c. پیش از آنکه <i>pīsh az ān ki</i>		before that; <i>vide</i> (4).
m.c. بعد از آنکه <i>ba'd az ān ki</i>		after that; <i>vide</i> (4).
m.c. من بعد <i>min ba'd</i>		afterwards; <i>vide</i> (5).
m.c. سپس <i>si-pas</i>		afterwards.
m.c. از بس که <i>az bas ki</i>		inasmuch as; since (causal); from much—; <i>vide</i> (6).
m.c. القصه <i>al-qisṣa</i> ²	}	well, in short.
m.c. خلاصه <i>khulāṣa</i>		
m.c. باری <i>bārī</i>		
m.c. با وجودیکه <i>bā-vujūd-i-ki</i>	}	in spite of; in spite of all this; although; while; <i>vide</i> (7) and (8).
m.c. باوجود اینکه <i>bā-vujūd-i-ki</i> ³		
m.c. با این همه <i>bā-īn hama</i>		
m.c. اگرچه <i>agarchi</i>	}	although; <i>vide</i> (7) and (8).
m.c. گرچه <i>garchi</i> ⁴		
(class. only) اگرچند <i>agarchand</i>		

¹ *Miṣl*, adj., is in Arabic a noun.

² Lit. "The story," Ar.

³ Can be answered by *bāz*.

⁴ *Garchi* poetical only.

- m.c. هرچند که *harchand-ki*
 m.c. هرچه *harchi*
 m.c. باوصف این که *bā vaṣf-i īn ki* or
 m.c. با وصفیکه *bā-vāṣf-i ki*
 m.c. با آنکه *bā-ān-ki* } *vide* (9).
- m.c. هرگاه که or هرگاه *hargāh* or *hargāh ki*, whenever; in m.c. if, *vide* (10).
 m.c. از وقتیکه *az vaqt-i-ki*
 m.c. از آنکه *az ān ki* } since; *vide* (11).
 m.c. از آن دم *az-ān dam*, since, *vide* (11).
 (class.¹ and m.c.) از آنجا که *az-ān jā ki* } since; seeing that; *vide* (3).
 m.c. چونکه *chūnki*
 m.c. همین طور *hamīn ṭawr*, while; *vide* (25).
 m.c. همان *hamān*
 m.c. همینکه *hamīn-ki*
 m.c. بمحض *bi-mahẓ*
 m.c. بمجرد *bi-mujarrad* [m.c. *tā*] } as soon as, *vide* (12)
- m.c. چندانکه *chandānki*²
 m.c. چندانچه *chandānchi* } as soon as; however much; not-
 withstanding: as long as; as
 much as; *vide* (13).
 m.c. مادام *mā-dām*
 m.c. مادامیکه *mā-dām-i-ki* } as long as; *vide* (14).
 m.c. گویا *gūya*
 m.c. مثل اینکه *miṣl īn-ki* } as if; *vide* (15).
 m.c. اگر چنانچه *agar chunānchi*, as it were
 m.c. چنانچه *chunānchi* } *vide* (16).
 m.c. چنانکه *chunānki*, as for example
 m.c. طوریکه *ṭawr-i-ki*,³ in the manner that; *vide* (17).
- m.c. و حال آنکه *va ḥāl-ān ki* } the fact is that; whereas;
 though; notwithstanding;
 m.c. حال که *ḥāl-ki* } *vide* (18).
- m.c. و انگی *vāngahī* (pronounced *vūngahī*), more than all, beyond that,
 besides.
 m.c. در صورتیکه *dar šurat-i-ki*, inasmuch as; in case; in the event of;
vide (19).
 m.c. بهر حال *bi-har-ḥāl*, at all events; however; *vide* (20).
 (rare in coll.) مع هذا *ma'-hāzā*, with that; in spite of; *vide* (21).

¹ In m.c. *az-ān jā-i-ki* از آنجائیکه.

² The use of *chandānki* چندانکه for "as soon as" is classical only.

³ In English the comparative conjunctions are *just as*, *in the same measure as*, *as if*, *than*, *as* (preceded by a correlative), etc.

⁴ Should not be written و حال آنکه. In Mod. Pers. always و حال آنکه or و حال آنکه که.

(class.) نهایت الامر *nihāyat* "l-amr, at last; vide (22).

(Indian) تا هم *tā-ham*,¹ nevertheless; vide (23).

m.c. مبادا *mabādā*

m.c. از ترس که *az tars-e-ki*

نه — تا که *tā-ki—na*

} lest; vide (24).

m.c. فرضاً که *farzā^{an} ki*

m.c. گیریم که *gīrīm ki* or که گیرم *gīram*

ki

} supposing that; vide § 78 (b).

(1) *Harchand* هرچند *harchand-ki* که هرچند *harchi* هرچه:—*Harchandki* (or *harchi*) *bi-shumā guftam ki-ānjā ma-ravīd qabūl na-kardīd* (هرچند که) (m.c.) “in spite of all² (or however much) I said to you about not going there, you didn't listen to my advice”; *harchand* (or *harchi*) *tanhtar bihtar* تنگتر بهتر (هرچه or هرچند) “the narrower the better”: *harchi* (or *harchand*) *zūdtar bihtar* زودتر بهتر (هرچه or هرچند) “the quicker the better.” *Harchi tamāmtar* هرچه تمامتر “as much as possible,” as: *bā nadāmat-i harchi tamām-tar birūn āmadam az pīsh-i ū* (m.c.) “I came out from his presence with a regret, exceedingly great.” *Harchi* هرچه “in the same manner,” as: *harchi īn mī-zanad ān mī-raqsad* (m.c.) “the one makes the time and manner of his dance correspond to the playing of the other.”

(2) *Binā bar* بنا بر, or *binā bi* بنا به “having regard to, with regard for,” as: *Hālā man binā³ bi-bad-raftārīhā-i ki dar ayyām-i iqtidār nisbat bi-ra'īyyat va nawkar az shumā burūz kardā ast na-bāyad du-bāra shughl-i vizārat-rā bi-shumā rujū kunam* ⁴ حالاً من بنا به بد رفتارهاییکه در ایام اقتدار نسبت به رعیت و نوکر از شما بروز کرده است نباید دوباره شغل وزارت را بشما رجوع کنم (m.c.) “now I, with due regard to (bearing in mind) your ill deeds done⁵ by you towards the peasants and subordinates, must not again entrust you with the office of *vazīr*”; *ammā dar shughl-i vizārat binā bi-iṣlāḥ-i 'umūr-i mulk va millat az man haqq-i tavaqqu' na-khūwāhīd dāsht* اما در شغل وزارت بنا به اصلاح امور ملک و ملت نخواهید داشت (m.c.) “but (I) having due regard for improvement in the state and the people, you will not have the right of expecting

¹ Indian and perhaps Afghan.

² In English the conjunction in this sentence could also be rendered by “notwithstanding” or “although.”

³ *Binā bar* could not be used here: after *binā bar* بنا بر either *ān* آن or *īn* این follows, or *ānki* آنکه or *īnki* اینکه.

⁴ Note the subject *man* at the beginning of the sentence, and the verb *kunam* کنم after *bāyad* باید.

⁵ *Burūz kardān* بروز کردن “to come out” = *birūn āmadan* بیرون آمدن.

anything from me”: *hālā maqsūd-i marā dānistīd; binā bar ān na-bāyad tajāvuz kunīd* (m.c.) “you have now understood my object; you must therefore not exceed your instructions”: *binā bar ānki man khādīm-i qadīmī-yi shumā hastan ānchi ‘arz mī-kunam ‘ayn-i maslahat ast* (m.c.) “because I am your old servant, what I tell you is quite right”: *nazar bar īn ki shumā marhamat na-dārīd man tark-i khidmat mī-kunam* (m.c.) “with regard to this (i.e. because) you have no compassion on me, I will leave your service.”

Remark.—Conjunctions denoting inference [therefore, wherefore, hence, whence, consequently, accordingly, thus, so, then], are called ‘illative.’

(3) *Chirā-ki* چرا “because that.” *Man īn shukhūn rā bi-shumā mī-gūyam chirā ki ādam-i khūb-ī hastīd* (m.c.) “I tell you this because you are a trustworthy person”; *ū rā ghayrat¹ girift ki chirā jam‘-i mardum īn dukhtar rā dūst dārānd* (m.c.) “emulation seized her because every one was fond of this girl”; (note that *chirā* چرا after *ki* is properly interrogative introducing the direct narration,—saying that “why is everybody fond of this girl?”): *az īn jihat* (or *az īn rū*, or *az īn sabab*, or *az bārāy-i īn*) *man bi-shumā guftam ki digar gird-i īn khayāl na-gardīd* (m.c.) “for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea.”

Lihāzā لهذا:—*ū ki nihāyat-i mīhrabānī² rā bā man dārad li-hāzā man ham bā ū mīhrabān² hastam* (m.c.) “since he is exceedingly kind to me, I too (therefore) am kind to him.”

Remark.—The causal conjunctions are called حروف تعلیل or حروف سببی.

(4) *Pīsh az ān-ki* پیش از آنکه *ba’d az ān ki* بعد از آنکه *Pīsh az ān ki man īnjā bi-yāyam³ ū rā دیدam* (m.c.) “before I came³ here I saw him”: *ba’d az ān ki az nazd-i shumā murakkhshadum sar-dard-i sakht-i bi-man ‘arīz shud* (m.c.) “after I left you I had such a bad headache.”

¹ *Ghayrat* غیرت is a good quality; *ghayrat-i mazhabī* مذهبی “religious zeal.”

² Note this m.c. pronunciation of *mīhrabān*; the Afghans also say *mīhrabān*, but not the Indians.

³ Note the Present Subjunctive in Persian for the Preterite in English

Remark.—Note that while the conjunction ‘before that’ requires a Present Subjunctive in Persian, ‘after that’ is followed by the Preterite as in English.

(5) *Min ba'd* من بعد:—*Tā ḥālā harchi būd guzasht, min ba'd bihtar raftār kunīd* تا حالا هرچه بود گذشت من بعد بهتر رفتار کنید (m.c.) “up till the present whatever has happened has happened, but for the future do better.”

(6) *Az bas ki* از بسکه:—*Az bas ki bi-ū guftam kḥasta shudam* از بسکه باو گفتم (m.c.) “I told him so often that I got tired”; *az bas-ki hama-y mardumān mī-mīrand, dar jahān dil na-bāyad bast* از بسکه همه مردمان می میرند (Indian) “inasmuch as all men die, one should not cling to this world only”; in this sentence *chūnki* چونکه, or *az ān jā-i ki* از آن جای که, or *binā bar īn ki* بنا بر آنکه, or *zīrā ki* زیرا که, or *az īn sabab ki* از این سبب که, or *az jihat-i ān ki* از جهت آنکه, etc., could be substituted.

از بسکه دست میگزیم و آه میکشم آتش زدم چو گل بقرن لغت خوش
Az bas ki dast mī-gazam u āh mī-kasham
Ātash zadam chu gul bi-tan-i lakht lakht-i khwīsh
 (Hāfiz).

; از بسکه غم و اندوه از اطراف و جوانب وی فرا گرفته و معدت انبوه بر حوالی وی مستولی
va az bas ki gham va andūh az atīf va javānib-i vay farā girifta¹ va miḥnat-i ambūh bar ḥavālī-yi vay mustarōf gashta, hich chīz bar man az suḥbat-i dil dushvār-tār nīst (Anv. Suh., Chap. V., St. 2.) “and inasmuch as grief and melancholy have usurped every quarter and part of it,² and a throng of troubles have overrun its limits, there is nothing more hard for me to bear than the society of my heart and—” (East Trans.).

Az bas ki از بسکه in Indian Persian often corresponds to the English ‘inasmuch as,’ and differs little from ‘because’ (*vide* last example).

In modern Persian, however, it is used in the sense of “because I did a great deal,” as:—*Az bas ki muntazir-i shumā nishashtam kḥasta shudam* از بسکه منتظر شما نشستم (m.c.) “I waited for you such a long time that I got tired.” *Man zabān-am mūy dar-āvurd, az bas ki bi-īn naṣīhat kardam* من زبانم موی در آورد از بسکه با این نصیحت کردم (m.c.) “hair grew on my tongue, from continually warning him.”

(7) *Bā vujūd-i kī* با وجودیکه:—*Bā vujūd-i kī ūrā naṣīhat kardam na-shanīd* با وجودیکه او را نصیحت کردم (m.c.) “in spite of the fact that (although)³ I warned him, he did not listen.” In this example, *bā-vasf-i ānki* با وصف آنکه⁴,

¹ *As* understood.

² “It” = “my heart.”

³ This, as well as other words signifying “although,” can often be answered by باز or اما

⁴ Or *bā-vasf-i kī* با وصفیکه

or *agarchi* اگرچه, or *harchi* هرچه, or *bā-īnki* با اینکه, or *hāl-ān-ki* حال آنکه, or *har chand ki* هرچند که, could be substituted without materially altering the sense.

The obsolete *agarchand* اگرچند would give the same meaning.

(8) *Agarchi* اگرچه:—*agarchi ū murd ammā jā-yi afsūs nīst* اما اگرچه او مرد جای افسوس نیست (m.c.) “although he died, it’s no matter of sorrow.”

(9) *Bā-vaṣf-i īnki* با وصف اینکه:—*Bā-vaṣf-i īn ki bi-shumā siḡārish kardam bar khilāf-i ān kār kardid* با وصف اینکه بشما سفارش کردم بر خلاف آن کار کردید (m.c.) “although I warned you many times, yet you acted against what I told you,” [or *hāl ān ki* حال آنکه (vide 18) instead of *bā vaṣf-i īn ki* با وصف اینکه].

(10) *Hargāh* هرگاه in m.c. has usually the meaning of “if”:—*Hargāh bi-shumā na-gufta būdam haqq bā-shumā būd* هرگاه شما نگفته بودم حق با شما بود (m.c.) “if I had not told you, you would have been in the right.” Classically it means “whenever,” but ‘if’ can sometimes be substituted for ‘whenever’ without substantially altering the meaning: *har-gāh yād-gār-i shumā rā khwāham dīd shumā rā yād khwāham kard* هرگاه یادگار شما را خواهیم دید شما را یاد خواهیم کرد (class.) “whenever I look at your¹ keep-sake, it will remind me of you.”

(11) *Az vaqt-i-ki* از وقتی که, *az ān gāh ki* از آنگاه که, *az ān dam ki* از آنکندم که:—*Az vaqt-i-ki ūrā dīda-am hāl-am dīgar-gūn-ast* از وقتی که او را دیدم حال دیگرگون (m.c.) “since I have seen him I have been quite upset”: either of the other two conjunctions, or *az ān zamān-i ki* از آن زمانیکه, could be substituted for *az vaqt-i-ki* از وقتی که.

(12) “As soon as.” *Hamīn-ki* همینکه (m.c.) elliptical for “at the very time when,” hence “as soon as”; *hamīn-ki āmadam, ū raft* همینکه آمدم او رفت (m.c.) “as soon as I came, he went.”

Davā khurdan hamān, murdan hamān دوا خوردن همان مردن همان (m.c.) “as soon as he took the medicine he died.” *Bi-mahz-i⁴ khurdan-i davā murd* به محض خوردن دوا مرد (m.c.) “merely by taking (i.e. as soon as he took) the medicine, he died”; or *bi-mujarrad-i khurdan-i davā murd* به مجرد خوردن دوا مرد (m.c.); or *bi-mujarrad-i ki davā khurd, murd* به مجردیکه دوا خورد مرد (m.c.)

¹ In m.c. *har-vaqt* هر وقت would be substituted for *har gāh* هرگاه, and the Subjunctive *bi-bīnam* به بینم for the Future *khwāham dīd* خواهیم دید.

² Or *az ān dam-i ki* از آنکندمی که.

³ But *hamān ki shumā dīdid man hamān rā dīdam* همانکه شما دیدید من همانرا دیدم (m.c.) “I saw just what you did”: *hamān ki* همانکه cannot be used for “at that very time.”

⁴ *Mahz-i khākīr-i shumā* محض خاطر شما (m.c.) “merely to please you”: *bi-mahz-i dīdan-i tu* به محض دیدن تو “at the mere sight of you”: in m.c. *mahz* محض is frequently used for *barāy* برای, as: *mahz-i mulāqāt-i ū ānjā raftam* محض ملاقات او آنجا رفتم “I went there to see him”: *īn davā mahz-i khurdan va mālidan-ast* “this medicine is to be taken internally and externally.”

“as soon as he took the medicine he died.” *Tā-davā khurd mard* نادوا خورد مرد (class. and m.c.).”

Mujarrad مجرد signifies properly “stripped, bare”; also a “bachelor”; *bi-mujarrad-i gumān* مجرد گمان “on a mere suspicion, merely on suspicion.”

Chandān ki چندانکه also sometimes signifies “as soon as,” *vide* (13).

(13) *Chandān ki* چندانکه “as soon ¹ as”—

chandānki az nazar-i darvishān ghātib gasht bi-burj-i bar raft (Sa’di) “as soon as he was concealed from the sight of the darvishes he scaled a tower”: *chandānki pās-i az shab bi-guzasht* چندانکه پاسی از شب بگذشت (Sa’di) “as soon as a watch of the night was passed.”

“However much,” “in spite of all”—*chandānki* چندانکه در آمد پارسی در خانه دزدی در خانه پارسی در آمد چندانکه: *chandānki pārsā-i dar āmad*; *chandānki talab kard chīz-i na-yāft* (Sa’di) “a thief entered the house of a certain pious person; however much he searched (in spite of all his search) he found nothing”: *guft zāhidān rā chandān-ki talab kardam na-yāftam* گفت زاهدان را چندانکه طلب کردم نیافتم (Sa’di) “he said, ‘in spite of all my search’ I did not (could not) find those who were recluses.”

“As long ² as”—*chandānki khāk rā buvad u bād rā baqā* (Sa’di) “as long as the Earth and the Wind exist.”

“As much as”—*chandānki marā dar haqq-i īn tā’ifa-yi khudā-parastān irādat ast u iqrār, īn shūkh-dīda rā ‘adāvat-ast u inkār* (Sa’di) “as much as I like and believe in this body of God-fearing men, this saucy fellow ³ hates and denies them”: *tā bi-dānī ki chandān ki dānā rā az nā-dān nafrat-ast šad chandān nā-dān rā az dānū vahshat ast* نادانی چندانکه دانا را از نادان نادانان از دانا و هشت است (Sa’di) “so that you may understand that the ignorant man dreads the wise a hundred times as much as the wise man hates the ignorant” (*lit.*:—that as much as the wise man dislikes the ignorant, a hundred-fold of that the ignorant man dreads the wise man”).⁴

“So much; to such a degree”—

بدیدار مردم شدن عیب نیست و لیکن نه چندانکه گویند بی

Bi-dīdār-i mardum shudan ‘ayb nīst

Va līkin na chandān ki gūyand ‘bas’—(Sadi).

“There is no harm in visiting people,

But not to such an extent that they exclaim ‘this is enough.’”

¹ In modern Persian, *chandānki* چندانکه is not used in this signification; *hangām-i ki* هنگامیکه, or *vagt-i ki* وقتیکه, or *chūn* چون, is used instead.

² In modern Persian used in this signification in writing only: in m.c. “as much as, however much.”

³ This is said half laughingly.

⁴ Note the order in the Persian and English.

Remark.—*Chandānchi* چندانچه is obsolete: it rarely occurs even in old Persian.

Harchand ūrā bi-maktab burdandī az miyān-i maydān sar bi-zadī va chandānchi ta'lim-i khatt-ash dādandī ¹ *mayl bi-nayza-yi khattī namūdī* هر چند او را بمکتب بردندی از میان میدان سر بزدی و چندانچه تعلیم خطش دادندی میل به نیزه آنی نمودی (Anvār-i Suhaylī) “when they conveyed him to school, he would suddenly make off and appear in the midst of the plain; and whenever they instructed him in writing, his thoughts darted away to the straight spear.” (Eastwick's Trans.).

(14) [*Mādām*^a مادام Ar.] *mā-dām ki* که مادام, *mā-dām-i-ki* مدامیکه, *tā-mā-dām-i-ki* تا مادامیکه “as long as” :—

² *mā-dām*^a-*l-hayāt* “as long as life lasts.”³

Mudām مدام is an adj.; *bachcha-yi man mudām girya mī-kunad* (m.c.) “my little child cries continually”: *mast-i mudām ast* مست مدام است (m.c.) “he is always intoxicated”: *mudām*^a-*l-awqāt* مدام الاوقات (m.c.) “perpetually” (also *dāyim*^a-*l-awqāt* دایم الاوقات (m.c.).

(15) *Gūyā* گویا or *miḡl-i īnki* مئیل اینکه :—

āwāz-i shanīdam gūyā (or *miḡl-i īnki*) *kas-i mī-khūnād* (m.c.) “I heard a voice as if some one were singing, (I heard a sound like singing)”: *miḡl-i īnki bi-shumā guftam, bi-kunīd* (m.c.) “do as I told you to do.”

(16) *Chunān ki* چنانکه (old): *chunānchi* چنانچه (mod.):—

chunānki mī-guyand (old) “as the saying is”: *guft chunānki⁵ tu gufti tā'i/a-i ḥasad burdand* (Sa'dī) گفت چنانکه تو گفتی طائفه حسد بردند “he replied, ‘as you said, a number envied me.’”

Chunān-i ki چنانیکه, or *ham chunān ki* همچنانکه, and *ān chunān ki* آنچنانکه have a similar signification, as: *chunān-i-ki⁵ ūrā zadam turā ham mī-zanam* (m.c.) “I'll beat you as I beat him”: *man ham-chunān⁵ ki būd 'arza⁶ dāshdam* داشتم عرض بود همچنانکه (m.c.) “I have

¹ The final ی of the Past Habit, (with the exception of the 2nd pers. singular) is *vū-yi majhūl* in classical Persian, but by modern Persians it is pronounced as *ayā-yi ma'rūf*.

² Ar. *ḥayāt* حیوة.

³ *Tā-dam-i marg* تا دم مرگ “till the last breath.”

⁴ *Dāyim*^a-*l-khamr* دایم الخمر (m.c.) “a drunkard.” *Mudām* also means “wine.”

⁵ Or *chunānchi* چنانچه.

⁶ *'Arz* عرض “an oral petition”; *'arīza* عریضة, “a written one”: *'arz dāram* عرض دارم “I have a petition to make”; *'arz mī-kunam* عرض میکنم “I will make (or am making) a petition”; but in the Past tense in m.c. *'arz kardam* عرض کردم, or *'arza dāshdam* داشتم عرض (not *'arz dāshdam* داشتم عرض). The Afghans, however, say *'arz dāshdam* عرض داشتم.

related the matter exactly as it happened": *guft ān chunānki shunīdī khalq-i bar-ū bi-ta'aṣṣub* ¹ *gird āmadand* آمدند گرد بر او بتعصب گفت آن چنانکه شنیدی خلقی بر او بتعصب گرد آمدند (Sa'di) "he said, as you have heard, a whole people collected round him from fellow-feeling": *āvarda-and ki kazhdum* ² *rā vilādat-i ma'hūd nēst chunānki* ³ *sā'ir-i hayvānāt rā* سائر چنانکه نیست مهود را ولادت آوردند اند که از دم را حیوانات را (Sa'di) "it is said that the scorpion is not born in the ordinary manner like all other living things."

ān hama mardum chunānchi az durushī muta'allim na-shudand az narmī ham muta'gḡir na-gardīdand (Tr. Haji Baba, Chapter VII) "the whole of them were as little moved by roughness as they were by wheedling."

In Indian and Afghan Persian, *chunānchi* چنانچه at the beginning of a clause means "accordingly":—*Chunānchi ham-chunān kardam* همچنان چنانچه (Afghan) "accordingly, I did so exactly."

Though in modern Persian *chunānchi* چنانچه may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and, in translation into Persian, *chunānchi* must be employed only when its meaning will admit of one of these interpretations.

Chunānchi چنانچه "like, for example":—*Dar yak ṣandūq aṣḡyā-yi khurākī būd chunānchi (miṣl-i) nān va* birinj va panīr va-ghayra* در یک صندوق اشیای خوراکی بود چنانچه نان و برنج و پنیر و غیره (Afghan coll.): *va har pādishāh-i āgāh ki madār-i kār-i khud bar hikmāt nihāda, mavā'iz-i hukamā rā dastūr* ⁴ *l'amal sāzad, ham mamlakat-ash ābādān bāshad va ham ra'yyat-ash khush-dil va khurram, chunānchi Rāy-i A'zam-i Dābishlīm-i Hindī* و هر پادشاه آگاه که مدار کار خود بر حکمت نهاده مواظط حکما را دستور العمل سازد هم مملکتش آبادان باشد و هم رعیتش خوشدل و خرم چنانچه رای اعظم دابیشلیم هندی (Anvar-i Suh., Chap. I, Intro.): "and every wise king who, basing his acts on wisdom, makes the advice of sages his rule of conduct, his state will be prosperous and his people joyful and happy, like the great king of Hind, Dābishlīm who—."

Agar chunānchi u āmad ⁵ *man mī-ravam* اگر چنانچه او آمد من میروم (m.c.) "if for instance he comes, I'll go; here *chunānchi* چنانچه could be expressed by *fi-l-maṣāl* فی المثل ⁶."

¹ *Ta'aṣṣub* تعصب means "zeal, party spirit."

² Anciently this word was *gazh-dum* گزدم. In m.c., the Arabic word *'aqrab* عقراب is preferred.

³ Or *chunānchi* چنانچه.

⁴ The copulative و could be omitted. For *chunānchi* چنانچه, it is better to substitute here *az qabil* از قبیل, or *maṣāl* ⁵ مثلا.

⁵ Note past tense in a condition, for present.

⁶ *fi-l-maṣāl* فی المثل not correct Arabic.

In m.c., *chunānchi* چنانچه alone is often used for “if” and “so that”:—
 مرد اورا سخت زیر فلک چوب کاری کردند چنانچه روز بعد مرده
 him so severely that he died the next day.”

(17) *Tawr-i-ki*:—

شما گفتم همان طور واقع شد *tawr-i-ki bi-shumā guftam hamān tawr vāqi'*
 hud (m.c.) “it happened exactly as I told you.”

(18) *Hāl ān ki* آنکـه :—

حال آنکه شما گفتم نشنیدید *Hāl ān ki bi-shumā guftam na-shunīdīd* (m.c.)
 “although (in spite of the fact that) I told you, you did not listen”: or
bā-vaṣf-i īnki اینکـه با وصف [vide (9)], instead of *hāl ān ki* آنکـه.

(19) *Dar ṣūrat-i ki* در صورتیکـه “in the event of”:—

دو صورتیکـه او بیاید من میروم *Dar ṣūrat-i ki ū bi-yāyad man mī-ravam* (m.c.)
 “in the event of his coming, I'll go.”

(20) *Bi-har hāl* بهر حال, etc., “anyhow, at any rate”:—

بهر حال چاره نیست *Bi-har¹ hāl chāra-i nīst* (m.c.) “anyhow there is no
 help for it.”

(21) *ma' hāzā* = *bā īn hama* با اینهمه “still, in spite of”:—

با وجودیکـه او گفتم این کار نکند و نکرد مع هذا ترک دوستی نمی کنم *Bā-vujūd-i-ki bi-ū guftam īn kār bi-kunad va na-kard, ma' hāzā tark-i*
dūstī namī-kunam (m.c.) “although I told him to do this and he didn't, still (in spite of that) I won't
 give up his friendship.”

(22) *nihāyat² l-amr* occurs rarely in writing for *āqibat l-amr* عاقبت الامر
 “at length, at last.”

(23) *tā-ham* ‘nevertheless’ is not used at all in Persia. It is a
 translation of the Hindi *tau-bhī* तोभी: it is Hindustani.

(24) “Lest”: *Mabādā* مبادا; *shāyad* شاید:—

The poet says, if you earn anything to-day, you should keep a portion
 for to-morrow—

مبادا که در دهر دهر ایستی مصیبت بود پید—وی و نیستی

Mabādā ki dar dahr dīr īstī

Muṣibat buvad pīrī u nīstī (Firdausi).

“Lest you live long;

For old age and want are a calamity.”

گفت از فکر تو میترسم مبادا که دزدان اسپی را به برد *guft-az fikr-i tu mī-tarsam*
mabādā² ki duzdān asp rā bi-barand (m.c.) “I fear lest while you are think-
 ing, the thieves may steal the horse”: *mī-tarsam ki mabādā az īnjā na-ravam*
 (m.c.) “I fear I shall not get away from here.”

In the above examples که alone could be substituted for *mabādā* مبادا
 without altering the sense: *ham shakk būd ki shāyad* (or *mabādā*) *sang³ az*

¹ Or *dar har hāl* در هر حال.

² Or *mī-tarsam ki mabādā* میترسم که مبادا.

³ Or *sang-i* سنگی.

bālā-yi kūh bar man uftād سنگ از بالای کوه بر من افتد (or مبادا) هم شک بود که شاید (m.c.) "there was also some doubt that (lest) a stone might fall on me from the cliff."

In the following Afghan colloquial sentence, *mi-tarsam mabādā dar panja-yi dushman na-yuftam* میترسم مبادا در پنجه دشمن نیفتم "I am afraid I may fall into the hands of the enemy," the negative is wrongly inserted owing to a confusion of thought.

In the following example from the *Gulistan* the same confusion seems to exist: *andīshīd ki agar bar mala' uftād fitna na-shavad* اندیشید که اگر بر ملا¹ افتد (Sa'dī) "he thought that if the matter became known it might give rise to discord" (i.e., should it become known I hope it won't give rise to—): modern Persians object to the negative here.

(25) *Hamīn tawr ki mi-davīd uftād* همین طور که میدوید افتاد (m.c.) "he fell while he was running."

§ 93. Interjections and Interjectional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case.² Short exclamative phrases, both Persian and Arabic, also act as interjections.³

There is no general term for "Interjection." Interjections for regret are called *hurūf-i afsus* حروف افسوس: for lamentation and grief, *hūraf-i-nudba* حروف ندبه: for attracting attention (*ay, yā*, etc.) *huruf-i nidā* حروف ندا: for admiration, wonder, *hurūf-i ta'ajjub* حروف تعجب (or *kalima-yi ta'ajjub* کلمه تعجب): for warning, *hurūf-i-rad'*, etc., etc.

The following are simple Interjections.

(1) Regret (*ḥarf-i-afṣūs* or *ḥarf-i-ta'assuf*), or sorrow (*ḥarf-i-nudba*):—

m.c. افسوس <i>afṣūs</i> ⁴	} alas!
class. افسوسا <i>afṣūsā</i>	
m.c. دریغ <i>dirīgh</i>	} alas!
m.c. دریغا و دریغا <i>dirīghā</i> or <i>vā</i>	
<i>darīghā</i> ²	
m.c. وحسرتا <i>vā hasratā</i>	

¹ *Mala'*; note that the final letter is *hamza* and not *alif*; the *a* is the *faḥḥa* of the *tām*.

² The vocative is either the same form as the nominative or else is marked by a final *ā*. The vocative *alif* in such words, as *dirīghā* دریغا, also *ay dirīghā* ای دریغا, is called *atīf-i-nudba* ایتف ندبه. The latter form is used in the singular only. *Dirīgh kardan* دریغ کردن or *dāshṭan* داشتن "to withhold, deny": *dirīgh āmadan* دریغ آمدن "to be sorry, regret": *dirīgh nīst* دریغ نیست "you are welcome to it."

³ Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

⁴ Also *ḥad ḥayf* حد حیف and *hāzar aṣṣūs* هزار افسوس.

- m.c. حیف *ḥayf*¹ } pity!
 class. حیفًا *ḥayfā*
 class. وَا دَرْدَا *vā dardā* or دَرْدَا *dardā*, oh grief!
 class. وَا *vāh* }
 m.c. وای *vā,ī* } ah, alas.
 class. وَا *vuh*
 m.c. وای *vā,ī bi-man*, woe to me.
 m.c. آه *āh* }
 m.c. آهّا *āhā* } a sigh!
 m.c. هیهات *hayhāt* alas.
 class. آوِخ *āvakh*,² alas.
 class. وایلا *vayla*, alas.
 m.c. وایلا *vā vaylā*, alas.
 class. وَا اسفا *vā asafā*, oh my sorrow, alas.
 m.c. ای خاک بر سرم *ay khāk³ bar sar-am*, dust on my head! (said on occasion of death or when a false statement is made); vide (3).

Examples:—افسوس که برادر من سخت ناخوش است *afsūs ki barādaram sakht nā-khush ast* (m.c.) “my brother, I regret to say, is very ill.”

دور جوانی بشد از دست من آه و دروغ آن زمن دلف—روز

Dawr-i-jāvvānī bi-shud az dast-i-man

Āh u darīgḥ! ān zimān-i dil furūz⁴—(Sa’dī)

“The time (revolution) of youth left me,

Ah alas! for that glad time.”

هر که شاه آن کند که ارگوید حیف باشد که جز نکو گوید—د

Har ki shāh ān kunad ki ū gūyad

Ḥayf bāshad ki juz nikū gūyad—(Sa’dī).

“He on whose word the King (relies and) acts

A pity it were he should speak aught but the truth.”

Ḥayf ast ki īn-hā rā bi-burand⁵ (m.c.) “it is a pity to cut these”: حیف
 بود *ḥayf-i-Ḡhulām Rīzā javān būd⁷* (m.c.) “alas for *Ḡhulām Rīzā*,
 he was young.”

¹ Also *ḥad ḥayf* صد حیف and *hāzar afsūs* هزار افسوس.

² In speaking, *akh* اخ is used for “Alas,” as well as for an exclamation of pain “Oh!”

³ Or *bar sar-am* alone: *chi khāk bar sar-am* چه خاک بر سرم “Oh what shall I do.”

⁴ The Persians refer all changes of fortune to the revolution of the heavens. *Dawr* دور “revolution” also means the circulation of the wine cup.

⁵ From *afrūkhtan* افروختن to kindle: also *dil afrūz* دل افروز (generally applied for a lover).

⁶ Generally pronounced with only one *r*.

⁷ Applied to a dead person.

اَن مرغِ طَرَبِ کَہ نام او بود شَبَاب * فَریادِ نَدانم کَہ کی آمد کی شد

Ān murgh-i ʔarab ki nām-i ū būd shabāb

Faryād ! na-dānam ki kay āmad kay shud

“A bird of youth ! I mark not when you came,
Nor when you fled, and left me thus forlorn.”

(O. 155 K. *Whin.*)

In the following, the poet's plaint is addressed to himself:—

کسی دشمن من نیست منم دشمن خویش

ای وای من و دست من و دامن خویش

Vā āsajā ! vā āsajā ! Īrān ‘ajab dar khwāb-i ghaflat ast (modern) “Alas ! alas ! In what a sleep of forgetfulness is Iran sunk” : *ay khāk bar sar-am īn chi ʔaif-īst* (m.c.) “alas what words are these (i.e. they are untrue).”

Remark.—Sometimes a verb is equivalent to an interjection, as:—

چون باد اجل چراغِ عمرت بکشد ترسم که ترازِ ننگِ نپذیرد خاک

Chān bād-i ajal chirāgh-i ‘umrat bi-kushad

Tarsam ki turā zi-nang nap’ zīrad khāk

“When winds of death shall quench your vital touch,
Beware lest earth your guilty dust expel.”

(O. K. 296 *Whin.*)

(2) Admiration (حروفِ تحسین و آفرین) (real or feigned), and surprise (حروفِ تعجب):—

m.c. *vāh vāh* واہ واہ, good, good.

m.c. *bah bah* به به, ¹ well done ; also, how nice.

m.c. *āfirin*, آفرین, (create ²)

class. *zih* زِه

class. *zihī* زِهِي

m.s. *shābāsh* شَبَاش ³ hurrah (in India, well done).

m.c. *aḥsan*, احسن, ⁴ first rate !

} well done !

¹ For *bih bih* به به, “good, good”, *āfirināma* آفرینانامه (= *āfirin būd* آفرین باد) is a Zend word occurring at the end of Gabr prayers, and signifies “Oh God ! may our prayer be more than what we are able to express.”

² O God create more for us.

³ Classical also : much used by Afghans and Indians in speaking.

⁴ احسن زویدا or مَا أَفْعَلْ — اء are two Arabic forms expressing admiration, as : احسن زویدا

of احسن بزید “how handsome is Zaid.”

m.c. مرحبا *marhabā*,¹ well done (not welcome).

m.c. بارک الله *bārak Allāh*, may God bless you, good.

m.c. تبارک الله *tabārak Allāh*, good, strange (also used to express disbelief).

class. حبذا *habbazzā*, well done.

m.c. الله اکبر *Allāh akbar*, God is most great (for wonder or admiration).

m.c. ما شاء الله *mā shāʿ Allāh*, as God will.

m.c. عجب *ʿajab*, wonderful!

m.c. صد هزار آفرین *ṣad hazār āfirīn*, by all means, a thousand times yes.

Examples:—دارید خونی نیچه *mā shāʿ² Allāh chi bachcha-yi khūb-i dārīd* (m.c.) “what a nice little child you have got”: *bārak Allāh chi kār-i khūb-i-st ʿajab kār-i kard* کرد عجب کاری (m.c.) “may God bless it! how excellent a thing this is! he has performed wonders”: *āfirīn bi-Mahmūd* آفرین به محمود (m.c.) “well done Mahmūd!”

Firdawsī, the author of the *Shāh-Nāma*, the great epic of Persia, claims that it is written in pure Persian. He was confronted with his verses:—

قضا³ گفت گی—و قدر گفت ده فلک گفت احسن ملک گفت ده

Qazā guft gīr u Qadar guft dih

Falak guft aḥsan Malak guft zih

Firdawsī's reply was that the *Falak* (not he) had said *aḥsan*.

(3) Lamentation, mourning:—

m.c. فغان *fughān*⁴

افغان *afghān*

m.c. وای *vāy*

m.c. وایلا *vā vayla*

m.c. ای خاک بر سرم *ay khāk bar sar-am*, *vide* (1).

} Lament! Oh! Alas!

} Oh misery!

(4) Hatred, aversion, contempt (حرف نفرتین):—

m.c. نف - اف *uf*,⁵ *tuf*, *tufū*, fie, for shame, also په *pah* (for a bad smell); آغ *ugh* (for a bad smell).

m.c. اه *ah*.

¹ In Arabic “welcome,” but in Persian “well done,” for *marhabā*ⁿ مرحبا; *vide* p. 382, foot-note (1).

² *Lit.* “As God wills it, what a nice—.” The *mā shāʿ Allāh* ما شاء الله averts the evil eye. If a stranger were to make the remark without *mā shāʿ Allāh* ما شاء الله, the relations of the child would at once insist on this formula being added.

³ There is a distinction between *qazā* قضا and *qadar* قدر.

⁴ *Fughān kardan* فغان کردن “to cry aloud, lament.”

⁵ In Arabic *uff* اف. For Ar. نفاء

m.c. دور *dūr*, avault.

m.c. اعوذ بالله *a'ūz bi-llāh*, God defend me (I take refuge with God).

m.c. په *pah*.

(5) Attention or warning : —

m.c. اینجا نگاه کن *injā nigāh kun*, look here.

m.c. سر حساب باش *sar-i hisāb bāsh*, look out !

class. (rare m.c.) ینک *īnak*, behold ! now !

class. and poet. هان *hān* }
class. and poet. هین *hīn* } know ! in truth !

m.c. زنهار *zinhār*, beware, never do ! on no account !

m.c. ای مردکه *ay mardaka*¹ look here; (*ay* is always followed by a substantive).

m.c. ای مردکه *o'ī mardaka*,¹ you there, fellow !; (*o'ī* can be used alone).

m.c. ای فلان² کس *ay fulān kas*, oh So-and-so !

m.c. ای پدر *ay pidar*, oh you there, (oh father ! addressed to one older than the speaker).

m.c. ای³ عمو *ay 'amū*, oh uncle !

m.c. ای مشهدی *ay mashhadī*, oh Mashhadī !

m.c. ای کربلایی *ay karbalā'ī*, oh Karbalā'ī !

m.c. ای برادر *ay barādar*, oh brother !

m.c. ای مسافر *ay musāfir*, oh traveller !

Zinhār زنهار, or *zinhār* زينهار, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as : *zinhār bi-dīn tama' digar-bār gird-i īn dām na-gard* زينهار بدین طمع دیگر بار گرد این دام نگرد (Sa'dī) "take heed, don't again through greediness approach the snare" : *guft zinhār na-silānī ki bi-panjāh dīnār ham rāzī shavand* گفت زنهار نسّانی که پنجاه دینار هم راضی شوند (Sa'dī) "he said *beware lest* thou (on no account) take it, for they will even consent to give you fifty dinārs ('to go elsewhere')." *Zinhār khwāstan* زنهار خواستن "to seek protection, sanctuary" *zinhārī* زنهاری adj. "under protection" : *bi-zinhār āmada-am* به زنهار آمده ام (m.c.) "I have come to you for protection."

In the sentence *guft marā kushta shudan qabūl ast likan zinhār barahna na-khwāham shud* گفت مرا کشته شدن قبول است لیکن زنهار بفرهنگ نخواهم شد (m.c.)

¹ *Mardaka* مردکه (m.c.) for *mardak* مردک.

² Or *fulāna* فلانه.

³ *'Amū* or *'ammū* عمو (m.c.), for *'amm* in Ar.

* These are all m.c. forms of addressing or calling to a stranger. *Mashhadī* مشهدی one who has made the pilgrimage to *Mashhad* مشهد; and *Karbalā'ī* کربلایی, one who has been to *Karbala*, are respectfully addressed to any stranger, and do not mean that the person addressed has really made any pilgrimage. The Arabs use *Yā hājj* یا حاج in the same manner.

“she said she could rather perish than undress,” *zinhār* زنهار may be considered either an interjection or an adverb of negation.

In modern colloquial, *zinhār* زنهار is used without a negative in the sense of “mind you do,” as: *zinhār zinhār khidmat-i khud rā shākh u barg-i bisyār bi-guzār* زنهار زنهار خدمت خود را شاخ و برگي بسيار بگذار (Tr. Haji Baba, Chap. 40) “mind, whatever you do, that you embellish your services when relating them.”

Remark.—*Hā* ها “have a care! behold!” is in m.c. often corrupted into *ā*, as: *shumā rā mī-zanam-ā* شما را میزنم - آ; *injā biyā-ā* اینجا بیا - آ. *Hān* هان (with nasal *n*) is similarly used.

(6) Impatience:—

m.c. *nigāh kun* نگاه کن *nigāh kun*, look here, come here.¹

m.c. *dih bi-raw* ده برو *dih bi-raw*, go along, do; (also *dih* for wonder).

m.c. *jahannam shaw* جهنم شو *jahannam shaw*, go to hell.

m.c. *gum-ash kun* گمش کن *gum-ash kun*, hang him.

m.c. *gum shaw* گم شو *gum shaw*, be off with you.

m.c. *bājī biraw ‘aqab* (or *dumbāl*, or *bālā*, or *kinār*) ² باجي برو عقب (or دنبال or بالا, or کذار) *bājī biraw ‘aqab* (or *dumbāl*, or *bālā*, or *kinār*), my good woman, you are in the way.

m.c. *kinār bi-raw ‘ammū* ² کنار برو عمر *kinār bi-raw ‘ammū*, my good man, please move.

pusht pusht (class., obs.).³ پشت پشت

posh posh (Afghan, class.).³ پوش پوش

m.c. *jā bi-dihād* جا بدعید *jā bi-dihād*, make room!

m.c. *dūr bāshīd* دور باشید *dūr bāshīd*, clear the way!

m.c. *khābardār! sar-i hisāb* خبردار سر حساب *khābardār! sar-i hisāb*, take care, look out! (gen. by a person riding).

m.c. *khafa bi-shī* خفه بشي *khafa bi-shī*, may you be hanged (lit. throttled).

m.c. *dil-at dard bi-yāyad* دلت درد بیاید *dil-at dard bi-yāyad*, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. *amān* امان *amān*, quarter!

¹ *Hājī Āghā nigāh kun* حاجی آغا نگاه کن (m.c.) “*Hājī Āghā* come here (H. A. being in the next room).”

² *Bājī* باجي, lit. ‘sister’! ‘*Amū* ² *عمو* (for ‘*ammū*’) ‘uncle,’ not necessarily one older than the speaker: two boys quarrelling will say *biraw ‘ammū* برو *عمو* = “what can you do to me?”

³ For explanation of these terms, vide p. 372, foot-note (3): *gūyand ki pusht pusht hammāl ūmad* گویند که پشت پشت حمال آمد “here comes the porter with his precious packs.”—(O. K. Rub. 218, *Whin.*).

m.c. فریاد ¹ *faryād*, injustice!

m.c. بیداد *bī-dād*, injustice, tyranny!

m.c. یا رب *yā Rabb*, O Lord!

m.c. امان از دست تو *amān az dast-i-tu*, help from thine hand (of oppression).

m.c. داد از جفای تو *dād az jafā-yi tu*, oh! redress from thine injustice.

(8) Fie, for shame:—

m.c. خجالت بکش *khajālat bi-kash*, feel shame!

m.c. عارت نمی آید *‘ār-at namī-āyad*, feelest thou no shame?

m.c. رویت سیاه *rūy-at siyāh*, thy face is blackened.

حیا خوب چیز است در دنیا *hayā khūb chīz-est dar dunyā*, a feeling of shame is a good thing to cultivate.

(9) Repentance:—

m.c. گه خوردم غلط *ghalaṭ kardam*, *guh khurdam*, I have erred; I repent humbly (lit. I have eaten human excrement).

m.c. دیگر نخواهم کرد *digar na-khūwāham kard*, I will never do so again!

(10) Miscellaneous:—

m.c. یا لا رو کن *yāllā² raw kun*, oh! begin!

class. پشت پشت *pusht pusht*,³ make way! look out!

m.c. خوب *khūb*, all right, go on, continue.

m.c. چشم بد دور *chashm-i bad dūr*, avaunt the evil eye.

m.c. دور از دوستان *dūr az dūstān* (Sa’dī), may you and my friends never know the like.

m.c. نعوذ بالله *na-‘ūz bi-llāh*

m.c. عیاذاً بالله *‘ayāz⁴ bi-llāh*

m.c. خدا نکند *Khudā na-kunad*

m.c. خدا نخواسته *Khudā na-khūwāsta*

m.c. حاشا *hūshā*

} God forbid.

¹ *Dād u faryād kardān* داد و فریاد کردن “to call aloud for justice”: *faryād u fughān kardān* فریاد و فغان کردن “to lament”: *bi-faryād rasīdan* رسیدن “to assist, succour”: *az dast-i hākīm faryādī hastam* منم از دست حاکم فریادی ² (m.c.) “I am making a complaint against the Governor.”

² Vulg. for *Yā Allāh* یا الله.

³ Possibly “mind your backs” or “turn your backs (i.e., face the wall; as a great lady passes).” The camel-men of Afghanistan and the Indian N.-W. Frontier say, *posh! posh!* for “get out of the way,” which is perhaps a corruption of the old *pusht pusht* پشت پشت. Another suggested derivation is that *posh posh* may mean “veil your eyes (as a lady is coming).” *Pusht pusht* also means “one behind the other in close succession.”

⁴ God defend us! lit. “we take refuge with God (from Satan the accursed or stoned).”—Quran.

m.c. استغفر الله *astaghfir-'llāh*, God forbid (lit. I ask pardon of God).

m.c. خدا کند *Khudā kunad*, God grant.

m.c. سبحان الله *Subhān'allāh*, Praise be to God! (for wonder, m.c.).

m.c. ای خدا *ay Khudā*

m.c. خدا یا *Khudāyā*

m.c. یا الله *yā Allāh*

} Oh God!

m.c. الهی *Ilāhī*, my God! (in m.c. = "I hope!—")

m.c. خدا داند (or میداند) *Khudā dānad* (or *mī-dānad*), God knows.

m.c. ان شاء الله *in shā' Allāh*, if it please God.

m.c. ان شاء الله تعالى *in shā' Allāh Ta'āla*, if it please God most High.

m.c. خدا از برای *az barāy-i Khudā*

m.c. بخاطر خدا *bi-khātir-i Khudā*

class. فی سبیل الله *fī sabīl-'llāh*

} for God's sake.
} in God's name.

m.c. در راه خدا *dar rāh-i Khudā*

m.c. الحمد لله *al-ḥamd li-'llāh*, praise be to God (Thank God).

m.c. شکر خدا *shukr-i Khudā*, thank God!

m.c. خدا حافظ شما (or خدا حافظ) *Khudā ḥāfiẓ-i shumā* (or *Khudā ḥāfiẓ*), good-bye² (God protect you).

m.c. خدا نگاه دار *Khudā nigāh-dār*

خدا شما را نگاه دارد *Khudā shumā*

rā nigāh dārad

} may God guard you.

m.c. زینهار *zinhār*, beware! vide (5).

m.c. آ *allā*,³ go on, begin.

m.c. ترا بخدا *turā bi-Khudā*,⁴ for mercy's sake!

m.c. بار خدا یا *bār Khudāyā*, O Great God!

class. لایک *labbayk*⁵ (in m.c. *labbe*), here I am.

گلوله شش مثقالی *gulūla-yi shash⁶ miṣqālī*, you want a bullet (to keep you quiet); or—*tū-yi kūn-at bāshad*.

قدم شما بر چشم *qadam-i shumā bar chashm*, welcome (to the coming guest); or speed (to departing guest).

m.c. بچه ها *buchcha-hā*⁷ servants! attendants! (waiter!)

¹ *Ilāhī*! *rahmat-at kam na-shavad* الهی رحمت کم نشود (m.c.).

² *Khudā ḥāfiẓ-i kardan* خدا حفظی کردن "to say good-bye."

³ Corruption of *Allāh*.

⁴ *Qasam mī-dīham* قسم میدهم understood.

⁵ *Labbayk* لایک. Ar., "here I am for you (waiting your orders)."

⁶ A bullet of six *miṣqāl* مثقال: in m.c. one *miṣqāl* = 72 *gandum*.

⁷ Corresponds to *ko, i hai* of Urdu.

- m.c. دست از گریبان بردار *dast az giribān bardār* }
 m.c. دست از نقه^۱ ام وردار *dast az yaqqa am vardār* } let me go.
- m.c. هیچ هیچ *hīch hīch*, nothing, nothing!
- m.c. چیزی نبود *chīz-i na-būd* }
 m.c. قابلیت ندارد *qābiliyyat na-dārad* } it was nothing, of no consequence.
- m.c. نزعش نمی ارزد *bi-zaḥmat-ash namī-arzad*, it's not worth the trouble.
- m.c. ای مدد ای مدد *ay madad ay madad*, help! help!
- m.c. ای مسلمانان ای مسلمانان *ay musalmānān ay musalmānān*, Oh Muslims!
 Oh Muslims!
- m.c. برس برس *bi-kumuk-am bi-ras*) come to my help, come to my
 m.c. بفریادم برس *bi-faryād-am bi-ras*) cries!
- m.c. ای مادر ای مادر^۲ *ay mādar ay mādar*, help, help (children)!
- m.c. ای ننه جان^۳ *ay nana-jān*, O dear mother (children to mothers; also in addressing women; used by women when startled)!
- m.c. ای بابا جان *ay bābā jān*, O dear father (a man's exclamation when startled).
- m.c. مگر چه شد *magar chi shud*, what have I done!
- m.c. آسمان که پائین نمی آید *āsmān ki pāyīn namī-āyad*, do so, don't fear, the sky won't fall.
- m.c. دزد دزد *duzd duzd* }
 m.c. دزد آمد *duzd āmad* } thieves! robbers!
- m.c. بگیر بگیر *bigīr bigīr*, seize him, seize him!
- m.c. وایست *vā īst*, stop!
- m.c. ز جا مجنب *az jā ma-jūmb* }
 m.c. حرکت مکن *ḥarakat ma-kun* } don't move!
- m.c. بخواب *bi-khuyāb* }
 m.c. خم شو *kham shaw* } crouch down. take shelter.
- m.c. خاموش *khāmūsh*, silence! *
- m.c. خبردار باش *khābardār bāsh*, look out! *
- m.c. سر را نگاه دار *sar-at-rā nigah dār*, heads!
- m.c. ملتفت باشید *multafit bāshīd*, please pay attention. listen!
- m.c. گوش کن *gūsh kun*, listen (give ear)!
- m.c. متوجه باش *mutawajjih bāsh*, pay attention!

^۱ In m.c. *yakha* نقه. T.: *vardār* وردار m.c. for *bar dār* بردار.

^۲ A man would address an elderly woman as *mādar* مادر.

^۳ *Nana* ننه or *Nana jān* جان ننه is a pet name used by mothers to their children, or by children to their mothers. * Vide also (6).

m.c. دلتان با من باشد *dilitān bā man bāshad*, just pay attention to me for a few minutes.

m.c. بگیرها ها بگیر *bi-gīr, hā hā bi-gīr*, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals:—

پیش پیش *pīsh pīsh*, puss, puss.

چیت *chīt*, shoo (for driving away a cat).

بیہ بیہ *biye biye*,¹ for calling fowls, pigeons, dogs, etc.

چخ *chikh*,² shoo (for frightening away dogs).

تو تو تو *tū tū tū*, fowls or pigeons (in Kerman).

هش هش *hush hush*, stand still (to donkeys).

اچیش *achīsh*, stand still (horses, donkeys).

پخ پخ *pikh pikh*, for driving sheep.

هون *hūn*, for urging on a donkey.

های *hay*,³ uttered at intervals by camel-men to keep camels in motion.

Remark I.—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering *hā* several times with a peculiar intonation, as: *Hā-hā-hā-hā-hā-ā Kirmān*⁴ “there yonder in the distance is Kirman.” [In the Panjab a peculiar way of raising the voice (*ohh pare hai* “there it is yonder”) has a similar use.

(b) (1) Onomatopoeitic nouns are called *ism-i-ṣawf* (اسم صوت). Examples: *jīk jīk* چیک “chirping of small birds”: *kū kū* کو کو “cooing of doves”: *qāh qāh* قاه قاه “noise of laughter”: *chir chir* چر چر “fizzling of meat cooking”: *chakāchak* چکاچک and *chaqāchaq* چقاچقا “the whizzing of a sword, club, etc., through the air”: *fash-ā-fāsh* فاش فاش and *trang-ā-trang* ترنگ آترنگ “the whizzing of arrows through the air”: *qul-qul* قلقل “the gurgling of wine being poured out, etc., etc.” *Qa-ānī* has: چون گریه که مومو— *chūn gurba ki mū mū kunad az mastī-yi bisyār*. Such words, however, as *pīsh pīsh* پیش پیش and *chikh*, etc., are particles (*ḥarf*).

(c) The following are the commoner dervish cries:—

هو حق *Hū! Haqq!*

یا هو با حق *Yā Hū! Yā Haqq*⁵!

} Ho! Truth (or God)!

¹ For *biyā biyā* بیا بیا “come, come.”

² The Afghans say *chikhe* چیکھی; also m.c.

³ Can this have any connection with the m.c. particle of continuation *hay* هی? Both are pronounced the same.

⁴ For things far off only.

⁵ *Hū* is the 3rd pers. sing. masc. Arabic pronoun “he” also “He.” *Haqq* “the Truth” is another name of God.

یا علی مدد *Yā 'Alī madad*, O 'Alī! help (Shī'a¹ dervishes).

یا موجود *Yā Mawjūd*² Oh Omnipresent.

یا قاضی الحاجات *Yā Qāziy³-l-hājāt*, O Granter of the needs of man.

یا غفار الذنوب *Yā Ghaffār⁴-l-zunūb*, O Forgiver of sins (of the 'Alī Allāhi sect).

گل مولا *Gul-Mawlā*, (a dervish greeting in which 'Alī is compared to a rose).

Remarks.—Certain cries are peculiar to certain sects: *Ṣadā-yi yā 'Alī* (or *yā Husayn*) *buland shud* بلند شد (یا حسین) or صدای یا علی could only be applied to Shī'as, and *ṣadā-yi yā Chār Yār* چار یار⁵ to Sunnis only. *Yā Allāh* یا الله could be used by either sect.

(d) The following are some of the street cries; ⁴ they are not current in all parts of Persia:—

Persia is the very home of flowery and figurative language, and striking examples of this are to be found even in the street cries.

(1) Fruit or sweets:—

یا قوت بازو قوت *quvvat-i bāzū*,⁶ *quvvat-i pā*, strength to your arms, strength to your legs.

Sweetmeats:—

ای حلوائی خارک⁷ — ای پشمک — ای حلوائی آرده *ay ḥalvā-yi khārak—ay pashmak—ay ḥalvā-yi ārda*.⁷

Figs:—

انجیر انجیر لبلیل باغ بهشت *anjīr, anjīr-i bulbul-i bāgh-i bihisht*, figs! figs fit for the nightingales of the Garden of Paradise.

¹ The Sunni dervishes say *Yā chār yār* چار یار, i.e. Abū Bakr, 'Umar, 'Uṣmān and 'Alī.

² These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying *Yā Mawjūd* یا موجود in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money 'to move him on.'

³ *Abū Bakr u 'Umar, 'Uṣmān u Ḥaydar* ابوبکر و عمر و عثمان و حیدر (*miṣrā*). *Ḥaydar* is a title of 'Alī.

⁴ Republished from the JI. As. Soc. Beng., 1906, by the courteous permission of the Council.

Those interested in the subject should compare these with the street cries of old London. Needless to add, some of them show a fine imagination.

⁵ A guest is sometimes pressed to stay and eat a 'snack' by the polite, but colloquial phrase *yak chiz-i bī-khūr ki quvvat-i zānū paydā kunī* یک چیزی بخور که قوت زانو پیدا کنی (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.

⁶ *Khārak* خارک a dried date.

⁷ *Halvā-yi ārda* حلوائی آرده is made of sesame seeds, sugar, flour, and butter.

است قوت زانو انجیر *quvvat-i zānū anjīr ast*, strength to the knees are figs.

Pomegranates :—

انار دارم انار باغ بهشت *anār dāram anār-i bāgh-i bihisht* } pomegranates have I; pomegranates of the Garden of Paradise.

نار باب دل بيمار *nār bāb-i dil-i bīmār*.

نار انابکی دارم نار *atābakī¹ dāram nār*, *atākabī dāram nār*.

Cucumbers :—

ای قند² تر خیار *ay gand-i tur, khīyār*, oh liquid sugar, cucumbers!

Plums :—

ای صفرآشکن آلو *ay safrū-shikan ālū*, oh plums! a cure for bile.

Grapes :—

طلا دارم مشتري *tilā dāram, mushtarī*, gold have I, oh buyer!

Pistachio-nuts :—

ای پسته³ دامغان³ مشتري *ay pista-yi Dāmghān, mushtarī*, pistachio-nuts from Dāmghān, oh buyer!

Nuts and edible seeds :—

همه عجیل دارم و بشکن *hama 'ajl dāram va bishkan*.

Mulberries :—

بیدانه نبات⁴ — بیدانه آب حیات — بیدانه — شکر نبات — بیدانه — بیدانه لذت میبری از روح *bī-dānu nabāt; bī-dāna āb-i hayāt; bī-dāna shakar-nabāt; bī-dāna, bi-yū lazzat mī-barī az rūh*, (mulberries) luscious without seeds, sweet as sugar-candy, priceless as the water of life; seedless mulberries like crystal sugar; seedless mulberries—come and delight thy soul.

Black Mulberries :—

میوه صفرآشک⁵ *mīva-yi safra-bur shāh mīva*.

White Mulberries :—

نخل سلام (= هل است) *nuql-i hila* } sweets with cardamoms (in India
(= hīl ast) } *ilāchī dāna*.

(2) Tripe :—

وی سیرا⁶ *o-i sīrā'ū*, oh tripe!

(3) Cinnamon Tea :—

ای چای دَر چین نبات⁷ *ay chāy-i dār-chīn nabāt*,⁸ oh tea and cinnamon⁴ and sugar-candy all mixed!

¹ *Atābakī* انابکی is a good variety of pomegranate.

² *Gand* is loaf sugar, the kind most liked in Persia.

³ Pronounced *Dāmghūn*: this and *Sīmnūn* both mean Mash-had and are famous for pistachio-nuts.

⁴ *Nabāt* نبات is "sugar-candy." Some Persians do not eat *qand*. A few old-fashioned Muslims will not take tea, which comes from Hindus: nor loaf-sugar, which is *najis* نجس; firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.

(4) Water:—

بِذَوْشِ بِيَادِ شَهِيدِ كَرْبَلَا *bi-nūsh bi-yād-i Shahīd-i Karbalā*, drink in remembrance¹ of the Martyr of Karbalā.

(5) Kerosine-oil:—

نَفْتِ دَارَمِ مِثْلِ گُلَابِ *naft-i² dāram miṣl-i gulāb*, a naptha have I like rose-water.

(6) Castor-oil (for lamps):—

یَا شَاهِ چَرَاغِ یا شَاهِ³ *yā shāh-i chirāgh! yā shāh-i chirāgh.*

(7) For clothes:—

ای قَمِیصِ⁴ دَارَمِ - پارچه دَارَمِ - شیلِه دَارَمِ *ay qamīṣ dāram—pārcha dāram—shīla dāram*, oh long-cloth have I, cloth have I, *sālū*⁵ have I.

(8) For pins and needles⁶:—

ای سُرُزَنِ سَنَجَاقِ اَنگَشْتَانِه بَرَاقِ *ay sūzan sinjāq angushtāna yarāq*, oh needles, pins, thimbles, gold and silver lace.

(9) Scissors and embroidery (hawked in villages only):—

ای مِقْرَاضِ⁷ دَمِ چَادَرِ *ay miqrāṣ ay yarāq-i dam-i chādar*, oh scissors, oh gold (or silver) lace for *chādars*.⁷

(10) For antimony⁸:—

اوی سُرْمَه سَنگِ اوی سُرْمَه سَنگِ *o-i surma-yi sang, o-i surma-yi sang*, oh antimony of stone.⁸

(11) Indigo¹⁰:—

اوی وَسْمَه اوی وَسْمَه *o-i vasma! o-i vasma*, oh leaves of Indigo, oh leaves of indigo.¹¹

¹ *Husayn* حسین, slain at Karbalā, was wounded in the mouth by an arrow, when he stooped to drink from the Euphrates. His death occurred twelve years after that of his brother *Hasan* حسن.

² نَفْت, Persian for نَظ.

³ There is a shrine in Shiraz called *Shāh-i chirāgh* شاه چَرَاغ, where is buried the brother of Imām Rizā رضا, the 8th Imām (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by *salām yā shāh-i chirāgh* سلام یا شاه چَرَاغ. The Gabrs say *Shab-i khayr* شب خَیْر to each other, generally juniors to seniors.

⁴ Called also *chihl-vār* چهل وار, or *chihl-yār* چهل یار, because each piece is folded in forty *vār*; *vār* may be the Persian word “time, turn, regulation,” or a corruption of the English word *yard*; derivation doubtful.

⁵ *Sālū* سالو or *shālū* شالو: Indian names of the red cotton stuff. *Shīla* شیلِه is vulg. for *shilla* شِلِه.

⁶ These articles are usually sold by Jews.

⁷ The Zardushti women wear a special *chādar* چادر without *yarāq* یراق.

⁸ For the eyes and eyelashes.

⁹ For some reason the best antimony is called *surma-yi sang* سُرْمَه سَنگ.

¹⁰ For the eyebrows; the dried leaves are pounded and boiled. Sa’dī says *kūshish-i bī jā’ida ast vasma bar abrū-yi kūr* کوشش بیفایده است وسمه بر ابروی کور. Story 28, Book III.

¹¹ Only used by the Muslimas, not by the Gabr women.

(12) Rouge:—

سرخاب *o-i surkhāb*, oh paint (lit.¹ red water).

(13) Patches (for the face):—

خطاط *ay khitāt*, oh moles!¹

(14) Amulets:—

Not hawked in the streets in Persia; generally obtained as a *hadiyya* from a Mulla. They are, however, hawked in India.

(15) Love philters:—

دَوای مهر و محبت *davā-yi mihr u mahabbat*, medicine for love and affection.

(16) For live animals:—

پول بز اوی پول بز اوی *o-i pūl-i buz, o-i pūl-i buz*, oh money for goats!² oh money for goats!

For sheep in the 'Id-i Qurbānī:—

شاخش بگیر سوار شو *shākh-ash bi-gūr, savār shaw*.

Small lambs:—

بَرّ پَرّوار اوی بَرّ پَرّوار اوی *o-i barra-yi parvār, o-i barra-yi parvār*, oh fatted lambs! oh fatted lambs!

Bulls (for the plough):—

گاب کاری *o-i gāb-i kārī*, oh ploughing bull!

Cows:—

گاب شیرى اوی گاب شیرى اوی *o-i gāb-i shīrī, o-i gāb-i shīrī, o-i gāb-i shīrī*, oh milch cow! oh milch cow!

Calves:—

اوی گوساله اوی گوساله اوی گوساله *ay gawsāla, ay gawsāla, ay gawsāla*, oh calves! oh calves! oh calves!

For poultry:—

اوی خروس لاری *o-i khurūs-i Lārī*, oh cocks of Lār (i.e. big cocks).

Hens:—

ای مرغ تخمى *ay murgh-i tukhmī*, oh laying hens!

Chickens (alive):—

ای جوجه ای جوجه *ay jūja, ay jūja*, oh chickens! oh chickens!

¹ Only used by the Muslims, not by the Gabr women.

² *Buz* بز is the female; the he-goat is called *chāpish* چاپش or *narī* نری.

³ There is a belief that those who sacrifice a ram at this 'Id, will ride this very ram at the Day of Judgment. The Persian Shi'as usually sacrifice a ram, and not a camel, nor a cow.

⁴ Vulg. for *gāv* گاو: *kārī* کاری from *kāshtan* کاشتن "to cultivate, sow, plough."

⁵ *Lār* is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as *murgh*.

⁶ Modern, for the obsolete *chūza* چوزة still in use in India and Afghanistan: *chūza-bāz* is an old woman fond of young men. In falconry *chūz*, vulg. *chūj*, is the Indian technical term for an immature hawk or falcon (in Persia *būz* or *buzyur*, T.).

· Nightingales :—

¹ *ay bulbul-i khwānanda, ay bulbul-i pur chahcha*, oh singing bulbuls, oh bulbuls in full song.

(17) Qurʾāns :—

ay hadiyya-yi Qurʾān, oh presents of Qurʾāns!

Remark.—It is impious to sell a Qurʾān : hence it is offered as a *present*, for which the owner takes a *present* of money in return. When a vendor of Qurʾāns cries his “ presents,” the following comedy is enacted : A woman or would-be purchaser enquires, “ *in Qurʾān chand hadiyya mī-khwāhad* این قرآن چند هدیه میخواهد ” “ how many presents for this Qurʾān ? ” The reply is *bi-rizā-mandī-yi khudat* برضامندی “ what you please.” The would-be purchaser then takes the book, kisses it, produces some security, and tells the “ giver ” to call again. In the meantime the *Mulla* is consulted, who says, for instance, *panj tūmān hadiyya dārad* پنج تومان هدیه دارد. The “ giver ” calls again for his “ present ” and if dissatisfied, says *bi-panj tūmān hadiyya namī-dīham* به پنج تومان هدیه نمیدهم.

(18) Old clothes :— (*ana munu ho* = کهنه مهنه)

(e) The following are some expressions in saluting, or in welcoming and speeding a visitor or guest.⁴ Some of these are properly used by inferiors only, but there is no fixed rule in the matter :—

khush āmadīd خوش آمدید “ welcome ! ” (lit. you have come happily ; used on arrival or departure).

musharraf مشرف “ I am honoured (by your coming). ”

muzayyan مزین “ (my house is) adorned (by your coming). ”

muftakhir fārmūdīd مفتخر فرمودید “ you have made me (or us) proud.”

matbakh-i khud-i-tān ast, or *āshpaz-khāna-yi shumā ust* آشپزخانه شما است, or “ (our house) is your own kitchen.”

saḡā avarīd صفا آوردید “ you have brought us happiness ” (by your coming ; used either on arrival or departure).

¹ *Rīza-khwānī* ریزه خوانی is the term applied by fanciers to the low warbling of cage-birds before they are in full song. *Chahcha* چاهچه is the spring song when the bulbul is *mast*.

² *Hadiyya*, sp. a present to a superior.

³ Jews (called *khawāja* or *ملا*) buy old clothes and broken articles : in Calcutta this trade is carried on chiefly by Bengali Hindus (*bikrī wālahs*).

⁴ The term for walking or riding out some distance to meet an expected guest is *istiqbāl* استقبال, while that for accompanying a departing guest some little distance to speed him on his way is *muṣābat* or *badraqa* بدرقه. The latter word also signifies “ a guide, escort, safe conduct.”

بِسْمِ اللَّهِ *bismillah* “please enter (in the name of God).”

بِشَمَائِدِ بِنَشِیْنِیْدِ *bi-farmāšīd bi-nishīnīd* “please take a seat.”

خانه مال سرکار است *khāna māl-i sarkār ast*, منزل شما است *manzil-i shumā ast* “our house is yours.”

خانه واحد است *khāna vāhīd ast*⁸ “our houses are one.”

اولادم غلام زاده شما و خانم کنیز شما و خودم بدد شما *awlād-am ghulām-zāda-yi shumā va khānum-am kanīz-i shumā va khudam banda-yi shumā-yam* “my children are your house-born slaves, and my wife is your handmaid, and I myself your own slave.”

کرم نما و فرود آ که خانه خانه تست *karam numā va farūd ā ki khāna khāna-yi tust* “be kind and alight, because this house belongs to you,” (said to a great friend or to an exalted person).

خیلی زحمت کشیدید *khaylī zaḥmat kashīdīd* “you have troubled yourself much (to come and see us).”

زحمتی نیست راحت است *zaḥmat-i nīst rāḥat ast* “no trouble at all; a pleasure!”

خدا حافظ or خدا حافظ *Khudā ḥāfiẓ*, or *Khudā ḥāfiẓ-i shumā*, “good-bye (God be your Protector).”

خدا همراه *Khudā hamrāh*, “God be with thee” (spec. to a departing traveller).

شمارا بخدا سپردم *shumā rā bi-Khudā supurdam*, “I entrust you to God” (to a parting traveller).

سفر بیخطر *saḥar bi-khāṭar*, “may your journey be without danger” (on starting on a journey).

مراخص می شوم *murakḥḥāṣ mī-shavam*, “I must go” (on taking leave).

مرا ناد کنید *mā rā yād kunīd*, “don’t forget me.”

مرا محو فرماید از خاطر عالی *az khāṭir-i ‘ālī marā mahv ma-farmayīd*, “don’t forget me.”

لذت می برم *lazẓat mī-baram*, “I am enjoying myself” (at seeing your nice house, or at the good things you are giving me to eat).

به به *bah bah*, “good, good.”

¹ *Bi-'sm-llāh* بِسْمِ اللَّهِ, this formula is used by Muslims before commencing any work, i.e. before eating, mounting a horse, firing a gun, casting off a falcon, slipping a grey-hound, etc., etc. Note spelling; after the Qur'ān; بِسْمِ for بِاسْمِ.

² Note this use of *bi/farmāyīd* بِفَرْمَائِدِ (m.c.) “please.” The right hand only should be used in eating; vide Arabian Nights in the story of the young man who lost his right hand for theft.

³ Used in India, not in Persia.

⁴ This civil phrase can, of course, be said on any suitable occasion.

⁵ *Khudā ḥāfiẓ-i* خدا حافظی is a subs. and adj.: *Khudā ḥāfiẓ-i kardan* خدا حافظی کردن “to say good-bye.”

باشد *awghur-i shumā bi-khayr bāshad*, “may your omen be good; good luck” (a form of greeting specially used by muleteers, camel-men, donkey-men with loads, etc.). *Vide* also *h* (2).

Remark.—The Arabic greeting for ‘welcome’ *ahl^{an} wa sahl^{an}* اهلاً وسهلاً, or *ahl^{an} wa marhab^{an}*¹ اهلاً ومرحباً is used by pedantic Mullas only, generally on return from the pilgrimage.

(f) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his *khāna*² “house,” *kūch* کوچ (rare), or ‘*iyāl* عيال, or *ahl* اهل, or *andarūn* اندرون²; and for the Shah, *haram* حرم. A Persian who was *farangī-ma‘āb* (فرنگی عتاب) or ‘Europeanized’ might speak of his wife as *khānum* خانم, or of his mother as *bī-bī-yi man* بی بی من.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(g) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase *salām³ alay-kum* سلام عليكم “peace be on ye,” to which in Persia the reply is the same, viz., *salām³ alay-kum* سلام عليكم

The Indian Sunnis and the Afghans say *as-salām³ alaykum* السلام عليكم “the peace be on you,” to which the reply is *va alay-kum³ s-salam* وعليكم السلام “and on you the peace.” The Indian Shi‘as among themselves say *salām³ alayk* سلام عليكم “peace on thee,” to which the reply is *va alaykum³ s-salām* والسلام عليكم “and on you the peace.”

The Afghans, Indian Muslims, Arabs, and Turks would not give the greeting to any but to a Muslim,⁴ but in Persia, in many parts at any rate, no distinction is made.

The Jews in the Prophet’s time used to slur the greeting and to say to him *as-samm⁵ alayk* السام عليكم “poison be on thee,” to which he replied *va alayk⁵* وعلیک “and on thee.”⁶

¹ *Tarhīb* ترخیب “to welcome”; for the m.c. use of *marhabā* مرحباً, *vide* (a) (2).

² *Adarūn-am* اندرون or *khāna-um nā-khush-ast* خانه ام نا خوش است.

³ In Persia the classical nunation is retained, but the modern Arabs, Indians, etc., omit it.

⁴ The Jews in Baghdad slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the *sais* behind. The author has been frequently given the Muslim salutation in Persia even by mullas who objected to shaking hands with him. In India a vessel used by a Christian would be washed three times before use, but Persians will freely drink from an unwashed glass used by a Christian.

⁵ The Persians neither *salām*, as in India, nor raise the hand to the head in salutation without bending the body as do Central Asians. Gentlemen incline the head in a bow, and servants place the right hand on the heart while bowing from the waist.

(h) (1) A host, etc., speaks of his house as *بندۀ منزل* *banda-manzil*¹ "the slave's dwelling," and of himself as *بندۀ* *banda* "the slave."² The coming of the guest in person is *تشریف آوردن* *tashrif āvardan* "to bring honouring." To an invitation to call or honour the house, the invited would reply *اگر خدا شاء* *in shā' Allāh fardā sharaf-yāb mī-shavam* "I hope D.V. to have that honour to-morrow."

A visit and return visit are *دید* *dīd* and *باز دید* *bāz-dīd*, and old residents call on new arrivals, as in England. A Persian does not call after dining out: it is the host's business to call on the guest, who has honoured him by accepting his hospitality, and thus earned a return *visit*.⁴

A foreigner should call on fête-days, such as the Shah's birthday, and the Naw-Rūz: it is a fault on the right side to call on religious festivals, such as the *Īd*, etc.

احوال پرسى *aḥvāl-pursī* is "asking after a person's health," i.e., kind enquiries on meeting. *بیمار دیدن* *īyādat* is "visiting a sick person."

To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. *Salām sunnat ast va javāb farz*. A horseman salutes a footman, and a person on foot those who are seated. It is sufficient for one of a party to give or return a salute.

Muslim women do not and are not saluted in the street, but Zardushti women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal ablutions and unclean purposes.

¹ A compound noun: no *izāfat*.

² With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after *banda*.

³ *In shā' Allāh* *انشا الله* "if God wills" corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says *in shā' Allāh* *انشا الله* where an Englishman says "yes": no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a "straight answer."

To accept an invitation is, according to a *sunnat* سنت, obligatory on a Muslim.

The word *fardā* فردا enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word *imrūz* امروز. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let "to-morrow" run into years.

⁴ The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, *sadr*, and the chief guest are on the host's right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.

(2) The following complimentary phrases are in common use; *vide* also (e):—

¹ لطف شما زیاد *lutf-i shumā ziyād* “thank you (lit. your favour is great).”

التفات² شما زیاد *iltifāt-i shumā ziyād* “thank you (as above).”

مرحمت شما زیاد *marḥamat-i shumā ziyād* “thank you.”

از لطف شما *az lutf-i shumā*, or از التفات شما *az iltifāt-i shumā* “thank you (by your favour).”

از توجه شما *az tavajjuh-i shumā* “thank you (by your consideration).”

از شفاعت شما *az shafaqat-i shumā* “thank you (by your indulgence).”

محبت شما زیاد *maḥabbat-i shumā ziyād* “thank you (your affection for me is great).”

عزت شما زیاد *izzat-i shumā ziyād* “thank you (may your rank be great).”; (said to a departing guest).

سایه شما کم نشود³ *sāya-yi shumā kam na-shavad* “I am much obliged : also, good-bye (may your shadow never grow less).”

دست شما درد نکند *dast-i shumā dard na-kunad* “thanks (may your hand or arm never pain you).”⁴ (said when receiving help: used by both men and women).

پیر شوی *pīr shavī* “mayest thou grow old” (generally said to a small child).

عمر شما زیاد *umr-i shumā ziyād* “long life to you !”

خدا شما را نگاه دارد *Khudā shumā rā nigāh dārad* “God keep you !”

خدا سایه شما را از سر ما کم نکند *Khudā sāya-yi shumā rā az sar-i mā kam na-kunad* “may God never remove your shade from our heads !”

در ظل پناه شما هستیم *dar zill-i panāh-i shumā hastīm* “we are under the shade of your protection.”

تالی شما بلند *tālī-i shumā buland* “may your fortune be high !”

احوال شما خوب است ؟ *aḥvāl-i shumā khūb ast?* “I hope you are quite well ? (are your circumstances good ?)”

که ندارید ؟ *bāk-i ki na-dārīd?* “I hope you are quite well (you have no solicitude ?)”

¹ This phrase has often been used as a reproach against Persians, through a mistaken notion that *ziyād* means “more.” *Ziyād* is a *positive* adjective which in certain cases only (not in the example) can be substituted for the comparative.

² *Iltilāt* التفات means “to pay attention to.”

³ This phrase is often used at meeting or parting in a street: properly used by an inferior to a superior. Some Persians state, it signifies ‘May old age never overtake you’ (an old man’s shadow is less than that of a young man); but it properly means ‘may your shadow on us always remain.’

⁴ Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

⁵ The force of the *که* is that of *āyā* آیا at the beginning of a sentence—“is it not so ?”

کيف^۱ شما کوی است *kayf-i shumā kūk ast* “are you well? (is your condition ell?)”

نا خوشی^۲ که ندارید؟ *nā khushī ki na-dārīd?* “I hope you have no disposition.”

شما چاق^۳ دماغ^۴ است *dimāgh-i shumā chāq ast* “are you quite well? (is our brain quite fit?)”

سر دماغ^۵ هستید *sar-i dimāgh hastīd!* “are you in the best of health and spirits?”

چرا کم^۶ التفاتي کردید *chirā kam iltifātī kardīd* “why have you shown a lack kindness (in not coming to see me)?”

The answers to the above would be some such phrase as *az dawlat-i sar-i umā* سر شما “by your good fortune (I am well, etc.),” or *az shafaqat-i umā* از مرحمتیکه ندارید *az marhamat-i ki na-dārīd* through the kindness you don’t show”: *in shā‘Allāh khidmat-i shumā mī-sam* ان شاء الله خدمت شما می‌رسم “if it please God I will come to see you”: *kayf-am sāz ast* كيف ام ساز است “my health is in tune”: *dimāgh-i īram* دماغي دارم “I am happy, exhilarated (either from wine, or from scent from a garden, or company of friends),” [but *fulān kas dimāgh dārad* فلان کس دماغ دارد i.e.) “he is proud”]: *imrūz dimāgh-i na-dāram* امروز دماغي ندارم (m.c.) “I am in low spirits to-day.”

(j) Expressions of tenderness:—

ای دور سرت بگردم^۱ *ay dawr-i sar-at bi-gardam* “may I be thy sacrifice”

دردت بجانم *dard-at bi-jān-am* “your pain be on me.”

قربان سرت^۲ *qurbān-i sar-at* “may I be thy sacrifice.”

سرت سلامت *sar-at salamat* “may you be well.”

¹ *Kayf* كيف modern for *kay*, “how,” and hence the “how” of one’s health; also exhilaration of intoxicants. *Kūk kardan* کوی کردن (m.c.) is to wind up, or tune, musical instruments, a watch, or clock, etc.: *sāz rā kūk kun* ساز را کوی کن “tune the instruments”: *sāz-ash kūk na būd* سازش کوی نبود (m.c.) “his instrument was not in tune”: *tū-yi kūk-ash raftam* توی کوی کش رفتم (slang) “I pulled his leg, chaffed him”: *kūk-i kardam ki bi-āsmān raft* کوی کش کردم که به آسمان رفتم (slang) “I chaffed him till I drew him well”: *fulān kas kūk shud* فلان کس کوی شد (slang) “he is drawn.”

² *Nā-khushī* ناخوشی in modern Persian = “sickness”: in old Persian (and in dia, etc.) “displeasure.”

³ In modern Persian *dimāgh* دماغ means “nose”: in old Persian “brain, palate; pride”; *dimāgh farūkhtan* دماغ فرختن (class. and m.c.) “to display pride”: *chir dimāgh dārad* چه در دماغ دارد “what idea has he in his head?”: *dar rā bi-dimāgh-zad* (local) “he shut the door in my face.”

⁴ An expression used by both men and women. The woman sometimes circles round a sick person’s bed with the idea of taking on herself any danger or calamity that is to fall on the beloved. The custom is dying out.

¹ *ay jān-i pidar* ای جان پدر "oh life of thy father (said to a son or daughter, by the father)."

² *ay jānān* ای جانان (in poetry) "oh all my lives (said to a mistress)."

nūr-i chashm-am نور چشم "light of my eyes (said to a son)."

jān-i jān-am جان جانم "life of my life."

tāj-i sar-am تاج سرم "crown of my head (a servant to a master, or wife to husband)."

albatta nūzat bi-kāsham البته نازت بکشم "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

tu ki miṣṭ-i rūḥ-i تو که مثل روحی "thou art like a soul to me."

ay 'azīz-i man ای عزیزم (used to friends, children, husband to wife; a commonly used expression without any great force) "my dear."

(k) Adjurations:—

bi-sar-i shumā بر شما "by your head."

turā bi-qabr-i pidarat تو را بنور پدرت "(I adjure) thee by thy father's grave."

bi-arvāḥ-i pidar-am بارواح پدرم "by my father's soul" (plural for sing.: if the father is alive *bi-jān-i pidar-am*).

bi-sabīl-at qasam به سبیلت قسم (vulg.) "by thy moustache."

bi-jān-i 'azīz-i khudat بجان عزیز خودت "by thy dear life."

bi-marg-i shumā بمرگ شما "by your death."

tu bi-mīrī تو بمیری "mayst thou die," or "by thy life."

Remark.—A man promises to come at a certain time. His friend says, "Swear—say *tu bi-mīrī* تو بمیری," the reply is "*tu bi-mīrī, mī-āyam* تو بمیری می آیم." By thy life I will come. The host then says *man bi-mīram, zūd bi-ya'id* من بمیرم زود بیاید "May I die! Come soon" (if you want me to die like an enemy, come late).

(l) *Sar-i khar* سرخر "ass's head" is a term applied to an unwelcome guest who is for any reason a check on the conversation; m.c. *sar-i khar paidā shud* سرخر پیدا شد.

Sometimes a visitor will jokingly announce himself by *zamīn bi-shigāft, sar-i khar paydā-shud* زمین بشگافت سرخر پیدا شد, (or زمین ترکید پیدا شد سرخر).

(m) (1) The Persians belong to the Shi'a sect of Muslims and are followers of 'Alī the son-in-law,⁵ and first cousin of the Prophet. They maintain

¹ Used when giving exhortations. A mother would say *ay jān-i mādar* ای جان مادر.

² This word though apparently a plural is always used as a singular. The *ān* آن may be a suffix as in *ābādān* آبادان. According to some it is an extension of the vocative *jānā* !

³ The idea in your head is worth swearing by, mine is not: therefore a servant, for instance, would say to his master *bi-sar-i shumā* بر شما.

⁴ You are so dear to me that I swear by your death in preference to mine.

⁵ 'Alī, the darling of the Persians, was the husband of Fāṭimah the Prophet's daughter.

that 'Ali was the first legitimate *Imām* امام or *Khaliḥa* خلیفه (successor to the Prophet), and therefore consider Abū Bakr ابوبکر, 'Umar عمر and 'Uṣmān عثمان as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ali.¹

(2) The following are some of the commoner maledictions²:—

(بکنند) خاک بسرت *khāk bi-sar-at (bi-kunand)*³ "may they bury thee."

دهن خاکش *khāk-ash bi-dahan* = "curse him."

مردۀ شور ترا برد *murda-shūr turā bi-barad* "may the corpse-washer bear thee away."

بخورد بسرت *bi-sar-at bi-khūrad* "may (the matter you are worrying me about) fall on your head. D—n the whole thing."

مردت بدهد خدا *Khudā marg-at bi-dihad* "may God give thee death."

کند خدای تمامت *Khudā tamām-at kunad* "may God finish thee."

سیاه روزگارَت *rūzagār-at siyāh* "may thy days become black."

بزرگ نشی *bachcha buzurg na-shī*, "boy—may you never grow up."

آلت بزنی *āl-at bi-zanad*, "may the *Āl* strike thee."⁴

بی سرو تن دوست *bī sar o tan-durust* (a disguised curse to the vulgar).

بوی هرگز بخانه حکیم پیاده نری *hargiz bi-khāna-yi ḥakīm piyāda na-rī* = "may you be so sick that you will have to be carried to the doctor."

لباست نوباشد *libās-at naw bāshad*, "may you die and not wear out your clothes."

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use:—

پدر سگ *pidar-sag*, dog-fathered.

پدر سوخته *pidar sūkhṭa*, D—d blackguard (lit. your father is burnt).

¹ *Sunnī*, lit. "one of the path." The Shī'as still possess *muṭtahids* or "enlightened doctors": they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day ('*āshūrā* عاشورا), the day God created Adam. The Shī'as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that *taqiyya* تقیّه (or *kīmān* کتمان), i.e. concealing one's religion to escape persecution, is permitted.

² *Vide* JI. As. Soc. Beng., 1912.

³ A third person, in joke, on hearing this sometimes adds *khāk-i kākū* خاک کاهو "earth of lettuce": the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.

⁴ A woman's curse to a woman. The *Āl* is a monster that attacks pregnant women. A Persian woman that sees the '*Āl*' insists on dying, such is the power of imagination.

⁵ A compound noun, pl. *pidar-sag-hā* پدر سگها .

⁶ Subs. *pidar sūkhṭagī* پدر سوختگی

نسناس *nasnās*, ourang outang.

ولد زنا¹ *walad-i zinā*

ولد الزنا *walad²-z-zinā*

} offspring of adultery.

ای لوند² *ay lavand*, fascinating coquette² (often used to little girls).

ای لکاته *ay lakāta*, oh flighty one.

قرمسات *T. qurumsāq*, cuckold.

چاکش *jā-kash*, pimp.

دبوت *dayyūs*, cuckold.

زن قحبه *zan-qahba*,³ husband of a prostitute.

فضول *fuzūl*, meddler.

احمق *aḥmaq*, fool.

هر از پیر نمی داند *hir az pīr namī-dānad*, he is such a fool he can't read whether the word is *hir* or *pīr*.⁴

ابله *ablah*, a fool.

کودن *kawdan*, a dunce.

حرامزاده *ḥarām-zāda*, base-born, illegitimate; frequently used in the sense of trickster.

لوطی⁵ *lūṭī*, blackguard.

قلاش *qallāsh*, cheat.

(4) The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult:—

ریدم در دهن پدرش⁶ *rīdam dar dahan-i pidar-ash* “I spit on his father's beard” (mildly paraphrased).

There is besides a whole vocabulary of abuse called *فحش مادر و پدر* *fuḥsh-i mādar u pidar*, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.⁷

Though the Persians use the crudest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

¹ Not often used as it is considered a sin to call a man this, who is not.

² Used also in a bad sense.

³ *Qahba* قحبه in Arabic signifies lit. “cough.”

⁴ In Arabic *لا يعرف الهرمن البير*, which is explained as meaning “he knows not a *hirr* or ‘cat,’ from a *birr* or ‘fox’s cub.’”

⁵ *Lūṭī* derived from Lot. In Urdu a “sodomite.”

⁶ A similar expression is used in the Punjab.

⁷ *فالن سرهنگ زاده مرا دشنام مادر داد* (*Sa'dī*).

⁸ It is perhaps some extenuation, that, from constant use, these words have lost much of their force.

§ 94. Signs and Signals.¹

The following signs¹ are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:—

Silence:—*Dast bar sar-i damāgh zadan* دست بر سر دماغ زدن. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: or the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the *closed* lips as in England. Biting the lower lip is a secret sign to keep silence.

Come here, biyā بیا:—As in India, *i.e.* the right arm is more or less extended to the front, palm of the hand downwards. The signal is then made by closing the fingers towards the palm, and extending them a few times.

No نه:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates “No,” as well as, “He is talking rot.”

Raising the eyebrows slightly is a secret signal “No,” or “Don’t do it.”

Raising them with a slight turn of the head means = “Ask him.”

Yes:—*Dast bar chashm nihādan* دست بر چشم نهادن. This action generally accompanies the reply *chashm* چشم and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = “Yes.” Lowering the eyelids is also a sign for “Yes.”

Astonishment:—*Angusht gazīdan* انگشت گزیدن, or *angusht-i tahayyur* (or *ta’ajjub*) *gazīdan*² انگشت تعجب (or تعجب) گزیدن. The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farhād and Shīrīn.

The Afghans lay the forefinger (underside to the front) transversely across the mouth and close the teeth on it—opening the eyes at the same time in an astonished gaze.

Halt:—*Vā īst*³ or *bi-īst* وایست or ایست.—The right arm is held perpendicularly, much as in the British Cavalry signal for “halt,” or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

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² It is related that a European visitor at an Eastern Court nearly lost his life by accidentally biting his finger (the signal for astonishment) when the king was relating one of his best stories.

³ *Istgāh* ایستگاه “railway station.”

Mad.:—Tapping the right side of the nose with the tip of the forefinger = *dimāgh-ash khushk-ast* دماغش خشک است “he’s cracked.”

Drawing the open right hand across the mouth downwards, from wrist to tips of fingers, and blowing on it at the same time = “All gas, he’s talking rot.”

Go out.:—Slightly poking the chin forwards.

§ 95. Bibliomancy, Divination, Superstitions,¹ etc.

(a) *Istikhāra* استخارة² signifies asking divine direction as to any course to be pursued about which the seeker is doubtful, by opening the Qurʾān and finding the answer on the right-hand page. The seeker first repeats the *Sūrat-l-Fātiḥah* الفاتحة سورة or “Opening Chapter of the Qurʾān,” the *Sūrat-l-Iklās* سورة الاخلاص “On the declaration of God’s Unity” (Chap. 112), and the 58th verse of the *Sūrat-l-Anʿām* سورة الانعام “the Chapter of ‘Cattle’” (6th Chapter) three times, and then opens the Qurʾān. Sometimes seven *Ṣalawāt* are repeated in addition; or else the seeker first *si ṣalawāt* سه صلوة *mī-firistad* میفرستد *اللهم صل على محمد وآل محمد*, i.e. he says three times *اللهم صل على محمد وآل محمد*. He then says one *Al-ḥamd* (i.e. the *Fātiḥah* or Opening Chapter) and then *Qul huʾllāh* قل هو الله and lastly the *Āya-yi-majāʾilih* آية مفاتيح الغيب *l-Ḥayb* which is the 58th verse of the sixth chapter or “Chapter of the Cattle.”

Then saying *اللهم استخیرنی* *Allāhummaʾstakhīr-nī*³ the book is opened by the seeker at random, by the forefinger of the right hand, and the top line of the right-hand page is selected. If no verse begins in this line, the seeker turns back and goes to the beginning of the verse. Verses issuing commands, or expressing pity, etc., are propitious.

Another method is, after opening the book as above, to count the number of times the word *Allāh* occurs on the page, and then to turn over (forward) the same number of pages, and again count the same number of lines from the top, and then if no verse commences in that line to read forward and take the first verse that occurs after that line.

¹ Republished from the JI. As. Soc. Beng., 1906, by kind permission of the Council.

² *Istikhāra* استخارة, lit. “asking favours, etc.” The *istikhāra* استخارة that the Prophet taught was a prayer asking for guidance.

The seeker goes to a *Mulla* for an *istikhāra*, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

³ *Ṣalāt* صلوة is properly any prayer, being the Arabic equivalent of *namāz* نماز: by the Persians, however, the word has generally a special signification.

⁴ Incorrect Arabic for —*khīr-lī* “choose for me.”

The answer is of course often extremely vague.

In addition to the above, the Persians, even the most irreligious, generally take an *istikhāra* استخاره from the *tasbīḥ* تسبیح or “rosary.”¹ The *Fātiḥah* is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says *Subḥān*ullāh* سبحان الله “Holiness be to God”; as the second is slipped *Al-ḥamd*li*ullāh* الحمد لله “Praise be to God”: as the third is slipped *walā* ولا = “don’t do it.”

These expressions are repeated in this order till the last bead is reached. According as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. *khūb* خوب, *miyāna* میانه, or *bad* بد.

From laziness, the *Fātiḥah* is in practice usually recited only once.

This form of *istikhāra* استخاره takes little time or trouble—for most Persians carry a rosary in their pockets as a kind of play-thing—and it is resorted to on the most trivial as well as the most serious occasions.²

Taʾfāʾul تفاؤل “auguring,” is generally applied to seeking a *fal*³ or ‘omen’ from *Hāfiẓ*. A volume of the *Divān* of the poet is held in the left hand and the following words are said:—یا خواجه حافظ شیرازی نوکاش هر رازی *Yā Khwāja Hāfiẓ-i Shīrāzī tu kāshī-i har rāz-i bar-i mā biyā va yak fāl-i munāsib-i hāl biyandāz*,⁴ or یا خواجه حافظ شیرازی *Yā Khwāja Hāfiẓ-i Shīrāzī turā bi-ḥaqq-i Shākh-i Nabāt qasam mī-diham ki kull-i aḥwāl rā dar in kitāb-i khud muʾayyan kun*. The eyes are closed, the volume opened at hazard⁵ and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that *ghazal* غزل. If the omen is unfavourable, the *ghazal* غزل following it is read (called the *shāhid-i ghazal-i avval* شاهد غزل اول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,⁶ before start-

¹ There are several ways of making this *istikhāra* استخاره, one way is merely a game of “odds and evens.”

² “Shall I or shall I not take a purge?” Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

³ *Fāl girīftan* فال گرفتن “to take an omen”: *taʾfāʾul zadan* تفاؤل زدن.

⁴ There is no fixed formula.

⁵ By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

⁶ *Munajjim* منجم “astrologer”; *ilm-i nujūm* علم نجوم “astrology”; *rammāl*

“geomancer”: *ilm-i raml* علم رمل (*raml andākhtan* رمل انداختن) “eomancy”; *ilm-i hayat* علم هیات “astronomy”, a term also applied to Euclid. *Zīch-i fālī*, *kashīdan* کشیدن “to cast a horoscope.”

Fāl-gīr فال گیر is applied to any professional omen-taker.

ing on a journey, closing a bargain, or even changing a sleeping-room in a house, etc., etc.; they believe in lucky faces, fortunate numbers, and unlucky days.

Geomancy is supposed to have been discovered by Daniel. Geomancers, therefore, before casting, say, “*Yā Ḥaẓrat-i Dāniyāl*” یا حضرت دانیال.

(d) The 13th of *Ṣafar*, the second month in the Muslim calendar, and the 13th of *Navrūz*, are days of evil omen¹; also the 5th and 13th of every month. To avoid the evil that might overtake them were they to remain indoors, all Persians leave their homes on the 13th of *Navrūz*, and spend the day from sun-up to sun-down in the open air. Disaster follows a quarrel during these hours. On the last Wednesday of *Ṣafar*, boys and girls jump over a fire.²

(e) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(f) Persians also believe in the evil eye, *chashm-i bad* چشم بد, or *chashm-zakḥm* چشم زخم.³ Any one may be possessed of the evil eye without knowing it,⁴ and some superstitious people say *Mā shāh Allāh* ماشا الله before gazing at their own countenances in a mirror, so as to ward off the evil effects of their own admiring eyes.

Blue wards off the evil eye, and for this reason valued animals are adorned with beads of this colour. Also the *ispand* seed is burnt in the fire.

Pretty children are often purposely kept dirty and unkempt, and further guarded from malign influence by amulets *ta'vīz* تعویذ.⁵

Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

¹ *Manḥūs* منحدوس or *bad* بد.

² The Prophet died in the month of *Ṣafar*. It is supposed that the Last Day will fall on the last Wednesday of a *Ṣafar*.

³ The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.

The *Mujtahids* have the same right, being considered *maḥram*.

⁴ *In mard bad-chashm ast* این مرد بد چشم است, or *chasm-i shūr* (or *shūm*) *dārad* این شخص زبانش شوم (or چشم شور) (m.c.): *in shakḥe-zabān-ash shūm ast* این شخص زبانش شوم (m.c.) “this man always prophesies unlucky things.”

⁵ *Bāzū-band* بازو بند, a charm made by writing a text, wrapping it in *bulghar* بلغار or scented leather (*qāb-i Qūrān*), which is then bound on the child's arm. An amulet is also called *ṭalīsm* طلسم or “*talisman*.”

Dam-rāhī دم راهی, more commonly *sar-rāhī* سر راهی, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.

Strange to say, a pig¹ in the stables will ward off the evil eye from the horses and mules.

(g) Certain cities, Mullahs' houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or *bast* بست. The writer once saw a soldier clinging to a big gun in the square of Kirmān, declaring it was *bast* بست. However in spite of his protestations he was finally removed by the Governor's *farrāshes*.

(h) The time of *Naw Rūz* نوروز is a general holiday. People make picnics for 13 days, and every master is supposed to present all his servants with one month's pay. The chief of a dervish sect will auction certain sites, such as the Governor's Palace, the British Consulate, etc., to his followers. The purchaser erects a tent and blows a horn and refuses to move on, unless given a sufficient sum of money over the sum for which he purchased the site.

(i) Persians attribute misfortunes to the revolution of the heavens, to the 'evil eye' of time, to the world, etc., etc.²

The influence of the heavens on the fortunes of man, appears to be an ancient superstition dating back to a pre-Islamic period. It has been supposed that Persians attribute their ill to the heavens, to avoid the appearance even of attributing misfortune to the Deity. This is not, I think, the case. The Persians still believe that the revolution of the skies affects man's fate.

Muslims who wish to avoid ascribing ill to the Deity, attribute the occurrence to Fate, *Qazā* قضا, *Qadar* قدر, or *Taqdīr* تقدیر. In the religious drama of *Husayn*, the sky is accused of being the author of his misfortunes.

Examples:—

ای چرخ فلک خرابی از کیفت تست

Ay charkh-i falak kharābī az kīna-yi tust—(O. K.)

“Ah! Wheel of heaven to tyranny inclined.”

(*Whin. trans. Rub. 25*).

این چرخ جفا پیشه عالی بنیاد هرگز ز گره کار کسی را نگشاد
هرجا که دلی دید که دافی دارد داغ دگری بر سر آن داغ نهاد

¹ Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In 'Arabistān, pigs' flesh is said to be eaten under the name of *gūsfand-i farangī* گوسفند فرنگی. Ham in Persia is sometimes called *gūsh-t-i bulbul* بلبل گشت, a name said to have been invented by a telegraph clerk. The Baluchis of Bampur (Persian Baluchistan), a very different-looking race from the fine people near the Dera Ghazi Khan Frontier in India, eat wild pig and foxes.

² *Gardīsh-i Falak* گردش فلک, *Dunyā* دنیا, *Dahr* دهر, *Gardūn* گردون, *Charkh* چرخ, *Chashm-zakhm-i Zamāna* چشم زخم زمانه.

Īn charkh-i jā-jā-pīshā-yi 'ālī-bunyād
Hargiz girih-i kār-i kas-ī rā na-gushād
Har jā ki dīl-ī dād ki dāgh-ī dārad
Dāgh-i digar-ī bar sar-i ān dāgh nihād—(O. K.)

“The wheel on high, still busied with despite,
 Will nev'r unloose a wretch from his sad plight;
 But when it lights upon a smitten heart,
 Straightway essays another blow to smite.

(*Whin. Rub. 154*).

ای چرخ چه کرده ام ترا راست بگوئی پیوسته فکند مرا در نگ و پوی
Ay charkh chi kardā-am turā : rāst bigūy
Payvasta figandā-ī marā dar tag u pūy—(O. K.)

“Oh wheel of heaven, what have I done to you
 That you should thus annoy me? Tell me true.”

(*Whin. Rub. 499*).

چون لاله بد-و روز قدح گیر بدست با لاله رخى گر ترا فرصت هست
 مى نوش بخرمي که این چرخ کبود ناگاه ترا چو باد گرداند پست
Chūn lāla bi-Naw-rūz qadah gir bi-dast
Bā lāla-rukh-ī agar turā fursat hast¹
May nūsh bi-khurramī ki īn charkh-ī kabūd
Nāgāh turā chu bād gardānad past.—(O. K.)

“Like tulips² in the Spring your cups lift up,
 And, with a tulip-cheeked companion, sup
 With joy your wine, or e'er this azure wheel
 With some unlooked-for blast upset your cup.”

(*Whin. Rub. 44*).

CHAPTER XI.

§ 96. Diminutive Nouns (اسم تصغیر or اسم مصغر).

(a) Diminutive terminations are :—ک - که - چہ ; also colloquially و .

These diminutive forms may express contempt, pity, affection, or simply give the idea of diminutiveness. The diminutive nouns may further be qualified by an adjective signifying “small,” “little,” etc.

(b) For rational beings the three first only ک کہ or ے are used, as :—

(1) مردک *mardak* “a small man.”³

مامک *mamāk* “little mother” (Sa'dī).

¹ In prose *ast* would be used.

² *Lāla* is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.

³ Colloquially *mardaka* مردکه, also *zanaka* زنکه (m.c.). This *k* is called *kāf-i taṣghīr* كاف تصغیر.

زنک *zanak* "a little woman" (rare).

¹ دخترک *dukhtarak* or دختره *dukhtara* "a little girl."

Tiflak-i man nā-khush ast طفلك من نا خوش است (m.c.) "my poor little child is sick": *Farangiyak* (Trans. H.B.) "contemptible European."

Remark.—In *bād-i khurūsak* باد خروسک "croup" (so styled from the sound of the cough) the ک is *nisbatī*.

(2) ك generally gives a sense of contempt:—

مردكه ² *mardaka* (m.c. only) "fellow."

زنكه ² *zanaka*, "virago."

(3) ځ generally gives the idea of immaturity, as:—

پسره *pisara* "little boy."

دختره *dukhtara* "little girl."

In *dūshīza* دوشیزه "virgin" (from *dūshīdan* دوشیدن to milk) the termination appears to be the چه, referred to in Remark to No. (5).

بچه ³ *bachcha* "child, or young of any animal."

Remark I.—The termination ځ also occurs in substantives without life, as: سفیده *safīda* (from *safīd*, adj. "white"): کوهه *kūha* "a camel-hump" (from کوه "a hill"): فلکه ⁴ *falaka* "bastinado pole" (from *falak* "the sky"), vide § 98 (b).

Remark II.—The forms *pisarū* پسرو, *dukhtarū* دختر, *kuchukū* کوچکو are colloquial only.

Remark III.—In *kurra* کړه "a foal (of horse or donkey)," *barra* بره "a lamb," جوجه *jūja* "chicken," etc., the final ځ has no diminutive signification.

Remark IV.—Final ځ is frequently elided, as: بنده *banda* "slave," dim. بندک *bandak* (class.) [in Mod. Pers. بندک, or بندیک]. روز نامه *rūz-nāma* "newspaper," dim. *rūz-nāmcha* روزنامهچه "small book, or a daily account." Sometimes it is changed into گ, vide (5). Similarly یی is sometimes elided, as. طوطی *tūtī*, "parrot," dim. *tūtāk* طوطک (class.); *tūtīyak* طوطیک (mod.).

¹ An unmarried girl or woman is called *dukhtar* دختر (m.c.).

² These words are properly contemptuous, but from frequent use (in Kirman at least) they have so far lost their force that a husband and wife use these forms in addressing each other. Generally if a woman is addressed as *zanaka* زنكه she replies, *zanaka mādar-at* زنكه مادرت.

³ Said to be derived from an obsolete form *bach*. The *tashdīd* is apparently used to distinguish this word from *bī-chī* "for what, why?"

Darakh̄t bach-zada "the tree (or any plant) has sent out a sprout."

⁴ Also *falak*: to which the feet are fastened by a loop and held soles upwards. The pole is held by two men.

(4) The only termination found in irrational animals is **ک**, as:—

مسکین *kharak-i miskīn* “poor wretched ass.”

مرغک کوچک *murghak-i kūchak* “a little chick.”

اسبک کوچک *aspak-i kūchak* “a little horse or pony.”

This termination is generally added to the generic noun, as: حیوانک *haywānak* “poor creature”; مرغک *murghak* “wee little bird”; (vide also last example (c)).

(5) For inanimate objects **ک** and **چه** (or *za*) are used:—حوضک or حوضچه *hawzak* or *hawzcha* (m.c.) “a small artificial pond”; باغچه *bāghcha* (m.c.) “a little garden”; کفچه ² *kafcha* “a ladle” (*kaf* the palm of the hand); بازیچه *bāzicha* “a little game”; تفنگچه *tufangcha* “a pistol”; پولک *pūlak* “a spangle, a fish’s scale, a scale on a bird’s leg”; کمانچه *kamāncha* (m.c.) “a violin bow”; مردمک چشم *mardumak-i chashm* (m.c.) “pupil of the eye”; کوچه *kūcha* “lane”; مشکیزه *mashkīza* “a small leathern bottle”³; چند بیتی *baytak-i chand* (m.c.) “a few little verses”; روزکی چند *rūzak-i chand* (Sa’di) “a few days.”

دلنگ شوی یک جوکی⁴ ننگ بخور یا یک مدکی⁴ باد گل رنگ بخور

Diltang shavī yak javak-i⁴ bang bi-khur

Yā yak manak-i⁴ bāda-yi gul-rang bi-khur.

“Are you depressed? then take of *bang* one grain;

Of rosy grape-juice take one pint or twain.”

(O.K. 251. *Whin.*).

In *lakhsha* “a live coal, a spark,” *naysha* “a small reed” and in one or two words the *sha* is merely a corruption of *cha*.

Words ending in *alif* take the termination **چه**, as: دریا *daryā*, dim. *daryācha*; صحرا *ṣaḥrā*, dim. *ṣaḥrācha*; سرا *sarā*, dim. *sarācha* ^{مراچه}.

As when forming the plural in *ān*, final silent **ه** becomes *g*, so sometimes with the diminutive in **ه**, as: جامه *jāma* “garment,” جامگی *jāmagak*⁵ “a little garment” (vide also (3) Remark IV).

The termination **ک** is also added to adjectives, as: سرخک *surkhak* (m.c.) “measles”; تلخک *talakhak* (class.) “somewhat bitter; the colocynth”; کمترک *kam-tarak* (m.c.) “a little less”; دورترک *dūr-tarak* (m.c.) “a little further”; دیرترک *dīr-tarak* (m.c.) “a little later”; پستترک *past-tarak* (m.c.)

¹ In modern Persian *aspak* اسپک also means a “toy horse”: in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.

² In m.c. *kaf-gīr* کفگیر, a name also given to a shovel for the fire.

³ قرلجه *qiziljah* is properly for *qizilcha* (dim. of *qizil*) P.: *surkhak* (m.c.) = “measles” (in the dict. also a gold coin and a bag).

⁴ *Javak-i* جوکی “a small barley corn or so,” *manak-i* مذکی “a small man or so.”

⁵ Also in mod. Pers. جامه اک *jāma-ak*.

“a little lower”: زودتر *zūdtarak* “a little quicker”: *muzd-i hammāmī rā bad-ak na dādam* مزد حمامی را بدک ندادم “I tipped the bath attendant not at all badly” (Tr. Haj. Bab. chap. 17).

Remark.—The termination *ja* appears to be a form of *ja*, as: *danja* or *dān-ja*, *dān-ja* or *dān-ja*¹ (class.) “a lentil,” the diminutive of *dāna*.

In a few words *īcha* *īchā* and *īsha* *īshā* occur, as: *darīcha* *darīchā* “a small door, i.e., a window (opening like door)”; *māhīcha* *māhīchā* “a crescent; ornament.” In *bāzīcha* *bāzīchā*, the *ī* belongs to the original form.² *Īza* is also for animate nouns, as: *dūshīza* *dūshīzā* “virgin”; *nāwīza* *nāwīzā* “a small boat.”

(c) The words *pisar* *pisār* and *bachcha* *bachchā* added to rational nouns, sometimes give a diminutive sense:—

ay pisara mihtar or *pisar-mihtar* (m.c.) “oh *sais* boy” (not “son of groom”); *ghulām-bachcha* *ghulām-bachchā* (m.c.) “a boy slave”: *shutarbachcha* *shutarbachchā* (Sa’dī) “young camel”; *darvish-pisar* *darvish-pisār* (Sa’dī) “a boy dervish.”

مرغک از بیضه برون آید و روزی طلبد و آدمی بچه ندارد خبر از عقل و تمیز

Murgh-ak az bayza birūn āyad u rūzī talabad

Va ādamī-bachcha na-dārad khabar az ‘aql u tamīz— (Sa’dī).

“The chick comes out of the egg and seeks its living,

But the young of man has nothing of sense or discernment.”

Remark I.—Words like *jū* (or *jūy*) *جوی* “a brook or stream” require the *y* in the diminutive, as: *jūy-ak* or *jūy-ak*.

Jaw *جو* “a grain of barley” becomes *javak* *جوک*.

Remark II.—These diminutive suffixes are called *chīm-i tasghīr* *چیم تصغیر* and *kāf-i tasghīr* *کاف تصغیر*. In *kharak* *خرک* “poor ass” and *pisark* *پسرک* “darling boy,” the suffix may be called *kāf-i tarahhūm* (کاف ترحم) “the *k* of compassion or kindness.” In *zalūk* *زلیک* “a leech” for *zālū* (gen. *zālū*) the *kāf* is *zāyid* or superfluous.

(d) The diminutive termination *ak* also gives a modified signification to the original noun, as:—

chashmak (m.c.) “a wink,” (*chasm* “eye”).

dastak *دستک* “clapping of the hands,” (*dast* “hand”).

*pushtak*⁴ *پشتک* “somersault,” (*pusht* “back”).

¹ Similarly *kaj* “crooked” is sometimes *gazh*.

² *Bāghcha* *باغچه* “a little garden” is in Urdu *baghicha*.

³ *Pisar-i mihtar* *پسر میتر* (m.c. and class.) “the elder son.”

⁴ *Dar āb pushtak bi-zun* (m.c. and local) “dive into the water.”

تخم *tukhmak* “water-melon seeds” (roasted and salted); (*tukhm* “seed” or “egg”).

زردی *zardak* “a carrot.”

باد خروسک *bād-i khurūsak* “croup”; (imitative word).

Remark.—*Īnak* and *ānak* اینک and آنک, the diminutives of *īn* and *ān*, signify “behold!, here is!”; (*ānak* not used in m.c.).

(e) The m.c. *kūchūlū* کوچلو or *kūchūlī* کوچلی “tiny” (for children or things in a good sense) is creeping into writing. *Kūchukū* کوچکو or *kūchūkū* “small” is less diminutive than the former.

This diminutive و is very common in m.c., as: *pisarū* پیسرو, *dukhtarū* دختر, *aspū* اسپو, *kitābū* کتابو, etc.

Mardū مردو and *zanū* زنو are not used, but *mardakū* مردکو and *zanakū* زنکو (vulg. and local) are used to express greater diminutiveness than *mardak* مردک or *zanak* زنک. *Yārū* یارو (m.c. and vulg.) is used as “boy” is, by the Irish, and does not express diminutiveness. This suffix is called *vāv-i tasghīr* (واو تصغیر).

(f) *Khurāsānīs*, in speaking, use the suffix *gak* گک as a diminutive, as: *bachchagak* بچه گک “dear or tiny little child”; *barādar-gak-i shumā* برادر گک شما “your small brother.” Persians however look upon *Khurāsānīs* as savages.

(g) *Mashkūla* مشکوله “a small *mashk* مشک” (leather water-skin), and *mushkūla* مشکوله “a small bit of musk,” are formed according to no rule, and are probably the only examples of the diminutive terminations *ūla*.

§ 97. Affixed ي, and Arabic Abstract Noun.

(a) Grammarians enumerate several kinds of (*Persian*) formative ي¹:—

(1) By affixing a ي (*ma'rūf* معروف) to an adjective, simple or compound, an abstract noun is formed, as: *nīkī* نیکی “goodness,” *dānāī* دانایی “wisdom,” from *nīk* نیک “good,” and *dānā* دانا “wise”; *zar-bakhshī* زر بخشی “the bestowing of gold”; *jahān-dārī* جهان داری “empire,” (from *zar-bakhsh* adj., “giving gold” and *jahān* adj., world-holding”).²

Abstract nouns are also formed by affixing this ي to nouns, pronouns, verbal roots, and past participles, etc., etc., as: *pādishāh* پادشاه “king,”

¹ Briefly, from all adjectives and from some participles, abstract nouns are formed by adding ي: silent *h* becomes *gī*.

From nouns, adjectives are formed by adding ي, as: *panjāh tūmānī* پنجاه تومانی “worth 50 tumans.”

² A few abstract nouns and adjectives are formed by adding *aliḡ*, as: *garmū* گرما (m.c.) “heat, hot weather” from *garm* “hot”; *sarmā* سرما (m.c.) “cold, or cold weather”; *shaydā*, P. “mad from love” from *shayd*, substantive: vide foot-note (2) to (b) (3).

pādishāhī پادشاهی “sovereignty”: *hastī* هستی “existence”; *nīstī* نیستی “non-existence”; *manī* منی “egotism.”

In *hastī* هستی “existence, being” and *nīstī* نیستی “non-existence, not being,” the ي is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: *bī-dast u pā* بی دست و پا “helpless, unweildy,” the ي is usually added to the second part of the compound only, as: *bī-dast u pātī* بی دست و پائی “helplessness.”

Similarly in the case of a double simple adjective, the ي is usually added to the second only,² as: *tar u tāzagī* تر و تازه “freshness” (for this *vide* below); *past u bulandī* “ups and downs”; *bā kamāl-i šāf šādiqī* (H. B. Chap. XLI, p. 236). Compare also: *ham-nishīnī* هم نشین و هم کاسگی بلکه (Tr. H. B., Chap. XXII) “for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,—”; here, however, *ham-nishīnī* هم نشین should be substituted for *ham-nishīn* هم نشین.

This Persian ي may also be added to some Arabic past participles. Thus from *murakhkhaṣ* مرخص “permitted to leave and licensed,” comes the m.c. substantive *murakhkhaṣī* مرخصی “permission to depart, leave” which is now preferred to the correct form *rukḥṣat* رخصت.³

If the noun ends in silent ʔ, the ʔ is changed into گ, as: *banda* بنده “slave,” *bandagī* بندگی “bondage”; *shikasta* شکسته “broken,” *shikastagī* شکستگی “fracture, also being worn out, broken down (old age)”: *chūnī* چونی and *chigūnagī* چگونگی “the how and wherefore; state.”

This ي is called the *yā-yi maṣḍar* یای مصدری, or the ي of the verbal noun, and also *yā-yi ismī* یای اسمی.

Such nouns are included in *ḥāṣil-i maṣḍar* حاصل مصدر, *vide* § 115.

A noun may be formed from the Imperative root of the verb by affixing ي, as: *khud sitāī* خود ستائی “self-praise” (compound word); *vide* also § 115 (e) and (i).

(2) Nearly allied to the *yā-yi maṣḍarī* یای مصدری is the *yā-yi mushābih*, or *yā-yi musāḥabat* یای مصاحبت, which expresses similitude or assumption of character, as:—

زاغ بقدر تو و همائی کز— سر که رسد پیش تو پائی کزد

Zāgh bi-farr-i tu humāī kunad

Sar ki rasad pīsh-i tu pāī kunad.—(Nizāmī).

¹ *Manī*, P. “egotism,” but Ar. from root مَنِی “seminal fluid”; also *bā man-ī* بامنی “thou art with me.”

² An instance of the Persian dislike to the repetition of the same word or sound.

³ *Rukḥṣat* is always used in India.

⁴ *Maṣḍar* مصدر = source, and hence the Inf. of a Persian verb or the root in Arabic.

"At seeing thy splendour the magpie acts the *humā*,¹

The head that comes near thee humbles itself (lit. acts the foot)."

In this example *humā* هُمَا and *pā* پَا both illustrate the ی of similitude. *Hātim* حَاتِمِ "boundless generosity (from Hātim of Tay, famous for his generosity)."

(3) The *yā-yi nisbat* ياي نسبتي indicates relationship, as: *Īrānī* ایرانی "Persian," from *Īrān* "Persia."

In Arabic, the relative ی has a *tashdīd*, as: شَمْسِيّ *shamsiyy*² "solar"; but in Persian the *tashdīd* of the Arabic relative ی is omitted in the masculine, as: شَمْسِي *shamsī*³, but restored in the feminine, as, *shamsiyya* شَمْسِيَّة⁴.

If the substantive is Persian and ends in *hā-yi makhfi* هَاي مخفِي, a *hamza* is substituted for the *yā-yi nisbat* ياي نسبتي, as: سُرْمَا-يِ *surma-yi*⁵ "blue-black in colour": پِسْتَن *pistā*⁶ "light-green, i.e., *pista*⁵-coloured." The forms سُرْمَانِي and پِسْتَنِي however also occur, but are incorrect. Sometimes the ه is changed into گ before the ی, as: خانِه *khāna* "a house," خانِگِي *khānagī* "domestic"; قلعه *qal'a* "fort," قلعه‌گِي *qal'agī*⁶ "garrison-soldier." In India the form *khānī* occurs as well as *khānagī*, vulg. *khāngī*, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule,⁷ (vide Ar. Gr., Appendix); thus from بَيْضَة *bayza* "egg" is derived بَيْضِي *bayzī*, Ar. "oval." The form بَيْضَة is incorrect, though occasionally used in Persian. *Nuqra* "silver" نُقْرَة *nuqra*⁷ (mod.) "made of silver"; but classically نُقْرِي is also found.

As regards the final relative ی in words like *Shirāzī*² vide p. 179 of Volume

¹ Called also *murgh-i dawlat* مرغ دولت. *Humā* "the Common Lammergeyer" (vide Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; *humāyūn* همایون, adj. "fortunate."

² This ی is not the Arabic ي that forms Arabic relatives, as: مصريّ (Pers. *miṣrī*) "Egyptian," etc., though it corresponds to it.

³ The "relative noun" is a substantive or adjective, as: ارْضِيّ *arṣiyy*² "earthy"; مِصْرِيّ *miṣriyy*² "an Egyptian." For the Arabic pl. of these nouns vide Ar. Gr., Appendix. Similarly abstract (Ar.) nouns are formed by adding يَة, as: اِلَهِيَّة *ilāhiyyat* "God-head"; اِنْسَانِيَّة *insāniyyat* "humanity." In imitation of the Arabic, this termination is also added to Persian words, as: *khariyyat* "stupidity," also *khari*; زانِيّات *zaniyyat* "womanliness"; *mardumiyyat*, etc., vide (1) (l). The words طفُولِيَّة *fuṭūliyyat* "childhood" and كَرَاهِيَّة *karāhiyat*, etc., "aversion," are Arabic infinitives and not abstract nouns of the above class. Vide (c).

⁴ Similarly with plural of sects, as: دَهْرِيّ *dahriyya* "the sect of *dahrīs*." دَهْرِيّ *dahriyya* "the Hebrew language" is the feminine of the word عِبْرَانِيّ *ibrahānī*.

⁵ i.e. the light-green colour of the skin of the kernel.

⁶ But قَلَمِي "a tinman."

⁷ Words of the form نَعِيلَة generally make نَعَلِيّ *naʿalī*.

1, 2, p. 179 of the Grundriss der Iranischen Philologie. It is derived from the Pahlavi *ik*. Pahlavi *dīn-ik*, Persian *dīnī*, pious. This *ik* is derived from an older *yaka* (old Iranian) or possibly *ika*.

The Hindi *ī* is derived from a Sanskrit *ika* and other terminations. The old Iranian *yaka* or *ika*, and the Sanskrit *ika*, etc., have a common origin in the old Aryan language.

Remark I.—This ی is added to the native city of a person as a patronymic, but not to the name of a tribe, as: *Muḥammad Ḥasan-i Shīrāzī* محمد حسن شیرازی “Muḥammad Ḥasan the Shirazi (or of Shiraz)” ; but *Fath ‘Alī Shāh-i Qājār* فتح علی شاه قاجار *Afrāsīyāb-i Turk* افراسیاب ترک; *Ghulām ‘Alī-yi Afshār* غلام علی افشار “Ghulām ‘Alī the Afshār (of the Afshār Tribe).” For things, however, the ی is added to both the city and the tribe, as: *Shāl-i Kirmānī* شال کرمانی “a Kirman shawl” and *qālī-yi Afshārī* قالی افشاری “an Afshār carpet.”

The Persians, however, say *mardum-i Kirmān* مردم کرمان (not *Kirmānī*) “the people of Kirman,” and *zanhā-yi Shīrāz* زنهای شیراز “the women of Shirāz (and not *Shīrāzī*).”

Remark II.—The Ar. ordinal ثانی *ānī* (for ثانی¹) “second” does not end in the relative ی; there is no *tashdīd*, neither in the masculine nor in the feminine: ثانیة *gāniya* the feminine of ثانی; also means “a second of time.” *Yahūdī* یهودی (P.) has for its feminine *Yahūdiyya* یهودیه “a Jewess”; also, “Judea”; and for its plural *Yahūd* یهود “the Jews.”

The forms *bayzāvī* بیضوی (for *bayzī* بیضی²) “elliptical” and *Baṣrāvī* بصرای (for *Bisrī* بصری) though used in Persian are incorrect; vide Notes on Ar. Grammar.

Remark III.—This ی is sometimes added unnecessarily to an adjective, as: *dūst-i qadīmī* دوست قدیمی (m.c.) and *dūst-i samīmī* دوست صمیمی *in-hā qadīmī*³ *shuda* اند اینها قدیمی شده (m.c.) “these have become antiquated.”

This ی might be considered the *yā-yi nisbat* یایی نسبت, or perhaps the *yā-yi zā'id* یایی زاید.

Remark IV.—This ی can be added to the Infinitive, as: *navishtānī*, adj. (m.c.) “manuscript” = *khattī* خطی. *Navistānī* نوشتنی is also the Future Participle “that has to be written”; vide (b) (1).

¹ The Arabic ordinals from 2 to 10 inclusive are formed on the measure of فاعل.

² *Bayzī* in Persian “whiteness, purity,” but in Arabic “elliptical.” In mod. Persian *tukhm-murghī* تخم مرغی “oval” and “elliptical.”

³ The Indian Parsis are divided into two classes, *rasmī* رسمی (adj.) “the moderns” and *qadīmī* قدیمی “the old-fashioned.”

* In India *qalamī* قلمی.

Remark V.—From دہلی or دَلِّي “Delhi,” *Dihlavī* دہلوی “a man from Delhi.” From مصطفیٰ comes مصطفی, also مہمطفوی modern and corrupt.

Marvazī مروزی ‘a man of Marv’ is an irregular form of *Marghazī* مرغزی ‘a man of Margh’ (the supposition being that Margh was the ancient name of Marv); and *Rāzī* رازی ‘an inhabitant of Ray’ is derived from *Rāz* راز the older name of the city.

From *Kāshān* کاشان is formed *Kāshī* کاشی ‘an inhabitant of Kāsh,’ and from *Badakhshān*, *Badakhshānī* بدخشانی or *Badakhshī* بدخشی (of *Badakhsh*).

If this ي is affixed to the Arabic *kunyat* کنیہ, the words *abū* ابو, *ibn* ابن disappear; thus, from *ibn-i Zubayr* ابن زبیر is formed *Zubayrī* زبیری, and from *Abū Ḥanīfa* ابو حنیفہ comes *Ḥanafī* حنفی.

Remark VI.—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is انی—as: جسمانی *jismānī* “corporeal” (no *tashdīd* in Persian on the final ي); روحانی *rūḥānī* “spiritual”; نورانی *nūrānī* “bright, luminous”; نفسانی *nafsānī* “psychologic, etc.”; vide notes on Ar. Gr., Appendix.

(4) The *yā-yi maʿūl* ماعول یا or ی of the object, expresses some person or thing being affected by some act, as: دست خطی *dast khattī* “signed”; لعنتی *laʿnatī* “cursed.”

(5) The *yā-yi fāʿil* فاعل یا is the ی of the agent in such words as: جنگی *jangī* “warrior”; حکمتی *ḥikmatī* “man of science.”

(b) Other descriptions of ي are:—

(1) The *yā-yi liyāqat* لیاقت یا, or *yā-yi qābiliyyat* قابلیت یا, ‘the ي of fitness’; this is the ي added to the Infinitive, as: سوختنی *sūkhṭanī* “fit to be burned”; vide Remark IV.

(2) The *yā-yi waḥdat* وحدت یا, ‘the ي of unity,’ and *yā-yi tankīr* تکبیر یا, ‘the ي of indefiniteness’; vide § 41.

(3) The *yā-yi khitābī* خطابی یا, or ‘ي of address,’ is the ي of the 2nd person singular of the verb, as: کردی *kardī* “thou madest”; نیکِ *nīk-i* “thou art good.”¹ This second ي is, however, usually distinguished as, یای اثبات *yā-yi iḡbāt-i fiʿl*.

(4) The *yā-yi mutakallim* متکلم یای, or ‘ي of the speaker,’ is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: ربی *ilāhī* or ربی *rabbī*

¹ In *Yā Rabb tu Karīm-i va karīmī karam ast* یا رب تو کریمی و کریمی کرم است “Oh God, thou art generous and generosity is clemency,” the accent distinguishes the first *karīm-i* from the second which is a substantive *karīmī*.

“my Lord”¹; *mushfiq-i* مشفقي “my friend.” This ي is also called *yā-yi mulātāfatī* ملاطفتي “the *yā* of courtesy (or benignity).”

(5) The *yā-yi šifat* شایي, or ‘*y* of qualification,’ is the ی that is followed by the relative particle که, and gives the force of the demonstrative pronoun; *vide* § 42 (b) for other names of this ی.

(6) The *yā-yi zā'id* زایدی, or ‘redundant ی,’ occurs in the Imperative after a quiescent *alif* or و, as: *bi-gushāy* بکشای for *bi-gushā* بکشا “open this”: *bi-gūy* بگوی for *bi-gū* بگو. Also in other words as in کارگر (for کارگر) “a clever workman”; *vide* also (a) (3), Remark III.

(7) The *yā-yi ishbā'* شباعی, ‘the ی of satiating or filling up,’ is the ی of poetical license used to eke out the measure of a verse as when an *izāfat* is lengthened into ī:—

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The metre is *مفاعیلن مفاعیلن فعول* and the *izāfats* after زمین and تخم have therefore to be pronounced long.

(8) The *yā-yi istimrārī* ایستمراری, or ‘ی of repeated action,’ is the ی added to the Preterite tense to form the Past Habitual²; *vide* p. 225.

(9) The *yā-yi ma'rūf* معروفی is the ی pronounced ī (as in ‘police’); so named by the Arab invaders because they were *acquainted* with its sound.

(10) The *yā-yi majhūl* مجهولی is the ی classically³ sounded like *e*; so named by the Arabs because the sound was *unknown* to them.

(11) The ی preceded by *fatḥa* and pronounced like the English diphthong *ai* in ‘aisle’ or *ey* in ‘they,’ is called *yā-yi sākin-i maftūḥ mā qabl*, i.e., ‘quiescent ی,’ its preceding letter being movable by *fatḥa*.

(12) The *yā-yi izāfat* ایاضاتی, or *yā-yi izāfī* ایاضائی, is the ی that is the substitute for the *izāfat* after the weak consonants ا and و, as in صدای نی نوی گل.

Remark I.—The ی in adverbs of time may be either the *yā-yi vaḥdat* یای وحدت, or else what might be called the *yā-yi taqrīb* یای تقریب “the *yā* of approximation,” as in عصری بود که بخانه آمدن *asr-i būd ki bi-khāna āmadam* (m.c.) “it was about evening when I reached home”; *asr-i* may also mean “one evening, an evening; this night” (Scottice ‘the night’). In *shab-i ṣubḥ-i bāyad bi-yāyad* شبی صبحی باید بیاید (m.c.) “he must be here one of these nights or mornings, i.e. in a few days,” the ی may be either *yā-yi vaḥdat* یای وحدت, or the *yā-yi taqrīb* یای تقریب.

¹ With verbs, and certain particles that resemble verbs, this Arabic ی becomes

نی, as: *انّی* “verily”; *ضربنی* “he struck me.”

² Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.

³ Preserved by Indians and Afghans.

Remark II.—*Yā* is sometimes substituted for *alif*, as : یرمغان *yarmaghān* for *armaghān* ارمغان (class. and m.c.) “a present.”¹

(c) Arabic abstract nouns of quality are formed :—

(1) By adding *yyat* :—

First to nouns. Strictly speaking these are formed by adding the feminine ۛ to the relative adjectives, as : الهیۛت “divinity” : ضدیۛة “being discordant” ; انسانیۛة “humanity ; politeness.”

Second to adjectives, as : مسکینیۛة “poverty.”

Third to participles, active and passive, as : منعمیۛة *mun‘imiyyat* “bestowment” ; مجردیۛة *mujarradiyyat* “being in solitude.”

Fourth to particles, as : کیفیۛت from کیف “how?” : ماهیۛت “substance,” from ما هو *mā-huw* “what is it?”

(2) This Arabic termination is even added to Persian words, as : خریۛت. Other Persian forms are افضلیۛت - معشوقیۛت - شهرت - خیبریۛت ; vide p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called مصادر جعلی “artificial infinitives.”²

Remark I.—In the same way, the Persian words *pādshāhat* (Indian) and *nazākat* نزاکت are formed on the Arabic measure of *najābat* نجات, *hamāqat* حماقت.

Remark II.—If the feminine termination ۛ is added to an adjective terminating in a single ی, there is no *tashdīd*, as : عالی, fem. عالیۛة, but علیۛة “high” has of course for its feminine علیۛة.

§ 98. The Terminal ۛ.

(a) In Persian the terminal ۛ is of two kinds, viz. ظاہر *zāhir*, “manifest” (i.e. sounded), and مخفی *makhfī* or مخفیۛ *mukhtafī* “hidden” (i.e. mute). The former may be preceded by any one of the short vowels, as : راهۛ “road,” اندۛ “grief” ; فربهۛ “fat,” and is consequently sounded.³ As already stated, final ۛ when mute is unsounded and transliterated *a* : it is considered a vowel by some Grammarians.⁴

¹ Also *rāh-āvurd* راه آورد (class.) and سوغات *savghāt* ; all mean a present brought back from a journey.

² Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.

³ *Panja* “claws, grasp,” but *panjah* (for *panjāh*) “fifty.”

⁴ After silent ۛ, the *izāfat* assumes the form of *hamza*, but after sounded ۛ, it is written in the ordinary manner, viz. کسره *kaerah*. Mute ۛ should be, but is not always, dropped in writing before the *hā* of the plural.

The final § in Arabic words though aspirated in Arabic as in *كَلِمَة* *kalima*, the pausal form of *كَلِمَةٌ*, become silent in Persian, thus *kalima*; the *fatḥa* of *mīm* drops out.

(b) Mute or silent § is added to:—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: *dast* دست “hand,” *dasta* دسته “handle”; *garm-āba* گرمابه = *ḥammām*; *āvāza* آواز “reputation; singing”: *chahār-chūba* چهار چوبه “frame” (of door, picture, etc.): *āftāba* آفتابه “ewer.” This § is called *های مشابَه* *hā-yi mushābahat* “the § of resemblance.”

(2) It is added to both stems of the verb to form substantives. Thus from *bastan* بستن (Imp. stem *band*) “to bind” comes *bandā* بنده “a slave,” and from *dīdan* دیدن (shortened Inf. *dīd*) comes *dīda* دیده “eye”: *girīstan* گریستن (*girī*) “to weep,” *gīrya* گریه “lamentation”: *nālīdan* نالیدن (*nāl*), *nāla* ناله “complaint”: *shukūfa* شکوفه “blossom”: *larza* لرزه “trembling” from *larzīdan* لرزیدن: *khanda* خنده “laughter.”

This § is called *های مخفی فعلی* *hā-yi makhfi-yi fi’lī*: “the silent verbal h.”

(3) It is added to adjectives to form analogous nouns, as: *safīd* سفید (adj.) “white,” *safīda* سفیده “*siyāh* سیاه “black,” *siyāha* سیاهه “an inventory, list of items”: *panj* پنج “five,” *panja* پنجه “a claw, a bunch of fives, grasp, possession”; but *chap* چپ “left,” *chappa* چپه “left-handed.”

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: *chahārsāla* چهار ساله “four years’ old”; *du-māha* دو ماهه “two months’ old”; *har-rūza* هر روزه “daily”; *chahār-shaba* چهار شبه “every fourth night”; *shabān-rūza* شبان روزه “lasting 24 hours”; *du-dila* دو دله “wavering, of two minds”: *du-bāra* دوباره “once more, over again”; *chand-rūza* چند روزه “enduring for a few days, short-lived”: *har-sāla* هر ساله “yearly”: *rūza* روزه “daily, also a fast”; *panj-shākha* پنج شاخه “five pronged”: *du-rūya* دو رویه “double, two-faced”; *du-marda* دو مرده “of two men” (task, work, etc.). This § is called *های نسبت* *hā-yi nisbat*.

¹ *Safīda-yi* (or *sapīda-yi*) *subḥ* سفیدد صبح “the dawn”: *siyāhi-yi chashm* سیاهی چشم (m.c.) “the black of the eye,” but *siyāha-yi hisāb* سیاهه حساب (m.c.) “a list of the account, statement.”

² Subs. *chahār-sālagī* چهار سالگی, *panj-sālagī* پنج سالگی, etc., etc., “the state of being four and five years’ old.”

³ *Du-rūya sipāh* دو رویه سپاه “the opposing (facing) armies.” *Du-rūya* دو رویه sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

⁴ *Mī-dūnistam chand-marda ḥallāj būdam* میدانستم چند مرده حلاج بودم (m.c.) = “I knew my limitations; capabilities.”

(5) The feminine form of some Arabic past participles is used substantively in Persian, as: *mujassama* مجسمه “a statue”, from *mujassam* “embodied”: it is really a feminine agreeing with *ṣūrat*, etc., understood: محوطه “an inclosure.” This is also the “*h* of resemblance”; vide (b) (1).

(6) In such words as *shāhāna* شاهانه “fit for a king (or kings)”: *mardāna* مردانه, etc., the *ṣ* is called by some native grammarians *hā-yi liyāqat* های لیاقت “the *h* of fitness or suitability,” and is supposed to be added to the noun in the plural (*shāhān*, etc.).

Āna آنه, however, occurs as a separate suffix, as in *ghurāna* غرضانه “in a self-interested manner”; *dastāna* “glove”: *sālāna* “yearly”; vide § 108.

(c) Further uses of mute *ṣ* are:—

(1) To form the past participle, as: *rafta* رفته “gone” (pl. *raftagān* رفتگان “the departed, the dead”). This *ṣ* is called *hā-yi mukhtaṭṭā-yi maf’ūl* های مخففی مفعول “the silent *h* of the passive participle.”

When, however, the participle is past active, as: *shunīda guft* شنیده گفت “having heard he replied,” the *ṣ* is called *hā-yi atf* های عطف “copulative *ṣ*” and is considered equal to the conjunction و “and,” as: *shunīd va guft* شنید و گفت.

(2) It is used to form the agent (a present participle) of the verb, as: *navīsanda* نویسنده “writer” (also part. “writing”) and is then called *hā-yi mukhtaṭṭā-yi fā’iliyyat* های مخففی فاعلیت “the silent *ṣ* of agency.”

(3) It is used to form the feminine of Arabic words, thus *malik* “king”; *malika* “Queen” (in Arabic *malikah*). This *ṣ* is called *hā-yi tānīs* های تانیث.

Remark.—In Persian, this feminine *ṣ* is considered a silent *h*, but not so in Arabic, thus *malikat* ملكة (and *malikah*) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

Remark I.—The final mute *ṣ* of a Persian word sometimes becomes ق in Arabic, thus *pista* پسته, P. “a pistachio-nut” is *fustaḡ* فستق in Arabic.

Remark II.—The final *ṣ* is sometimes redundant, as in *chāra* چاره كينه *kīna*.

§ 99. The Suffixes بان *bān* or وان ¹ *vān*; وانه *vāna*; and وون ² *ūn* and وون ³ *vūn*.

(a) These suffixes are said to be a corruption of *mān* مان, contracted from *mānanda* ماننده “remaining” (also “resembling”).

They are more probably the Sanskrit suffix *vān* or *wān*, and are, according to Platts, in O. P. and Zend *pāna*.

¹ *Gāṛi-wān* or *gāṛi-bān* گازیوان or گازیبان Hindustani, “driver of hackney-coach, etc.”

(b) This suffix added to substantives forms substantives, as :—

(1) باغبان *bāghbān* (m.c.) “gardener”; دروان *darvān* (m.c.) “porter”; پاسبان *pāsībān* “sentry, watchman”; شتربان *shuturbān* “camel-man (in charge of camels)”; سایه بان *sāya-bān* “a shelter (from sun, rain, etc.)”; (this last is usually written : سايبان) : گریبان *girībān* “collar of a coat” (that which guards the neck گری).²

(2) To nouns it forms adjectives, as : مهربان *mīhr-bān* “kind” (in m.c. *mīhrabān* ¹).

(3) *Gardūn* گردون “the wheel of heaven”; *wāzhūn* وژون “inverted”; *humāyūn* ² همايون “fortunate.” *Vān* وان, and *vāna* وانه (and *ūn*), are also affixes forming substantives of relation, as : *parvāna* پروانه “moth (feather-like)”; *astarvana* استرونه, *astarvan* استرون, *satarvan* سترون, etc. (lit. mule-like) “barren, a barren woman”; *pulvān* پلوان (bridge-like) the raised path or partition in a field.³

§ 100. The Suffixes *gar* گر, *gār* گار, *gārī* گاری, *kār* کار.³

(a) The Persian suffix *gār* گار is the old Persian suffix *kāra*, Sanskrit *kār*: it signifies “doer or maker,” as : *khidmat-gār* خدمتگار “performer of service, attendant”; *parvardagār* پروردگار “one who provides nourishment, i.e. God (also a king)”; *kām-gār* کامگار “successful”; *āmūz-gār* آموزگار (m.c.) “teacher”; *rūz-gār* روزگار “time, etc.”; یادگار *yād-gār* (in m.c. *yād-i-gār*) “souvenir”; گناهگار *gunah-gār* گناهکار *gunāh-kār* “sinner”; سازگار *sāz-gār* also سازکار *sāz-kār* (class.) “agreeing with (of food, climate).”

Remark.—In یادگار *yād-gār* “memorial, souvenir,” etc., the idea of agency is not marked.

In روزگار *rūz-gār* “time; fortune” it is even less prominent.

(b) *Gar* گر is a similar suffix, in Zend *kara* and in Sanskrit *kar*: it is probably connected with, or contracted from, *kār* گار, *gār* گار, etc.; *vide* (a). It has the signification of the English suffix *-er*. Examples: زرگر *zargar* “goldsmith (or a worker or maker in gold)”; توانگر *tavāngar* “rich”; کارگر *kār-gar* “one skilful in business; also taking effect (as of medicine, of an oration, etc.)”; کیمیاگر *kīmiyā-gar* “an alchemist.”

¹ *Mīhr*, P.: Sanskrit *mītr* or *mītra* or *mihira*. By affixing a ی *[yā-yi maṣṭar]* or *yā-yi mushābahat*, *vide* § 97 (a) (1) we get further substantives, as: *shutur-bānī* شتربانی “the work or office of camel-man”; *mīhrbānī* مهربانی “kindness.”

² *Humā* هما or *humāy* همای the Lammergeier or Ossifrage, a bird anciently revered.

³ All are connected with the verb کردن *kardan*, P. “to do,” Sanskrit *kartum*, and give the idea of actor or action.

⁴ Sometimes written as: آفریده گار - پرورده گار.

Remark I.—It should be noticed that *gar* گر generally signifies a maker, while *gār* گار indicates a performer.

Remark II.—By adding a formative ی, the suffix *garī* گری is formed which signifies “art, business,” as: *ū shikār-chī-garī namī-dānad* او شکارچی گری نمی داند (m.c.) “he knows nothing about the business of a *shikārī*.” In India *bāwar-chī-khāna-garī* باروچی خانه گری “the culinary art.”

If two words occur together, it is usual to add the suffix to the second only, as: *Bābī u¹ Sūfi-garī* بابی و صوفی گری “the Babi and Sufi religions.”

(c) *Kār* کار “work” is another suffix sometimes interchangeable with *gār* گار.

Bad-kār بدکار “evil-doer”; *jaḥā-kār* چغاکار “oppressor”; *gunāh-kār* گناه کار (in India *gunāh-gār*) “evil-doer, sinner”; *taqṣīr-kār* تقصیر کار “one who has committed a fault.”

Possibly in *āmūz-gār* آموزگار and *kām-gār* کامگار, etc., the affix is substituted for *kār* کار.³

§ 101. Ār آر, dār در, āl آل.

(a) By cutting off the final ن of the Infinitive⁴ and adding *ār*, verbal nouns are formed:—

(1) Indicating action, as: *guftār* گفتار “speech”; *kirdār* کردار “works (as opposed to words)”; *dīdār* دیدار “seeing, sight.”

(2) This termination sometimes gives the sense of an agent, as: *kharīdār* خریدار (m.c.) “buyer”; *firīftār* فریفتار “deceiver”; *parastār* پرستار “a worshipping (class.); a nurse (modern).”

(3) Occasionally this termination is found in concrete nouns, as: *kushtār* کشتار (m.c.) “anything killed (also slaughter); classically anything slain in sacrifice”; *murdār* مردار “carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite.”

¹ If, however, the suffix be added to both words, then the copulative و must be pronounced *va*, as: *bābī-garī va sūfi-garī* بابی و صوفی گری vide also 97 (b) (3), foot-note (3). Similarly *taqṣīr u gunāh-kār* or *taqṣīr-kār va gunāh-kār* تقصیر و گناه کار or تقصیر کار و گناه کار.

² Also *taqṣīr-wār* تقصیروار *taqṣīr-dār* تقصیر دار and *taqṣīr-mand* تقصیر مند.

³ By adding ی, substantives like *khidmat-gārī* خدمت گاری “service, office of attendant”; *zargarī* “the business of goldsmith”; *kārgarī* کارگری “skill (in doing or making anything)” are formed.

⁴ According to Platt’s (Hindustani Grammar) the suffixes are *tār*, and *dār*, added after cutting off *dan*.

⁵ Note—not *kardār* as might have been expected.

⁶ *Farūshanda* فروشنده (m.c.) not *farūkh-tār* فروختار; *farībanda* فریبنده (m.c.).

(4) Some adjectives with a passive signification are formed by this suffix, as: *girištār* گرفتار “taken captive; arrested.”

(5) *Divār* دیوار “wall” is said to be derived from *dāv* ¹ داو “stratum” and *ār*.

(b) *Dār* دار is the Imperative stem of *dāshtan* داشتن “to have, to hold,” and in compounds generally signifies “holder, keeper,” as: *pīshānīdār* پیشانی‌دار (m.c.) “fortunate”; *āb-dār* ² آب‌دار (m.c.) “a man who looks after tea, pipes, etc.”; *hiṣṣa-dār* حصه‌دار (class.) “share-holder.”

It is also used in forming adjectives from nouns, as: *pīch-dār* پیچ‌دار “twisted.”

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: *pīch u kham* پیچ و خم “twists,” *pīch u khamdār* پیچ و خم‌دار “twisted”: *aql u hūsh-dār* عقل و هوش‌دار “intelligent, etc.”

Remark.—The Infinitive itself can be used as verbal noun, as: *āmadan-i man* آمدن من “my coming”; *vide* § 115 (*h*).

The shortened infinitive can also be used as a verbal noun, as: *kharīd u farūkh* خرید و فروخت “buying and selling”; *az guft-i ū man īn kār kardam* از گفت او من این کار کردم (m.c.) “I did this at his instigation”; *vide* § 115 (*j*) (*k*).

(c) *Āl* آل is a relative suffix that forms substantives, as: *changāl* چنگال “claw; fork”; *dumbāl* دنبال “tail, after-part.”

In *zangāl* زنگال “rust” (for *zangār*, the letters *l* and *r* being interchangeable) the termination appears to be redundant.

§ 102. The Turkish Affixes *Jī* جي or *chī* چي, *Bāsh* - *Tāsh* or *Dāsh* باش - تاش - داش⁴

(a) The Turkish affix *chī* affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example: *qūsh-chī* قوش‌چی “falconer”; *bandūq-chī* بندوقچی “a musketeer”; *shikār-chī* شکارچی “a shikārī”; *qāṭir-chī* قاطرچی “a muleteer”; *qehre-chī* قه‌ره‌چی “a servant who prepares coffee.”⁵

In Persian this *chī* چي appears to be applied to professions only.

¹ By *imāla*, *div*.

² *Abdārī* ابداری is a mule with saddle-bags fitted for a journey; lamp, tea-materials, pipe, etc., etc.: also called *nahār-dār* نهار‌دار.

³ Or *bā* ‘*aql u hūsh* با عقل و هوش’.

⁴ *Chī* has much the same signification as *wālā* in Urdu. In the Uighur dialect of Turkish (Kashghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify profession, as: *zakāt-chī* “custom’s official.”

⁵ The business of one servant, as guests are continually dropping in.

If the substantive end in *š*, the *š* is dropped, as: *khizān-chī* خزانچی “treasurer”; *mash'al-chī* مشعلچی “torch-bearer (in India dish-washer, scullion)”; *parvānchī* پروانچی “one who writes *parwānas*, or Government orders, etc.”

After a soft letter like *ن*, *chī* چي in m.c. sometimes becomes *qī* قی, as: *būstānqī* بوستانچی “a gardener”; *miyānqī* میانچی “a mediator.” Possibly *qī* instead of *chī* is commoner in Tehran owing to Turkish influence.

For the forms *shikār-chī-garī* شکارچی گری, *qūsh-chī-garī* قوشچی گری, etc., vide § 100 (b) Remark II.

(b) A few compounds are formed by the Turkish words *bāsh* “head,” and *tāsh* or *dāsh* “companion,” as: *qizil-bāsh* (lit. red-headed) “a soldier; a Persian; *Qizil-bāsh*; etc., etc.”; *yūl-dāsh* “a guide”; *beg-tāsh* or *khwāja-tāsh* “fellow-servant.”

§ 103. *Dān* دان.

The affix *dān* دان signifies something that holds, or contains, a vessel, as:—*namak-dān* نمک دان “a salt-cellar”; *qalam-dān* قلمدان (m.c.) “a pen-case”; *khāk-dān* خاکدان (m.c.) “the grave”; *kumāj-dān* کماجدان “a copper cooking-pot”; *anfiyya-dān* انفییه دان (m.c.) “snuff-box.”

Remark.—Compounds with the suffixes *دان*, and those mentioned hereafter that signify ‘place,’ as: *خانه - دانه - زار - ستان - گاه - شن - بار* (as in *rūd-bār*), etc., form ‘Persian compound nouns of place’ (اسم ظرف مرکب).

In Arabic the ‘noun of time and place’ has special forms, as: *maqat* مقتل “place of slaughter, a vital spot”; *mashriq* مشرق “the East” (time or place of rising); *masjid* مسجد “mosque.”

Those ‘nouns of place’ that signify ‘abounding in’ (formed by the suffixes *زار*, *sār*, *bār*, *lākh* - - - are sometimes distinguished by the term اسمهای کثرت ‘nouns of excess.’

Such words as *لعنتی* “cursed” are included under اسم مفعول. For اسم مفعول اصلی, vide § 68 VIII.

§ 104. *Zār* زار, *sār* سار, *stān* ستان or *istān* استان, *lākh* لاخ, *kada* کده, *gāh* گاه, *ābād* آباد, *gard* گرد -, *khāna* خانه, *shan* شن, *nā* نا.

(a) The affix *zār* زار signifies abounding in, as:—

(1) *Namak zār* نمکزار “salt-ground (where nothing grows)”; *shūra-zār*

1 In Arabic مشعل, but in Persian also مشعله.

2 *Qī* is a Western Turkish form of *chī*.

3 A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some *qalam-dāns* قلمدان are beautifully painted and are very costly.

4 Originally used for baking a kind of bread in fat.

5 In Persian *anfiya* انفییه without *tashdid*.

6 Compare حکمتی ‘skilful’: vide § 108 (a) Remark.

کار زار *kār-zār* “meadow”¹; *alaf-zār* علف زار “saltpetre ground”; شوره زار “field of battle” (place of deeds); *gul-zār* گل زار (m.c.) “any garden.”

(b) The affix *sār* سار has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:—

(1) *Kūhsār* کوه سار “hilly”²; *chashma-sār* چشمه سار “a place full of springs”; *sharm-sār* شرم سار “full of shame.”

Remark I.—*Sang-sār kardan* سنگسار کردن “to stone a person.”

Remark II.—In *rukhsār* رخسار “cheek,” the termination appears merely to modify the word *rukḥ* رخ “face (m.c.).”

(2) It also denotes “like.” *khāk-sār* خاکسار “like dust, base, low-born”; *shāh-sār* شاهسار “like a king, kinglly.”

(3) It is used for *sar* “head,” as:—*sag-sār* سگ سار (old) “dog-headed”; *subuk-sār* سبکسار “light-headed; also unburdened by luggage”; *nigū-sār*, or *nigūn-sar* نگو سار or نگونسار, in classical Persian = “one who hangs the head from shame”; but in modern Persian only “inverted (= *sar-nigūn*).”

(c) The affix *stān* ستان or *istan* استان signifies “place,” and is derived from the Sanskrit *sthān* “place.” The former is used after a substantive ending in a vowel and the latter after a consonant, as: *bū-stan* بوستان “a garden (place of scent)”; *Hindūstān* هندوستان “India”; *gulistān* گلستان “garden” (place of roses or flowers); *qabristān* قبرستان “grave-yard”; *Farangistān* فرنگستان “Europe.”

In a few words the termination gives the idea of time, as: *tābistān* تابستان “summer”; *zamistān* زمستان “winter”; *bahāristān* بهارستان “spring.”

Remark.—As regards the termination *ān* آن found in so many names, M. Chodzko writes:—

“Quelques érudits persans m’ont assuré qu’anciennement le formatif du pluriel آن, donnait aux mots primitifs le même sens géographique que leur *stān*; i.e. qui est très probable; car *ān* veut dire aussi: propriété de, appartenant à; از آن ez ān hūd, de son propre avoir, de ce qui lui appartient. Examples:—

همدان *hemadan* nom d’une ville, آردلان *ārdelān* nom d’une province, آذر بيجان *gīlān* nom d’une province, مازندران *māzenderān* de même, گیلان

¹ *Chaman* is an artificial lawn or any stretch of good grass or a meadow, etc., *‘alaf-zār* علف زار a green spot covered with weeds and grass.

² *Kūhistān* کوهستان means country with big mountains; *kūhsār* کوهسار “hilly.”

³ With the formative *khāk-sārī* خاکساری “humility.”

⁴ Also *Hind*.

⁵ For the adverbial termination *ān* (بامدادان *bāmdādān* and ناگهان *nā-gāhān*) and راستان *rāstān* (Afghan), etc. vide Adverbs.

azer-bījān de même, دشت خواران *desht-i hāverān*, le desert de Hāverān, doivent, suivant ces érudits, être traduits: les Hemeds, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beaucoup de grands (māz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beêé) du feu (āzer), les déserts de l'Occident (hāver), etc.”

Remark.—In poetry *istān* is sometimes pronounced *sitān*, as: *gulsitān* گلستان, for *gulistān* گلستان.

(d) The affix *lākh* लाख signifies “place,” or “numerous, copious,” as:—*sang-lākh* سنگلاخ (m.c.) “a stony place; rocky, stony”; *div lākh* دیولاخ “a demon-haunted place.”

(e) *Kada* کده signifies “habitation, house,” and as the last number of a compound, “place,” as:—*Ātash-kada* آتش کده (m.c.) “temple of the Magi”; *may-kada* می کده (m.c.) “a tavern”; *mātam kada* ماتم کده (class.) “house of mourning”; *but-kada* بت کده “an idol temple.”

Remark.—In *kad-khudā* کدخدā “a married man, a householder”; *kad-bānu* کدبانو “a housewife, a good manageress,” the prefix is an abbreviation of *kada* کده.

(f) *Gāh* گاه (Sanskrit *gātu*) is an affix denoting:—

(1) “Place,” as:—*Khvāb-gāh* خواب گاه “bedroom, also a cloth valise for bedding”; *takht-gāh* تخت گاه (m.c.) “an open-air platform for sitting on”; *farūd-gāh* فرود گاه (m.c.) “halting place”; *nishīman-gāh* نشیمن گاه (m.c.) “a seat”; *ārām-gāh* آرام گاه (m.c.) “a resting place.”

(2) “Time” as:—*Shām-gāh* शाम گاه “the evening time”; *ān-gāh* آن گاه (m.c.) “then”; *pasāngāh* پس آن گاه “after that”; *bī-gāh* بی گاه “untimely, out of season.” *Sukhan na-bāyad guft magar āngāh ki maṣlahat bāshad* (class. and modern) سخن نباید گفت مگر آن گاه که مصلحت باشد *vide* also § 116.

(g) The word *ābād* آباد suffixed to a noun denotes a city or place of abode, as: *Bahrām-ābād* بهرام آباد (Bahram Town).

The adjective *ābādān* آبادان is not used in forming compounds.

(h) The affix *gird* or *gard* گرد, found in a few names of towns, appears to have a similar signification, as: *Bahrām-gird* بهرام گرد *Yazdijurd* یزدجرد (for *Yazdigird*).

In *Dārāb-kard* داراب کرد (near Shiraz), the suffix is perhaps a corruption.

¹ Also *sang-lākha* (m.c.) and *sangistān* (m.c.).

² In m.c. *mātam-khāna* or *mātam-sarā* ماتم سرای or ماتم خانه.

³ *Gāh* گاه is sometimes contracted into *gāh* گه: (not to be confounded with *guh* گه which means “human excrement”).

⁴ *Ābād kardan* آباد کردن “to cultivate a place, or found a town”: *ābādī* آبادی “cultivation; also the condition of being populous or inhabited.”

(i) *Khā* خانہ “house” as a suffix has a somewhat similar meaning to *kada* کده and *gāh* گاه, as: *kār-khāna* کارخانه “factory”: *rūd-khāna* رودخانه properly “bed of a river”; and hence “a river.”¹

(j) The suffix *shan* شن added to nouns, also forms a noun of place, as: *gul-shan* گلشن “a rose-garden or rose-bed.” In *rawshan* روش (for *rawzan*) “window” it is a corruption.

(k) *Nā* نا (sometimes *nāy* نای) is added to nouns or adjectives, as: *tang-nā* تنگنا “a narrow place”; *tāz-nā* or *tiz-nāy* تیز نای (class.) “the prominent part of the sword edge that does the work (lit. place of sharpness)”; *āb-nā* آبنا “strait.”

In Indian Persian, this suffix is often written نائی.

Remark.—*Nā* نا is also added to some adjectives to form substantives of cognate meaning, as: *darāz-nā* درازنا (class.) “length.”

§ 105. *Ūmand* اوامند, *Wand* وند, and *Mand* - مند,
Nāk ناک, *Āk* آک.

(a) *Mand* مند is a suffix joined to nouns, generally to form adjectives, and signifies “possessor of, possessed of,” as:—

Khīradmand خردمند “possessed of wisdom, wise”; “*aqlmand* عقلمند “intelligent”; *sūd-mand* سودمند “profitable”; *tanū-mand* تنومند “strong.” In *arjūmand* (ارجمند) (also *arjmand*) “noble,” and *barūmand* برومند “fertile, fruitful,” the suffix is a form of *mand*.

Wand وند is occasionally found for *mand* مند, as in *khūwīshā-wand* خویشاوند “kinsman”; *pūlād-wand* پولادوند “hard (like steel)”; *khudā-wand* خداوند “master.”

(b) *Nāk* ناک added to substantives, forms an adjective of quality, as:—*gham-nāk* غمناک “sad”; *khawf-nāk* خوفناک “frightful”; *khatar-nāk* خطرناک “dangerous”; *dard-nāk* دردناک “painful.”

(c) *Āk* آک is a termination used to form some substantives from verbs, as: *pūshāk* پوشاک “raiment” from پوشیدن; *khurāk* خوراک “food” from خوردن; *sūzāk* سوزاک “gonorrhoea.”

Remark.—In *maghāk* مغاک “ditch; low place, etc.,” from *magh* مغ “depth,” and *tabāk* تباک “fever,” the termination, apparently the same, is termed a ‘relative suffix’ by native Grammarians; vide § 115 (c).

§ 106. *Bār* بار and *Yār* یار.

(a) (1) The suffix *bār* بار signifies ‘abounding in,’ as: *zang-bār* زنگ بار, i.e. *Zangibār* (‘abounding in blacks’); *rūd-bar* رودبار (class.) “channel of a river”: *sang-bār* سنگ بار (old) “abounding in stones, stony.”

¹ There is hardly a river in Persia. Any dry ‘nāla’ that becomes a stream after rain, is called رودخانه *rūd-khāna*.

² With the formative ی, *khīradmandī* خردمندی.

(2) *Bār* بار is also the root of باریدن and signifies “raining, scattering,” and is used to form compounds, as:—*gawhar-bār* ¹ گوهر بار “scattering pearls”; *shakar-bār* شکر بار “raining sugar, mellifluous.”

(3) *Bār* بار is also a substantive signifying “load,” and is also used in compounds, as: *pur-bār* پر بار “fruitful (of fruit trees)”; *sar-bār* سر بار (m.c.) “a small extra load on a transport animal.”

In a few adjectives, the suffix takes the form of *yār* بار, as: *bakhtyār* بخشيار “fortunate” (also *bakht-āvar*, *bakht-var* or *bakhtūr*, and *bakht-mand*); *hūsh-yār* هوشيار ² or *hūshyār* هشیار “full of senses, intelligent.”

§ 107. *Āvar* آور (contracted آر); *Var* در, and *vār* وار; *Gān* گان; and *Mān* مان

(a) The affixes *āvar* آور, and *ār* ار, which are used in forming adjectives from substantives, are from the verb آوردن “to bring” and signify “bringing, producing, or displaying,” as:—*dil-āvar* ³ دلاور “brave (displaying heart)”; *zūr-āvar* زور آور “strong (bringing strength).”

In *sālār* سالار “chief,” the suffix is the same, but contracted.

(b) Related to the above mentioned are *vār* وار and *var* ور ⁴ and *vāra* واره: these suffixes mean “endowed with, possessed of, full of,” as:—*dānīsh-var* دانش ور (m.c.) “learned”; *ummīdvār* امیدوار “hopeful; a candidate”; *gūsh-vār* (or *gūsh-vāra*) گوش وار “a ear-ring (becoming or adorning the ear)”; *shāh-vār* شاهوار “befitting, or worthy of a king, kingly”; *zarra-vār* ذره وار “like an atom”; *jān-vār* جانوار “an animal (possessed of life)”; *sukhan-var* “eloquent”; *nām-var* نامور “famous.” In *musht-vāra* مشتوار “handful, the measure of a hand,” the *ṣ* is redundant.

In *dilīr* دلیر (also *dil-āvar* دلاور) “brave,” is another contraction of the same suffix.

Remark.—The suffix *vār* وار is sometimes redundant, as: *sazā-vār* سزاوار “worthy.”

In *ranjūr* رنجور “sick,” the suffix is perhaps the same as *var*.

(c) The suffix *gān* گان signifies similitude, as: *khudāy-gān* ⁵ خداگان “a great lord; happy.”

It also, like *vār* وار, signifies “worthy of,” as: *rāy-gān* ⁶ رایگان “worthless (fit to be cast on the road)”; *shāy-gān* ⁶ شایگان (for *shāh-gān*) “fit for a king”; *bāzār-gān* بازرگان (for *bāzār-gān*) “merchant.”

¹ *Gawhar-bārī* گوهر باری subs. with the formative ی.

² In India generally, but vulgarly, *hoshyār*.

³ With the formative ی, *dil-āvarī* دلآوری.

⁴ All adjectives may be used as adverbs, but adjectives in *vār* وار and *ānā* آن are specially adverbial in their signification.

⁵ In India pronounced *Khudā-e-gān*; *rā-e-gān*, *shā-e-gān*, etc.

Remark.—*Dihqān* دهقان is the معرب of *dihgān* دهگان or *dih-khān* دهخان.

In *girdgān* گردگان “walnut” the suffix is perhaps a corruption of گون “like.”

(d) *Mān* مان “like,” as: *ās-mān* آسمان “sky” (like a revolving ‘mill-stone’); *mih-mān* مهمان “guest.” In *shādmān* شادمان the suffix seems to mean “continuity”: شادان or شاد = “glad” (i.e. temporarily happy). *Musalmān* مسلمان is by some said to stand for *muslim-mān*, by others to be a corruption of the Persian pl. of *muslim*, and by others to be a corruption of the Arabic plural.

§ 108. *Āna* آنه¹; *Īna* اینه, *Īn* این; and *Ān* آن and *Ān* آن *Rā*; and *Vāv* و.

(a) The inseparable suffix *āna* added to nouns or adjectives signifies “like”; as an adjective it is usually applicable to things, not to persons, as:—

Mardāna مردانه “like a man, manly”; *dīv-āna* دیوانه “mad (like a *dīv*)”; *rūbāhāna* روباهانه “fox-like (in behaviour); wily”; *zanāna* زنانه “feminine, peculiar to women”; *zishtāna* زشتانه “in an ugly manner”; *ziringāna* زرنگانه “in a smart or clever manner”; *dast-āna* دستانه “glove”; *rūzāna* روزانه² (adj.) “daily”; *vide* also § 43 (aa) and § 98 (b) (6).

It can also be added to Arabic adjectives ‘*ājizāna* عاجزانه “helplessly, in a helpless or humbled manner.”

Kāghaz-i dūstāna کاغذ دوستانه “a friendly letter” (but not *mard-i dūstāna* “a friendly man”); *dūstāna* دوستانه could, however, be used as an adverb, as: *dūstāna kār kard* دوستانه کار کرد “he acted in a friendly manner.”

In *khawfnāk-āna pūrsīd* خوفناکانه پرسید (m.c.) “he enquired fearfully,” the Persian affixed *nāk* ناک added to the Arabic substantive *khawf* خوف, forms an adjective “fearful,” applicable to persons; while the additional affix *āna* آنه forms an adverb or an adjective applicable to things. *Tarsnāk-āna* ترسناکانه has the same signification, but its compounds are all Persian.

(b) (1) *Īn* این and *ina* اینه are two more formative elements used for forming adjectives of relation (*nisbat*), as:—*zarrīn* زرین (m.c.) “golden, made of gold” from *zar* زر gold; *sīmīn*³ سیمین (m.c.) “made of silver”: *pashmīn* پشمین, adj. “made of wool,” or *pashmīna* پشمینه, subs. “a woollen stuff”;

¹ All adjectives may be used as adverbs, but those in *vār* and *āna* are specially adverbial in their signification.

² *Rūzina* (class.) “daily; daily pay, pension.”

³ In modern Persian *sīm* means “wire”; the Arabic word نقره *nūqra* is used for silver and طلا *ṭilā* for gold: but *khaylī zar dārad* (m.c.) “he is very rich”; *zar-varaq* زر ورق (m.c.) “gold leaf.”

*pūstīn*¹ پوستین “an Afghan sheep-skin coat”; *pūstīna*² پوستینه (adj.) “made of skins”; *pīshīn* پیشین “of former times”; *dīrīna*³ دیرینه (m.c.) “old, ancient: نقره نئین (rare) “of silver” (also نقره گین, also نقرئی and نقره). ”

Remark.—Adjectives formed by the terminations *āsā* آسا, *-āna* انه, etc., signifying “like,” or by *fām* فام, *gūn* گون, etc. “colour,” are classed as اسم تشبیه “nouns (adjectives) of similitude.”

(2) The termination *īn* ين also denotes resemblance in colour, as: *zumurrādīn* زمردین “emerald green”; *zarrīn* زرین “golden coloured”; *bulūrīn* بلورین “like crystal or made of crystal.” It also forms superlatives.

Remark I.—From *sang* سنگ “stone” comes *sangīn* سنگین “heavy,” but *sangī* سنگی “made of stone.”

Remark II.—The suffix *īn* ين also forms the superlative degree, but in *pīshīn* پیشین and *pasīn* پسین it seems to have a comparative sense.

It is also added to the cardinal numbers, as: *avvalīn* اولین; vide § 48 (c).

(c) The suffix *ān* آن, like the suffix *īn* ين, is used to form relative adjectives and nouns as in *biyābān* بیابان “desert” (from *āb* آب); *pāyān* پایان “end”; *kūhān* کوهان “horse-saddle; camel-hump.”

The suffix in *pīshānī* پیشانی “forehead” is probably formed from this *ān*.

This suffix is found in names, as: *Īrān* ایران and *Tūrān* توران; *Iṣfahān* اصفهان; *Māhān*⁶ ماهان (near Kerman).

In *ābādān* آبادان “inhabited,” it appears to be redundant.

In *ṣubḡāhān* صبحگاهان, *bāmdādān* بامدادان, *yagān* یگان, *bahārān* بهاران the suffix is adverbial.

In *jāvīdān* جاویدان and *jānān* جانان it is adjectival.

(d) *Ān* آن joined to some substantives forms relative nouns, as: *rīman* ریم (adj.) from *rīm* ریم “pus, matter,” etc.; *jūshan* جوشن “coat of mail” from *jūsh* جوش “a ring (in a coat of mail, etc.).”

It is sometimes pleonastic, as: *pādāshan* پاداشن for *pādāsh* پاداش; *zībān* زیبان for *zībā* زیبا; *sūn* سون for *sū* مو “side, direction”; *lafchan* لفچن for *lafch* لفچ “thick-lipped, camel-lipped.”

1 *Pūstīn darīdan* پوستین دریدن (class.) “to blab out a secret” and *pūstīn kandan* (class.) or *dar pūstīn-i kas-i uftādan* افتادن در پوستین کسی (class.) “to backbite” are classical idioms.

2 *In pūst-i mīshīna ast ya buzīna?* این پوست میشینه است یا بزینه (m.c.) “is this a sheep or goat’s skin?”

3 *Dīr* دیر “late,” but *yār-i dīrīna* یار دیرینه “an old friend.”

4 *Ān-i nisbat*.

5 *Ir* ایر and *Tūr* تور are said to have been sons of *Farīdūn*.

6 Always pronounced *Māhūn*.

(e) According to native Grammarians a final *r* is added to some substantives for *nisbat*, as: *angushtar* انگشتَر “ring” from *angusht* انگشت “finger”; *lahar* لهر “tavern” from *lah* ل “wine.”

(f) Native Grammarians give instances of final formative *vāv* (vāv-i *fā'iliyyat* و و فاعلیت) in *patū* پتو, from *pat* پت “goat's hair, wool”; (*patū* in India is a woollen stuff, but *patū* پتو in Persia “a blanket”): *shāshū* شاشو “piss-a-bed”; *rīshū* ریشو “bearded”: the last, however, is probably a corruption.

§ 109. Āgīn آگین, or Gīn گین.

Gīn گین is a contraction of *āgīn* آگین from *āgandan* آگندن “to fill”; *gīn* and *āgīn* therefore signify “filled with.” They are used as suffixes to nouns, to form possessive adjectives, as:—*gham-gīn* غمگین “full of grief, sorrowful”; *khashm-gīn* خشمگین “angry”; *sharm-gīn*¹ شرمگین “ashamed”; *ambar-āgīn* عنبَر آگین “full of amber”; *surma-gīn* سرمگین (class) “full of *surma* (or antimony for the eyelashes)”; *khīrad-āgīn* خرد آگین (m.c.) “wise.”

§ 110. The Formative ā (alif آ)

(a) This inseparable suffix forms adjectives and participles from verbal roots, as, from *dān* دان the root of *dānistān* دانستن “to know”, *dānā*² دانا “learned”; *gūyā* گویا; *bīnā* بینا; vide also § 70 (a).

It is added to adjectives to form abstract nouns as: *garmā* گرما “heat,” *sarmā* سرما “cold”; *pahnā* پهنا “breadth” (also *pahnā-ī* پهنائی).

Remark.—The following examples illustrate the forms that are included under the title of اسم فاعل مجععی³ “Irregular Present Participle,” as distinguished from the اسم فاعل اصلي (or قیامی) “the Real or the Regular Present Participle” in—*anda* دنا: ندنا: “knowing”: حکمتی “skilful”: خریدار “purchaser”: دزد “thief” (Imp. rt.); (سندۀ فایاد =) نربادرس “hearer of complaints”: علم دوست “fond of learning”: کم عقل “of little sense”: خردمند “servant”: خدمتگار “of pleasing speech”: خوش گو: ناتوان “a wise man”: دردمند “painful”: شتریان “camel-man”: king “king”: پولاوند “hard as steel”: پولاوند “Lord”: خاوند “rifleman”: بندرتچی “painful”: دردناک “hero.” پهلوان

Under this head are also included such words as: جلد “spy”: جاسوس “executioner”: کریم “kind”: شویر “mischievous,” etc. Also, of course, the Arabic Present Participle of the form فاعل, as: ظالم “tyrant.”

¹ *Sharm-rū* شرم رو “shy, bashful.”

² This verbal *alif* is called *Alif-i fā'iliyyat* الف فاعلیت.

³ Many of these are also اسم صفت مرکب “compound adjectives.”

⁴ The “participle” formed by adding an Impera. root to a noun is generally called اسم فاعل ترکیبی (or مرکب).

(b) Some adjectives expressing fulness and completeness are formed by inserting an *alif* between the two compounds, as: *lab-ā-lab*¹ لبالب “lip to lip; also brimful”; *sar-ā-sar*² سراسر “entirely”; *gūn-ā-gūn*³ گونا گون “of many colours, variegated”; *sar-ā-pā* سراپا “from head to foot, cap-a-pie.” *Vide* also § 140 (h) (5), (6), (7) and foot-note.

(c) Prefixed to some Persian words it signifies privation, as: *ajumbān* اجنبان “motionless, fixed.”

(d) *Alif* is used to form the vocative singular. When used to summon or to attract attention it is called *alif-i nidā*⁴ الف نداء “the *alif* of calling.” When used in the vocative of distress, as in *darīghā* دریغاً “alas!” it is called *alif-i nudba* الف ندبه “the *alif* of plaint.”

For the different kinds of *alif*, *vide* § 2.

(e) *Bukhārā* بخارا is said to be derived from *bukhār* بخار (Zand) “wisdom, learning,” because of the learning that prevailed there. Some native grammarians style this final *ā*, *alif-i vaṣfiyyat* الف وصفیت, and give as further examples *zibā* زیب and *gandā* گندا: in these, however, the *alif* appears to be that of the participle [*vide* § 2, Remarks II].

§ 111. *Fām*⁴ فام, (*Pām* پام and *Wām* وام); *Gūn* گون; *Charta* چرته.

(a) The suffix *fām* فام (rarely پام or وام) indicates “of the colour, form, or likeness of,” and is affixed to both substantives and adjectives: *siyāh-fām* سیاه نام (m.c.) “blackish”; *la‘l-fām* لعل نام “somewhat ruby-coloured”; *nīl-fām* نیل نام “bluish”; *zumurrud-fām* زمرد نام “rather like the green hue of an emerald”; *kuhl-fām* کحل نام = *miṣl-i surma* (مثل سومة).

Instead of فام, sometimes بام is found, as: *sapīd-bām* سپید بام “whitish.”

(b) *Gūn* گون signifies “colour, species, form, fashion, etc.,” and in compounds “of the colour of”: *lāla-gūn* لاله گون “poppy-coloured, scarlet”; *gul-gūn* گلگون “rose-coloured”; *gūn-ā-gūn*⁵ گونا گون “of various colours, also, of various sorts.”

Gūna-ash zard shuda گونه اش زرد شده “he’s become pale (from sickness).”

(c) *Charta* چرته, sometimes written *charda* چرده and also *jarta* جرته, means “colour, hue,” and occurs in a few compounds, as: *zard-charda* زرد چرده and

¹ Syn. *lab-riz* لبریز “overflowing,” *lab-bi-lab* لب بلب “lip to lip.”

² Or *sar-bi-sar* سر بر سر: as *bi-dih va bisitān-i man sar-bi-sar mī-guzārad* بده و بستان من سر بر سر میگذارد (m.c.) “my income and expenditure are equal.”

³ Syn. *rang-ā-rang*.

⁴ In Persian *f* and *p* are often interchangeable: *pīl* or *fil* “elephant”; *sapīda* سفیده, *saḥīda* سفیده, “white”: *pām* or *wām* are not used in modern Persian as suffixes; but *wām* or *pām* (m.c.) “debt.”

⁵ *Kuhl* or *surma* “antimony, collyrium.”

⁶ *Gulhā-yi gūn-ā-gūn* گلهاي گونا گون “various coloured flowers”; *kutub-i gūn-ā-gūn* کتب گونا گون “books by various authors”; *murgh-i bā-parhā-yi gūn-ā-gūn didam* مرغی با پرهای گونا گون (m.c.) “I saw a bird of many colours.”

zard-charta زرد چرته (old) “yellow coloured” (not used of people). According to some grammarians this affix is found only in the word *siyāh-charda* سیاه چرده.

(d) *Rang* رنگ is also used, as *gul-rang* گل رنگ, *sabza-rang* سبزه رنگ, etc., vide § 112 (f).

(e) In old Persian *diz* دیز and *dīza* دیزه are also found for *dīs* دیس, as: *hab-diz* شب دیز “night-coloured, black”; “the name of Khusrau’s horse.”

These suffixes are now obsolete (متروک).

§ 112. *Āsā* آسا, *Sā* سا; *Sān* سان; *Vash* وش, etc.; *Das* دس, *Dīs* دیس; *Vand* وند.

(a) *Sā*¹ سا and *āsā* آسا are affixes signifying “like,” as: *mushk-āsā* مشک آسا “scented like musk”; *am̄bar-sā* عنبر سا “resembling amber (in scent)”; *sihr-sā* سحر سا “like magic”; *mard-āsā* مرد آسا “like a man, manly.”

Remark.—These suffixes must not be confounded with *sā* سا from *sāyīdān* سائیدن “to rub,” and *āsā* آسا from *āsūdan* آسودن² (m.c. intr.) “to be satisfied, refreshed, etc.,” both of which also occur in compounds, as: *jabha-* (or *jabīn-*) *-sā* جبهه سا or چپین سا “rubbing the forehead on the ground, making a profound reverence”; *rūh-āsā* روح آسا “soothing the mind.”

(b) *sān* سان has the same signification as the suffix *āsā* or *sā*, and is probably akin to the Sanskrit *saṁān* and the Hindi *sā*. Examples: *shīr-sān* شیر سان (class.) “like a lion”; *sham-sān* شمع سان (m.c.) “like a candle”; *khurshīd-sān* خورشید سان (m.c.) “like the sun” (also *khurshīd-wār* وار خورشید); *yak-sān* یکسان (m.c.) “alike.”

Remark.—*Sān* سان sometimes stands for *istān* استان, as: *khārsān* خارسان (class.) for *khāristān* خارستان (m.c.) “a thorny place.”

In modern Persian *sān-i qushūn dādan* سان قشون دیدن³ “to review an army”; *imrūz sarbāzhā sān dādand* امروز سربازها سان دادند, or *az sān guzashtand* از سان گذشته (m.c.) “the troops were reviewed.”

(c) (1) *Vash* وش (*pash* پیش or *fash* فش; obsolete), is an affix signifying “like,” as: *māh-vash* ماهه وش (m.c.) “like, or beautiful as, the moon”; *ghuncha-vash* غنچه وش “like a bud (of a pretty mouth)”; *qamar-vash* قمر وش (class., rare); *farishta-vash* فرشته وش (m.c.) [also *farishta-sān* سان فرشته (m.c.) or *farishta-vār* وار فرشته (m.c.)].

¹ Probably connected with the Hindi *sā* (*kālā-sā* “black-looking”; *mujh-sā* “like me”; *dev kā sā* “like a demon”).

² In modern Persian *āsūda kardan* آسوده کردن and *āsūda shudan* آسوده شدن.

³ *Sān* سان is Eastern Turkish: in Uighur it signifies the total (in number). The *Qazāq* use *sān* سان for either ten or a hundred millions (the author is uncertain which).

(2) In place of *vash*, are sometimes found *fash* and *pash* (but not in modern Persian), as: *shāh-fash* شاه فش “like a Shah”; *sarv-pash* سروپش “like a cypress.”

Native Grammarians also give the form *bas*, as: *shīr-bas* شیر بس “like a tiger.”

(d) *Das* دس and *dīs* دیس are also suffixes signifying “like,” which are used to form adjectives, as: *khurdīs* خردیس “like the sun”; *māh-dīs* ماه دیس “like the moon”; *das* دس has the same signification as *dīs* دیس, but is very rarely used.

Remark.—The Zardushtis sometimes write *Khudā bī das va damān ast* خدا بی دس و دمان است (old Persian) = “God is eternal.”

(e) *Vand* وند “like,” as: *Khudā-vand* خداوند “like God, lord, possessor”; hence by contraction *khāvand* خاوند “master, husband”; *pulād-vand* پولادوند “hard as steel, also the name of a hero.”

This suffix is also used for *mand* مند “possessed of,” as: *dawlat-vand* دولت‌مند = *dawlat-mand* دولت‌مند.

Remark I.—The word آوند *āvand* “furniture,” especially “kitchen furniture (as pots and pans),” appears to be derived from آب *āb* “water,” and *vand* وند (old) “experiment; labour; praise; vessel; vase; cup.”

Remark II.—These nouns and adjectives of similitude, formed by the suffixes آسا *āsā*, وش *vash*, سار *sār*, آند *āna*, گون *gūn*, وند *vand*, مان *mān*, etc., are styled تشبیه اسم.

Remark III.—*Kirdār* کردار is also used to form adjectives of resemblance: *farishta-kirdār* فرشته‌کردار “like an angel.”

§ 113. The Suffix *um* اُم .

The termination اُم added to the cardinal numbers forms the ordinals, as: *chahār-um* چهارم “fourth”; *bīst-u haftum* بیست و هفتم “the twenty-seventh.”

Note that in a compound number the termination is added to the last only.

§ 114. The Termination *-ish* یش .

This termination added to the Imperative root forms abstract nouns, as: *dānish* دانش “knowledge” from *dānistan* “to know”; *bīnish* بینش (m.c.) “sight” from *didan* (root *bīn*) “to see”; *jūshish* جوشش (m.c.) “boiling”; *āzmāyish* آزمایش (m.c.) “proving”; *ārāyish* آرایش (m.c.) “adornment”; *nikūhish* نکوهش (m.c.) “reproaching, blaming,” also *sar-zanish* سرزنش (m.c.).

¹ Called *shīn-i maṣḍarī* شین ماضری, or *shīn-i maṣḍar*. Radical *sh*, as in the word پش *peš* is called *shīn-i aṣḍī* شین اصلی.

CHAPTER XII.

§ 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(a) The Imperative root of the verb is sometimes a substantive, as from *sūkh¹tan* سوختن (tr. and intr.) “to burn”, *sūz* سوز¹ (m.c.) “burning, inflammation”; *ranjīdan* رنجیدن “to be grieved”, *ranj* رنج “grief”; *bi-dīh u bīstān-i man* بد و بستان من² (m.c.) “my expenditure and my income”; *bidih-kār* بدکار (m.c.) “debtor”; *bistān-kār* بستان کار (m.c.) “creditor.”

(b) A few of the verbs ending in *ūdan* آوردن form substantives ending in *ān* آن, as: *farmān* فرمان³ “an order” from *farmūdan*; *paymān* پیمان “promise” from *paymūdan* “to measure; to travel.”

Remark.—*Āsān* آسان, however, is an adjective “easy” (from *āsūdan*).

(c) A few nouns are formed by adding *āk* اک to the imperative stem, as: *sūzāk* “gonorrhoea,” *vide* § 105 (d).

(d) For nouns derived from verbs and terminating in silent *z*, *vide* § 98 (b) (2).

(e) Some nouns, generally compounds, are formed by adding a *yā*, or *hamza* and *yā*, to the Imperative stem, as: *had-gū* حدگویی⁴ *and* *rakht-shu* راختشویی “debt”; *bidih* (m.c.) “debt”; *bidihi* بدمی (m.c.) “revenue of a district”; *shinavā* شنوائی “power of hearing”; *gūy* گوی (obs.), *vide* § 97 (1).

In *bīnā* بینائی the termination is added to the verbal adjective بینا.

For *jahāndārī* “sovereignty,” *vide* § 97 (a) (1).

(f) For *ish* added to the Imperative stem, as: *āfarīnish* آفرینش “creation” from *āfrīdan*, *vide* § 114.

(g) For verbal nouns in *ār* آر, as: *dīdār* دیدار “seeing,” *vide* § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: *az dād u faryād kardan hīch fā⁵ida-i nīst* از داد و فریاد کردن هیچ فائده نیست “there is no use in screaming and crying out”: *az nā guftan-i in harf khayālī pashimān-am* از نا گفتن این حرف خیلی پشیمانم (m.c.) “I am very sorry I did not mention this.”

In *bar mā tākhtan āvurdand* بر ما تاختن آوردند “they charged us,” the Infinitive is used as an object.

¹ *Sūzish* سوزش is commoner.

² *Bistān* for *bisūtān*.

³ Arabic broken plural *farāmīn* فرامین. *Farmān* فرمان has become anglicized under the guises *firmaun*, *firmand*, *phirmaun*, etc., etc.

⁴ Or *fā⁵ida* (without ی of unity).

⁵ In modern Persian ن is often prefixed instead of نا, *vide* (q).

Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as:—

از پریدنهای رنگ و از طپیدنهای دل عاشق 'یچاره هرجا هست رسوا میشود

Az parīdanhā-yi rang u az ṭapīdanhā-yi dīl
‘*Āshiq-i bīchāra har jā hast rusvā mī-shavad.*

“By his changings of colour, and the beatings of his heart,
The wretched lover compromises himself wherever he is.”

این آمدنها و رفتنهاى ما ثمر نکرد *īn āmadan-hā va raftan-hā-yi mā ṣamar na-kard* (m.c.) “these comings and goings of ours produced no result”; but it would be better to substitute here *āmad u raft-i bisyār* for the plural Infinitive: خوردنها *guh-khurdan-hā* is a common expression in m.c.

(i) For compound nouns formed from the Imperative stem by affixing *vide* § 97 (a) (1). Further examples:—

From بویدن “to smell” comes بوی “scent”; from پویدن intr. “to traverse” comes پوی (m.c.) “he is searching”; from رویدن intr. “to grow,” روی “washing, etc.”; *rakht-shūy* “a washerwoman,” but رخت شویی *rakht-shūy* “washing clothes: the act or state of being a washerwoman.”

(j) It was stated in (a) that the Imperative root is sometimes a noun. Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun, as: *sar-navisht* “destiny”; *guzasht kardan* “to pardon, let off”; *rīkht* “the casting; form”; *dād u bāz dīd* “visiting and returning visits”; *vide* also § 116 (j).

(k) Sometimes the Preterite stems or shortened Infinitives of two verbs, with or without the copula و, are used as a substantive, as: *dād u sitad* (m.c.) “commercial transactions”; *kharīd u farūkht* “commerce”; *āmad ū shud* “to come, or *āmad u raft* “to go, or in m.c. also *raft u āmad* “to go and come”: *guft u shunīd* “to speak and hear” (Syn. *guft-u-gū*). These forms are sometimes in m.c. used in the plural, as: *dād u sitadhā-yi ū ziyād ast* “he has extensive dealings.”

¹ *Lawḥ-i Mahfūz* “the Preserved Tablet,” on which the decrees (مرنوشت) of God regarding men are recorded. In the Qurʾān the term is used for the Qurʾān itself. The law tablets of Moses are called *alwāḥ*.

² *Bāz-dīd* can be used alone (for the return visit), but not *dīd*: *bī-dīdan-i ū raftam* (m.c.) not *dīd* “I went to visit him.”

³ Compare Hindi *len den*.

⁴ Or *kharīd farūkht* “to buy and sell”; also *kharīd u farūsh* (m.c.).

⁵ *Qīl u qāl* “noise of taking” is somewhat similar; *qīl* Ar. “it was said” and *qāl*, Ar. “he said,” are coupled by the Persian conjunction *u* (in Arabic *wa*): *vide* § 116 (c) Remark on doubled words.

(l) Sometimes both stems of the *same* verb are used to form a noun with or without the copula و, as: *guft-u-gū* وگفت وگو, or *guft u gūy* گفتگوی, or *guft-gū* گفتگو, [= *guft u shunīd*, 'vide' (k)] "conversation"; *jūst-jū* or *jūst u jū* جست و جو, "search" (or *jūst u jūy*).

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: *bi-gīr u bi-kush* بگیر و بکش, subs. (m.c.) (seize and kill) "arresting"; *bi-gīr u bizan* بگیر و بزن (rare) (seize and beat) "tumult, noise," or *gīr u dār* گیر و دار, or *dār-gīr* دارگیر "tumult, confusion, trouble"; *bi-gīr u bi-band* بگیر و ببند (m.c.) "tumult."

(n) Sometimes the Imperative stems alone are used, as: *gīr u dār* گیر و دار (m.c.) "tumult": *vide* (m); *tak-ā-pū* ټاکپو (m.c.) "searching"; *tak-ā-daw* ټکادو "running."

(o) Sometimes the Imperative stem of the same verb is repeated,² as: *kash-ma-kash* کش مکش "pulling different ways; also quarrelling" (*kash ma-kash dāshtan*): *bi-kush u bi-kush* بکش و بکش "fighting, rowing (crying 'kill and kill')"; *kash-ā-kash* کشاکش³ (m.c.) "a struggling"; *kashā-kashī* کشاکشی (old) "allurement, attracting" (*kashish*, subs. m.c. "attracting").

(p) For the Noun of Agency *farūshanda* فروشنده "seller"; *gū-yanda* گوینده "speaker," etc.; *vide* § 43 (r), and —

سازنده کار مرده و زنده توئی دارندۀ این چرخ پیراکنده توئی

Sāzanda-yi kār-i murda u zinda tu-ī

Dāranda-yi īn charkh-i parāganda tu-ī.

"Who framed the lots of quick and dead but Thou?

Who turns the troublous wheel of heaven but Thou?"

(O. K. 471 Whin.).

(q) The suffix ی added to an Infinitive (as *kardanī*, pl. *kardanī-hā*) forms nouns and adjectives. Examples: *īn zurūf rikhtanī hast* این ظروف ریختنی هست (vulg.) "these vessels have been cast": *īn rang pukhtanī, na shustanī* این رنگ پختنی نه شستنی (vulg.) "this has been coloured by boiling not merely dipping"; *īn sūkhtanī ast* این سوختنی است (m.c.) "this is for burning"; *khurdanī-hā* خوردنیا (m.c.) "food, eatables"; *Masīh dar dunyā āmadanī būd* مسیح در دنیا آمدنی بود (m.c.) "Christ had to come into the world": *īn khāna kharāb-shudanī na-dārad* این خانه خراب شدنی ندارد (m.c.) "this house is so strong it will not go to ruin."

¹ This alif is called *alif-i 'atf* الف عطف. Also *tak u pūy* ټک و پوي.

² For force of repetition, *vide* 'doubled words.'

³ مرد باید که در کشاکش دهر سنگ زبرین آسپا باشد

Mard bāyad ki dar kashākash dahr

Sang-i zērīn-i āsyā bāshad.

The negative is formed by prefixed *nā* نـ as: *nā-guftanī* نـاگفتنی (m.c.) “unfit to be uttered”; *nā-shunīdanī-hā* نـاشنیدنیا (m.c.) “things unfit to be heard”; vide also § 116 (m).

In modern Persian, however, نه can be substituted, as: نشنیدنیا.

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:—

از حادثهٔ زمان¹ آیدمه مپ—رس وز هرچه رسد چونست پایدنه مپرس
این یک دمهٔ نقد را غنیمت میدن² از رفتهٔ میندیش و از آیدمه مپرس

Az ḥādīṣa-yi zamān-i āyanda ma-purs
Va'z har chi rasad chu nīst pāyanda ma-purs
Īn yak-dama naqd rā ghanīmat mī²-dān
Az rafta mayandīsh vaz āyanda ma-purs

“Ask not the chances of the time to be,
And for the past, 'tis vanished, as you see;
This ready-money breath set down as gain,
Future and past concern not you or me.”

(O. K. 278 *Whin.*).

Rafta رفته and *āyanda* آیدمه “what is past” and “what is to come,” hence “the Past” and “the Future.”

آن به که بجام باد دل شاد کنیم و از آیدمه و گذشته کم³ یاد کنیم

Ān bih ki bi-jām-i bāda dīl shād kunīm
V'az āmada u guzashta kam³ yād kunīm

“'Tis well to drink, and leave anxiety
For what is past, and what is yet to be.”

(O. K. 308 *Whin.*).

Vide also Example in (p).

Guzashtagān or *murdagān* مردگان or گذشتگان “the dead”; vide also § 43 (r).

Muḥarramāt محرمات “things forbidden; black clothes”; *maḥṣūrīn* محصورین “the besieged”; *manẓūr* منظور (m.c.) “aim; objection, view, intention”; *maktūb* مکتوب “written; a letter”; *al-maktūb* المکتوب “Holy Writ.”

Remark.—Persian nouns derived from verbs are called اسم مصدر ترکیبی “compound verbal nouns,” or حاصل مصدر (or حاصل بالمصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر اصلی, or اسم مصدر حقیقی.

¹ In original *zamāna* زمانه perhaps a misprint for *zamān-i* زمان.

² Note continuative Imperative.

³ *Kam*, negative; not “less”, but “not.”

The Past Participle, however (used as a noun), is not called *hāsīl-i maṣḍar*.

A few Persian nouns of instrument (اسم آله) are by some grammarians included in the *hāsīl-i maṣḍar* حاصل مصدر, as: پیمانه “a cup, a measure” and آستره “a razor,” but this seems to be an error.

COMPOUND WORDS.

§ 116. Compound Substantives.

(a) Persian abounds in compound words chiefly substantives and adjectives.

Compound substantives are formed as follows:—

(b) A compound noun analogous to such English compound as cart-horse, is formed by the juxta-position of two nouns (in the English order) without *izāfat*,¹ as: *ruz-nāma* روزنامه “newspaper”; diary; account of daily expenditure”; *jahān-panāh* جهان پناه “Asylum of the World (in addressing the Shah in writing or speaking)”; *āsh-paz khāna* آشپزخانه (m.c.) “cook-house”; *shab-khūn* شبخون (class.) “night attack”; *barf-āb* برف آب “snow-water from the hills”; *shutur-murgh* شتر مرغ properly the “Ostrich” (but wrongly applied to other birds); *gul-barg* گلبرگ (poet.) “rose-petal”; but *gul-i barg* گل برگ (m.c.) “any non-flowering plant with coloured or variegated leaves”; *khāvar-zamīn* خاور زمین (class.) (or *mashriq-zamīn* مشرق زمین) “the Orient”; *gharq-āb* غرق آب “deep water”; *miyān-pācha* میان پاچه (m.c.) “a certain portion of the breeches”; *tah-jur‘ah* ته جرعه “dregs.”

This compound is styled *murakkab-i mazjī* (مركب مزجي).

Remark I.—In some Arabic-Persian compounds the second part of the compound is tautological, as: *saḥar-gāh* سحر گاه (m.c.) “morning,” also *saḥar-gāhān* سحرگاهان (mod.); *manzīl-gāh* منزل گاه (m.c.) “a stage, halting place”; *maktab-khāna* مکتب خانه “school”; *mashriq-zamīn* مشرق زمین (m.c.) “the East, Eastern Countries”; *maṭba‘ khāna* مطبع خانه (m.c.) “printing

¹ Adjectives are also formed by two nouns, as: *bakht-yār* بختیار “fortunate; rich”; *shīr-dūl* شیردل. Vide § 44 (b) (3).

² The words *ikhbār* and *akhbār* are also occasionally used for “newspaper.”

³ *Āsh-paz* آشپز “a cook.” In India a cook is called *bāwar-chī* باورچی (from *bāwar*, subs. and adj., and the T. affix *chī*), i.e. “a person to be trusted”: originally an officer whose duty it was to taste the chief’s food, perhaps to prove that it was not poisoned: *bārwar-chī khāna* باورچی خانه (India) “cook-house”; *bawār-chī-garī* (India) “the culinary art.”

⁴ Better *shab-khūn* (m.c.), also used by Firdawsī.

⁵ But *āb-i barf* آب برف “iced water” (cooled by snow).

⁶ But *tah-i āb* ته آب “the bottom of the water.”

⁷ Amongst Indian Grammarians incorrectly مرکب امتزجي.

house''; *ma'bad-gāh* مَعْبَد گاه (m.c.) ''any place of worship''; *maw'id-gāh* مَوْعِد گاه (m.c.) ''appointed place of any meeting, rendezvous.''

In a few compounds an adjective is prefixed to a noun, as: *bad-bū* بدبو ''stench'' (also adj.); *khushk-sāl* خشک سال or *khushk-sālī* خشک سالی ''a famine year (a year of drought)''; *safīd-rīsh* سفید ریش (subs. and adj.) ''grey bearded; an old man.''

Remark II.—Such compounds as *khwab-gāh* خواب گاه, etc., have already been mentioned in Derivation of Words, *vide* § 99 (a) and (b), § 100, § 101 (b), § 102, § 103, § 104.

Remark III.—Many compounds are formed with *sar* سر, as: *sar-chashma* سرچشمه ''a spring of water,'' *vide* § 117 III (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: *marz u būm* مرز و بوم (m.c.) ''empire, country''; *marz u kishvar* مرز و کشور (class.) = *marz u būm* (mod.); *tāb u tab* تاب و تب ''heat''; *pīch u tāb* پیچ و تاب ''writhing''; *nashv u namā* نشو و نما ''growing (i.e. growing and increasing)''; *khār u khass* خار و خس ''thorns''; ¹ *dād u bī-dād* ''crying for help'' (shouting justice and injustice).²

Remark.—In *qīl u qāl* قیل و قال the two portions of the compound are Arabic, lit. *qīl* ''it was said'' and *qāl* ''he said.''

(d) Also two substantives of different significations may be joined either by *Vāv-i Atf* واو عطف, or by an *alif*, as: *āb u hawā* آب و هوا ''climate (water and air)''; *sayr u shikār* سیر و شکار ''an outing and hunting''; *zanā shūy* زنان شوی ''wedlock'' from *zan* زن ''wife'' and *shūy* شوی ''husband''; *īn ādam miṣl-i dīv u dad* (m.c.) این آدم مثل دیو داد ''this man like a beast.''
In *khirt u pirt* خرت و پرت (m.c.) ''odds and ends, small belongings,'' *the words have separately no signification. Zūr u shūr* زور و شور ''noise and tumult'' (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a 'meaningless appositive'⁶ (*tābi-i muhmal* تابع مهمل, as: *shūr u shār* شور و شار = *zūr u shūr* زور و شور).

Remark I.—Adjectives used as substantives are also so employed, as: *garm u sard* گرم و سرد, and *talkh u shīrin* تلخ و شیرین ''the ups and downs''

¹ نشو from Ar. نشء.

² Compare also *shākḥ dar shākḥ* (adj.) ''intertwined.''

³ Easterns attribute good or ill-health to either the water or air of a place. *Hawā* can be used alone for ''climate''; *āb* alone generally means literally that the water of a place is good or bad.

⁴ A Persian gentleman's *shikār* شکار is a sort of picnic.

⁵ For such compounds as *tak-ā-pū* تکاپوی, *vide* § 114 (n).

⁶ By some Persians considered a *radīfa* ردیفه 'synonym.'

and “bitter and sweet” (of the world). In *zīr u zabar kardan* زیر و زبر کردن “to make topsy-turvy,” the words *zīr u zabar* are in reality nouns used ordinarily as prepositions.

In *nīst u nā-būd kardan* نیست و نابود کردن “to annihilate” (to make ‘is not’ and ‘was not’) the two portions of the compound are verbs used as substantives.

Remark II.—The compound may consist of two Arabic words, as: *akl u shurb* اكل و شرب “eating and drinking; meat and drink”; *amr u iqrār* امر و اقرار “ordering of affairs”; *qāṭṭ u qāṭṭ* قاتق و قاتق “closing a fissure, mending”, and *qāṭṭ u qāṭṭ* قاتق و قاتق “cleaving, rending”. For *qāl-u-qāl*, vide (c) Remark.

(e) The contracted Infinitives of two different verbs, or the contracted Infinitive of a verb combined with the Imperative root of the same verb, together form such compound substantives as: *āmad u raft* آمد و رفت “coming and going”; *dīd u bāz-dīd* دید و باز دید “seeing and looking”; *guft u gū* گفت و گو “speaking and conversation”; vide § 115 (k) and (l).

(f) For a compound noun formed from two Imperatives or Imperative stems, vide § 115 (m) (n) and (o).

(g) A Numeral or an adjective, with a substantive, form a compound noun, as:—*si-pahar* سی‌پاها “the afternoon”; *yak-shamba* یک‌شنبه “Sunday”; *chahār-pā* چهارپا “a quadruped”; *chār-faṣṣ* چار فصل (m.c.) “summer-house; (open on all four sides).”

From adjectives similarly formed [vide § 98 (b) (4)], the final formative *ā* is for nouns changed into *gī*, as: *panjāh-sālā* پنجاه ساله, adj. “of fifty years”; *panjāh-sālāgī* پنجاه سالگی “the state of being fifty years old.”

Examples of an adjective and substantive:—*surkh-āb* سرخاب “rouge”; *safid-āb* سفید آب “a liquid-white for the face.”

(h) Substantives are also compounded from an Imperative root preceded by a noun (or an adverb or a preposition), as:—*āsh-paz* آش‌پز “cook”; *tīr-andāz* تیرانداز “archer”; *rū-numā* روم‌نما “a present given to the bride by the bridegroom to induce her to show her face (for the first time⁴)”; *pīna dūz* پینه‌دوز “a cobbler, who patches⁵ shoes.”

¹ Also *Charhār-pāya* چهارپایه, but in India this is a “bedstead.”

² *Bā in panjāh-sālāgī mī-tavānam rūz-i dah farsakh bīshar pū-pijāda bi-ravam* درین پنجاه سالگی میتوانم روزی ده فرسخ بیشتر پیماده راه بروم (m.c.) “in spite of my fifty years I can walk more than ten farsaks a day.”

³ *Ash-pazī* آش‌پزی “the office or business of cook”: *tīr-andāzī* تیراندازی “archery.”

⁴ The Afghans call the first wife “my father’s wife,” i.e. the wife married to please the father: the second wife they choose for themselves. In Persia, girls generally manage to get a secret view of their intended, and often flatly refuse to accept him. Ditto with the men. The Parsi women are not in *rū-band*, they are *rū-bāz*.

⁵ *Kafsh-dūz* کفش‌دوز “a shoemaker.”

In *pīsh-kash* پیش کش “present, gift”, *pīsh* is a noun used as a preposition: *dast-band* دست بند “bracelet”; *pas-andāz* پی انداز “savings”; *pīsh-khīz* پیش خیز “servant” (also adj.).

Remark.—In *zar-baft* زربفت, the corruption of *zar-bāfta*, the verbal is not the Imperative stem.

(j) A few compound nouns are formed by adding the Present Participle in *ān* to a noun, as:—*khil'at-pūshān* خلعت پوشان a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested; *barg-rīzān* برگ ریزان “autumn”; *āb rīzān* آب ریزان a fête observed by Zardushtis and Armenians, in which water is thrown.

Remark I.—*Sīna-sūzān* سینه سوزان (m.c.) adj. “running fast”

Remark II.—A Persian ‘noun of instrument’ (اسم آله) is generally a compound, as: *qalam tarsh* قلم ترش “penknife”; *bād-bīzān* باد بین “fan”¹; *dāst-māl* دستمال “handkerchief,” but in Arabic there are special forms, as: *miṭlāḥ* مفتاح “key”; *mibrad* “file”; vide Notes on Arabic Grammar.

(j) A few compound nouns are formed by suffixing the contracted Infinitive or Preterite root to a substantive or adverb, as:—

(1) *Qarār-dād* قرار داد “arrangement, engagement”; *sar-guzāsh* سر گذشت “adventures”; *yād-dāsh* یاد داشت “memorandum”; *chashm-dāsh* چشم داشت “expectation of favours.”

This form can take the usual plural, vide also § 115 (j).

(2) *Bāz-dīd* باز دید “return visit”; *bāz-khwāst* باز خواست “calling to account, retribution; demanding reasons for action taken”; *bāz-dāsh* باز داشت “hindering”; [*bāz yāft* (k.) باز یافت “to recover from (a person)”; *pīsh raft dāsh*tan or *kardan* کردن پیش رفت داشتن “to progress, improve”; *pīsh-nihād* پیش نهاد “custom.”

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khidmat* پیش خدمت (m.c.) “a servant”; *pīsh khāna* پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* پیش دامن “apron”; *ham-rāh* همراه “fellow-traveller.”

(2) Also a preposition and Imperative root as: *pīsh-khwān* پیش خوان “one who announces the arrivals of guests; a leader in religious recitations”; *pīsh-ras* پیش رس “first-fruits.”

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* پیش داد (class.) “a law-giver”; *pīsh-khwurd* پیش خورد (rare) “an early and light breakfast”; *ps* پس خورد vulg. for *ps* خورد “leavings.”

(l) An adjective prefixed to an Imperative root may form a noun, as:

¹ In India *rū-māl* رومال.

*dūrbīn*¹ “field-glasses, opera-glasses,” *durūgh gū* گوغ “a liar”; *khush-navīs* خوش نویسی “calligraphist” (either professional or unprofessional).

Remark I.—Adjectives are also formed in this manner, as: *bārīk-bīn* باریک بین “looking into details: also, particular about trifles (m.c.).”

The two last examples in (1) may also be adjectives.

Remark II.—In *dūr-bāsh-kun* دور باش کن (m.c.) a man who clears the way for a personage, a man who cries ‘*dūr-bāsh*,’ an adjective is prefixed to two Imperative stems: *dūr-bāsh kardan* دور باش کردن (m.c.) “to clear the way”; *dūr-bāsh māsh* دور باش ماش subs. (class.) “a baton for clearing the way.”

(m) An Infinitive or a Future Gerundive preceded by *nā* may form a noun, as: *nā-shunīdan* ناشنیدن “the non-hearing”; *rāst nā-guftanīhā* راست ناگفتنیها (m.c.) “tellings of untruths = *durūgh-guftanīhā* (m.c.); *nā shunīdanī* ناشنیدن (m.c.), pl. *nā-shunīdanī-hā* ناشنیدنیها “things unfit to be heard”; *vide* also § 115 (h) and (g).

(n) Many adjectives are used substantively. Compounds like *pidar-sūkhṭa*² (m.c.) “blackguard,” etc., etc., are treated under the head of Compound Adjectives. *Shāh-zāda* “Prince” is a substantive. *Vide* § 44 (b) (6).

(o) Sometimes a phrase is used as a substantive, as: *dar-bi-dar* دربر (m.c.) “a mendicant” (lit. from door to door); *khāna bi-dūsh* خانه بدوش (m.c.) “any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)”; *ḥalqa bi-gūsh*³ حلقه بگوش “slave (lit. ring in the ear)”; *kun-ma-kun* کن مکن (lit. “do and don’t do”) “hesitating; also a commander; also orders.”

Such phrases can also be treated as adjectives and joined to a substantive by the *izāfat*, as: *ghulām-i ḥalqabi-gūsh* غلام حلقه بگوش “bond-slave.”

(p) In modern Persian there are a few Turkish compounds, confined to titles or offices. These, however, present no difficulty.

In Turkish *lar* is the plural termination, and *ī* (after a vowel *sī*) is the 3rd Person affixed possessive pronoun “his,” as: *daryā beg-ī* دریا بیگی “lord of the sea (a title) [lit. the sea,—his lord]”; *beglar beg-ī* بیگلر بیگی (title) lit. “Chief of Chiefs” (in certain districts = Mayor); *ishik āqā-sī* باشی اقسی (modern) “chief usher” (apparently from *ishik* “a door, gate”; *āqā-sī* اقسی “its master,” and *bāsh* باشی “its head.”

(q) A few Arabic phrases are treated as substantives, as: *mā ḥaẓir* ما حاضر (m.c.) “pot-luck or anything prepared in haste, (lit.) that what is or whatever is, present”; *mā-ḥaẓar-ī* ما حضری (with *yā-yī tankīr* یای تذکیر); *lā-ubā lā* لا ابالی lit. “I don’t care”; *layt u la’al* لیت و لعل “prevarication, procrastination”

¹ *Zarra-bīn* ذره بین “microscope or magnifying glass.”

² Pl. *pidar sūkhṭa-hā* پدر سوختها.

³ No *izāfat*: if the *izāfat* () were inserted after *ḥalqa*, it might be mistaken for the *ī* of unity.

(lit. *layt*^a Ar. “would that” and *la'all*^a “perhaps,” saying “would that and perhaps”).

از هستی خویشتن بکلی رسته پیوسته بمحراب الستیم امروز

Az hasti-yi khwīsh-tan bi-kullī rasta

Payvasta bi-mihrāb-i alast-īm imrūz.

“I am become beside myself, and rest

In that pure temple, “Am Not I Your Lord?”

(O. K. 272 *Whin.*)

Alast^a *الست* in Arabic signifies “Am I not?” and in the Qurʾān occurs the phrase *الستُ بربکم*; hence in Persian *rūz-i alast* the day of the ‘original Covenant of God with man’¹; *Ṣāniʿ-i kun fa-yakūn* *صانع کن فیکون* “the Creator” (lit. the maker of ‘be and it will be’).

Mā-jarā *ماجرأ* Pers. “an event” (for Ar. *ماجرأ* “what happened”). *Kun fa-kān*^a *کن فکان* “the Creation” (lit. “be and it was”—the words used by God at the Creation); *Mālik-i kun fa-kān*^a *مالک کن فکان* “the Creator.”

(r) Also a Persian phrase may sometimes be considered a compound substantive, as: *ḥālā va yak sāʿat-i dīgar mī-kunad* *حالا و یک ساعت دیگر می کند* (m.c.) = *imrūz u fardā mī-kunad* *امروز و فردا می کند* (m.c.) “he is procrastinating.”

¹ Before the creation of this world.

PART II.

CHAPTER XIII.

SYNTAX.

§ 117. On the use and omission of the *izāfat*.

Something has already been said about the use, the pronunciation, and the forms ¹ of the *izāfat* in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

I.—Cases in which the izāfat must be inserted.

(a) The *izāfat* is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as: *Muḥammad Khān-i tājir*, na *Muḥammad Khān-i saqat-farūsh* (vulg. *na-ki* نکه); محمد خان تاجر نه محمد خان سقط فروش (m.c.) “Muhammad Khan the merchant—not Muhammad Khan the grocer”; *Dabīr²-s-Saltāna-yi Vazīr* وزیر السلطنة وزیر “the Dabir-us-Saltāna, the Vazir”: (but *Dabīr²-s-Saltāna Vazīr-i Kirmān* وزیر کرمان “the Dabir-us-Saltāna, the Vazir of Kirman”); *Mu‘ayyid³-l-Islām-i Mudīr* مؤيد الاسلام مدير “the M. of Islam, the Editor.”

(b) The *izāfat* is always inserted after a proper name followed by the territorial or tribal designation; thus, *Hājī Āghā-yi Shīrāzī* حاجی آغای شیرازی “Haji Agha of Shiraz²”; *Hātīm-i Tāy³* حاتم طائی “Hatim of the tribe of Tay”; *Hasan-i Balūch⁴* حسن بلوچ “Hasan the Baluch”: *Hasan-i Afshār* حسن افشار “Hasan the Afshar.”

The *izāfat* also couples the proper name and a nickname, or a descriptive epithet, as: *Bahrām-i Gūr* بهرام گور (not *Bahrām Gūr*); *Iskandar-i Zu‘l Qarnayn* اسکندر ذوالقرنین “Alexander the Great (lit. the two-horned)”; *‘Īsā-yi Masīh* عیسی مسیح (in India *‘Īsā Masīh*) “Jesus Christ”; *Mūsā-yi Payghambar* موسای پیغمبر (in India *Mūsā Paighambar*) “the Prophet Moses.”

¹ The *izāfat* has three forms ی (after the weak consonants ل and و); and ع after silent h: after ی it is either ع or ی. When its form, expressed or understood, is ی, it is pronounced like short i or e, as in “bid” and “bed”; in other cases like yi.

² Note the Persian adjective where we use a substantive in the genitive case.

³ *Tāy* is a relative adjective.

⁴ *Balūch* and *Afshār* are to be considered adjectives. The latter word is also *Afshārī*, as an adjective, *qālī-yi Afshārī* (not *Afshār*) “an Afshari carpet.”

(c) The words *country, kingdom, city, river, etc.*, are coupled to their names by the *izāfat*, as: *Mulk-i Īrān* ملک ایران “the country of Persia”; *shahr-i Kirmān* شهر کرمان “the city of Kirman”; *darakht-i bīd* درخت بید “the willow tree”; *gul-i nastaran* “the white nastaran rose, sweet-briar”; *rūd-i Nīl* رود نیل “the river Nile”; *murgh-i humāy* مرغ همای “the bird (known as) Humā.” As the last two examples show, the *izāfat* is sometimes used between two nouns that in English are in apposition.

(d) The *izāfat* is also used in the titles of books, as: *Kitāb-i mahr-i zanān* کتاب مکر زنان “the Book of (or on) the Wiles of Woman”; *kitāb-i Gulistān-i Sa‘dī* کتاب گلستان سعدی. Compare also *Injīl-i Yuhannā* انجیل یوحنا “the Gospel of St. John” and the Arabic *Kitāb ‘L-Mulūk* کتاب الملک “the Book of Kings.”

(e) The *izāfat* is also used to form patronymics and surnames, as: *Rustam-i Zāl* رستم زال “Rustam (the son) of Zāl”; *Īsā-yi Maryam* عیسی مریم “Jesus the son of Mary”; *Sulaymān-i Dā‘ūd* سلیمان داود “Solomon the son of David”; *Āghā Khān-i Khwāja* آغا خان خواجه “Āghā Khān the Eunuch”; *‘Umar-i Khayyām* عمر خیام “Omar the tent-maker”; *Husayn-i Imām* (but *Imām Husayn*) “Hūsayn the Imām.”

(f) The *izāfat* is used with the Persian and Arabic fractions, as: *nūsf-i nān-i* نصف نانی “half a loaf”; *sih-yak-i jam-iyyat* سه یک جمعیت “three quarters of the crowd”; *gūl-i kitāb* گول کتاب “one-third of the book.” *Nīm*, on the other hand, is treated as an adjective, is used in compounds, and is always without the *izāfat*, as: *nīm nān-i* نیم نانی “half a loaf,” *nīm man* نیم من “half a maund.”

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the *izāfat*; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: *ashraf mard-i* اشرف مردی “a most noble man”; *khilqat-i aḥsan* خلقت احسن “the best creation,” or *aḥsan khilqat-i* احسن خلقت.

An Arabic superlative before a noun used collectively may retain the *izāfat* in such cases, as: *dar as‘ad-i zamān ziyārat shud* دست خط مبارک در اسعد زمان زیارت شد “your letter reached me in the best of time,” but *dar as‘ad zamān-i* or *dar bihtarīn vaqt-i*³ without *izāfat* “in a most fortunate time”; *ū mard-i bihtarīn ast* او مرد بهترین است (Indian) or *ū bihtarīn mard ast* او بهترین مردم است (class.), or *ū bihtarīn-i mardum ast* او بهترین مردم است (m.c.).

Remark.—The use of an *izāfat* after an Arabic superlative preceding a singular noun that is without the ى of unity is probably in imitation of the Arabic construction اسعد الزمان - احسن الخلق.

1 *Khayyām*, the *takhalluṣ* or ‘nom de plume,’ and the profession of the poet.

2 *Dar as‘ad-i zamān-i* در اسعد زمانی is also used, but is incorrect.

3 *Izāfat-i maqlūbī*.

(h) Anoun or an infinitive qualified by a phrase must be coupled to it by the *izāfat* as though the qualifying phrase were an adjective, as ¹: *rūz-i ba'd az īn zad u khurd* روز بعد از این زد و خورد “the day after this skirmish”; *az bākhtan-i du daf'a* از باختن دو دفعه, or *az du daf'a bākhtan* باختن دو دفعه “from twice losing”; *bi-bīsha-yi nazdīk-i shahr* به بیشه نزدیک شهر “to the forest near the city”; *chīzhā-yi dar ān šandūq; tūmānhā-yi dar kamar-am* چیزهای در آن صندوق “the tumans tied up in my kamarband.” In *rahm āvardan bar badān sitam ast bar nīkān* بر بدان ستم است بر نیکان “to show pity to the bad is to show tyranny to the good,” there should be no *izāfat* after *āvardan* آوردن, though in modern Persian one is often inserted; reverse the sentence *bar badān rahm āvardan* بر بدان رحم آوردن and the reason for the omission becomes clear: *kūshish kardan-i dar īn kār* کوشش کردن درین کار (m.c.) “striving in this business” (but *dar īn kār kūshish kardan* درین کار کوشش کردن); *bisīyār lab-i chu la'l u zulfayn-i chu mushk* بسیارلب چون لعل و زلفین چون مشک “and many a ruby lip and musky tress” (O. K. Rub. 137 Whin): *va pīsh az ānki bīchāra bi-rasad naṣṣ-i šarḥ-i al-ḥarīṣ* و پیش از آنکه بیچاره برسد نص صریح الحریص معروف (Anv. Suh., Chap. I, Introduc., St. 3) “and before that helpless one could arrive there, the clear text of ‘the avaricious is dis-appointed, etc.’”

I.—*Izāfat after Particular Words.*

(a) After the words *janāb* جناب and *ḥaẓrat* حضرت, the *izāfat* is always inserted, as: *janāb-i ḥakīm-bāshī* جناب حکیم باشی “His Honour the Chief Physician”: *janāb i mīrzā* جناب میرزا “Mr. Clerk”: *jānāb-i qunsal* جناب قونسل, etc.: *Ḥaẓrat-i Payghambar* حضرت پیغمبر: *Ḥaẓrat-i Sulaymān* حضرت سلیمان: *A'alāḥ Ḥaẓrat-i Shāhinshāh-i Īrān* (Title of the Shah).

(b) The *izāfat* is used after the word *mablagh* مبلغ (sum), as: *mablagh-i duvīst tumān vajh-i naqd* مبلغ دو بیست تومان وجه نقد “the sum of 200 tumans in cash.”

(c) The Arabic word *ahl* اهل “people” (belonging to any particular place, creed, art, etc.), and its plural *ahālī* اهالی, is always followed by the *izāfat*, as: *ahl-i Kirmān* اهل کرمان “the people of Kirman”: *ahl-i Islām* اهل اسلام “the Muslims”: *ahl-i ḥijāb* اهل حجاب “veiled” (class.); *ahl-i sayf va qalam* اهل سیف و قلم (m.c.) “the military and civil”: *ahl-i khiyānat* اهل خیانت (m.c.) “treacherous”: *ahl-i ṣāḥir* اهل ظاهر “hypocrites”; *ahl-i qubūr* اهل قبور “the dead.”

Remark I.—Occasionally the Arabic construction is used, as: *ahl al-ṭarīqa* اهل الطريقة “fellow religionists.”

¹ This *izāfat* though required in modern Persian, is generally omitted in Indian.

² *Maḥalla-yi khāmūshān* “the quarter of the silent” (a city cemetery): *shahr-khāmūshān* شهر خاموشان “the city of the silent” (any large burial-ground).

Remark II.—*Ahl* also means “a person of sense; a worthy man, etc.” as :—

من میخورم و هر که چو من اهل بود می خوردن او نزد خدا سهل بود

Man mī-khūram u har-ki chu man ahl buvad

May khūrdan-i ū nīzd-i Khudā sahl buvad

“True I drink wine, like every man of sense,
For I know Allah will not take offence.”

(*O. K. Rub. 197 Whin.*)

دوزخ به جهان صحبت نا اهل بود

Duzakh bi-jahān šuḥbat-i nā-ahl buvad

“Ill company will make this earth a hell.”

(*O. K. Rub. 232 Whin.*)

Az nā-ahlān hazār jarsakh gurīz فرسخ گریز هزاران از نا اهلان “but from the worthless keep your walk remote.” (*O. K. Rub. 263 Whin.*)

Ū ahl-i īn kār ast (m.c.) “he is fit to do this.”

(d) The Arabic plural word *arbāb* ارباب “masters” is also followed by the *izāfat*, as: *arbāb-i kharad* ² ارباب خرد “masters of wisdom, wise”: *arbāb-i ma‘ārif* ³ ارباب معارف “people of science.” In m.c., *arbāb* ارباب is used as a singular, as: *Arbāb-i shumā kīst* ارباب شما کیست (m.c.) “who is your master?”

The singular *Rabb* means “Lord” and if used independently is only applied to the Deity.

(e) In modern colloquial the word *marḥūm* مرحوم precedes its substantive with the *izāfat*, as: *Marḥūm-i pidar-am* پدرم مرحوم “my late father”: *marḥūm-i āqā-yam* آقايم مرحوم “my late master.” Grammatically the *izāfat* should be omitted, *vide* § 43 (b).

However, classically and in m.c. *pidar-i marḥūm* پدر مرحوم, the correct form, is used.

(f) The word *abnā* ابناء, pl. of *ibn* (*vide* III (a) (3)), takes the *izāfat* before the noun following, as: *abnā-i insi u jānn* ابناءى انسى و جان “men and jinns”; *abnā-i jahān* ابناءى جهان (m.c.) “men, plants and animals” (i.e. everything in the world):—*abnā-i jins-i māra bāyad* ابناءى جنس ما را باید— “people of our order or class should —”; *abnā-yi vaṭan* ابناءى وطن (m.c.) “fellow-countrymen.”

(g) The word *ṣāhib* “possessed of, master of”, when not forming a compound, takes the *izāfat*. This is especially the case when more than a

¹ *Nā-ahl* نا اهل = *nā-muvāfiq* نا موافق or “people without sense, etc.”

² Prop. and in India *khīrad*.

³ Pl. of معرفه.

single notion is expressed, as: *ṣāhib-i in khāna* صاحب ابن خانه (m.c.) “the owner of the house.” *Vide* also III (a) (5).

Occasionally the Arabic construction is used, as: *ṣāhib al-bayt* صاحب البيت (m.c.) “the master of the house”; *ṣāhib-l-amr* (m.c.) “The Mahdī.”

Very rarely the feminine is used, as: *ṣāhibat-l-jamāl* صاحبة الجمال “possessed of beauty” (woman) = *malikat-l-jamāl* (modern): *fulān zan ṣāhibā-yi in khāna ast* فلان زن صاحبة ابن خانه است (in writing), but more commonly *ṣāhib-i in khāna ast* صاحب ابن خانه است (m.c. and in writing).

The Arabic plural of *ṣāhib* صاحب, is *aṣḥāb* اصحاب: *aṣḥāb-i tadbīr* اصحاب تدبیر “the prudent; good managers.”

III. *Fakk-i Izāfat* (Dispensing with the *Izāfat*).

(a) (1) The *izāfat* is frequently omitted after the words *amīr* امیر, or *mīr* میر, *valī* ولی, *bin* ¹ بن, *sar* سر and *ṣāhib* صاحب: when this is the case the two words forming the compound express one notion. This omission of the *izāfat* is called *fakk-i izāfat* ² فک اضافت.

Amīr-tūmān امیر تومان “a commander of 10,000” (nominal, as a rule), but *amīr-i tūp-khāna* امیر توپخانه.

mīr-shikār ³ میر شکار “a head game-keeper; also a goot shot.”

mīr-ākḥur میر آخور “master of the horse.”

mīr-panj میر پنچ “chief of 5 (battalions); commander of 5,000”; also *amīr-panj*.

mīr-ghazab میر غضب “executioner.”

mīr-āb ⁴ میر آب (m.c. and Indian) “an official in charge of a stream, who superintends the distribution of the water for irrigation purposes.” But *mīr-i qāfila* میر قافلة; *mīr-i majlis* میر مجلس and some other expressions require the *izāfat*.

(2) *Valī* ⁵ ولی:—

valī aḥd ولی عهد “heir-apparent.”

valī ni'mat ⁶ ولی نعمت “sovereign, father, a person in a father's place (lit. ‘lord of bounty’).”

¹ But not after *ibn*, *vide* (3).

² Not to be confounded with *izāfat-i maqlūbī*, for which *vide* IV.

³ In India, in words like *mīr-shikār* میر شکار, the title *mīr* is purely honorary. In India every falconer's or bird-catcher's assistant is honoured by the title of *mīr-shikār*.

The word *mīr-zā* میرزا, which before a name corresponds to Mr., but after a name to Prince, is a contraction of *mīr-zāda* میرزاده.

⁴ In Kerman آبیار *āb-yār*.

⁵ In Arabic *valīyyun* (tashdīd over the ی). *Valī valī rā mī-shīnāsad* ولی ولی را می شناسد (proverb) = “set a thief to catch a thief”: والی “a governor.”

⁶ A servant writing to his master would style him *valī ni'mat* ولی نعمت.

Remark — ولي الدم *valiyy* "d-dam "a relative entitled to exact retaliation" (legal).

الولي *al-valī* "The Helper" (one of the 99 special attributes).

Valī ولي is also a reputed saint who has worked miracles, but in Persia the title is given to any saintly person, generally after death.

In Afghanistan and India the word *pīr* is used for a departed saint and also for the spiritual guide (living).

Karāmāt کرامات are miracles performed by "saints" while *mu'jizāt* معجزات are miracles performed by "prophets."

(3) *Ibn* ابن or *bin* بن (pl. *abnā'* أبناء) :—

bin sultān بن سلطان "son of a king" (on coins, on official documents, etc.).

Ibn ابن, however, is generally used with the Arabic construction, as: *ibn* "l-vaqt ابن الوقت "a time-server": *ibn* "s-sabīl ابن السبيل (m.c.) "traveller": *ibn* "l-baṭn ابن البطن (glutton).

In Arabic the word ابن loses its initial *alif* (*vide* Appendix) when preceding the name of the father or mother, as: حسين بن فاطمة *Husayn* "bn" *Fātimah*.

In *Atābak Abū Bakr-i bin Sa'd-i Zangī* اتابک ابوبکر بن سعد زنگی, and in *Zikr-i Amīr-i kabīr-i Fakhr* "d-dīn *Abū Bakr-i bin Naṣr* ذکر امیر کبیر بن ناصر (Preface to the *Gulistan*), the Arabic construction is retained. Usually, however, in such cases *ibn* is in Persian written in full and is followed by the *izāfat*, as: محمد ابن کریم *Muḥammad ibn-i Karīm*.

(4) *Sar* :—

سرمایه *sar-māya*, "capital."

سرشته *sar-rishta* "a slight knowledge of a thing."

سردرد *sar-dard* "headache."²

سر آب *sar-āb* "source, fountain-head."³

سر آغاز *sar-āghāz*, "beginning."

سر افسار *sar-afsār* "head tether and halter."

سر انجام *sar-anjām* "conclusion."

سر انگشت *sar-angusht* (m.c.) "tips of the fingers."

سر بار *sar-bār* (m.c.) "a last small load added on the top."

سر چشمه *sar-chashma* "the hole or head of a spring."

¹ This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

² *Sar-dard* درد سر (m.c.) "headache" but *dard-i sar* درد سر (m.c.) generally "worry, nuisance, trouble."

³ *Sarāb* سراب Ar. "mirage": but *sar-i āb* سر آب W. C.

سرخط *sar-khatt* "a copy¹: also a thin stick used by boys in schools to point out letters: also an agreement paper kept in duplicate between master and servant."²

سرکار³ *sarkār* "a head land-agent, an overseer of anything."

سراسر *sar-rāst* "straight, complete, settled in full" (of account).

سرهنگ *sarhang* "a rank just junior to a Lt.-Col. commanding a regiment."

سرفتنه *sar-fitna* (m.c.) "the ringleader of a disturbance."

سرقفلی *sar-quflī* "money paid for goodwill to a shop master on transfer of business."⁴

سرقلیان *sar-qalyān* "the top of a Persian pipe."

سر کرده *sar-karda*⁵ "the head of a tribe (or of an army, or of a riot)."

سرنامه *sar-nāma* "address on an envelope."

سروشیر *sar-shīr* (m.c.) "cream" for *sar-i shīr* (class.).

سراب *sar-āb* (*i-qanāt*) (m.c.) "the source of a *qanāt*."

سوراهی *sar-rāhī* (m.c.) "a present before a journey, to the traveller."

Further examples of this common and idiomatic word with and without the *izāfat*: *درد دوستان خود صلح کند سر آزار دوستان دارد har ki bā dushmanān-i dūstān-i khud ṣulḥ kunad sar-i āzār-i dūstān dārad* (Sa'dī) "whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends."

سر وقت *sar-i vaqt* (m.c.) "punctually."

سردست *sar-i dast* (m.c.) "at hand."

سر زبان *sar-i zabān* "on the tip of the tongue."

سر راه *sar-i rāh* "on the road."

از سر نو *az sar-i naw* "anew."

سربسته *kīsa-yi sar bi-muhr* "a purse sealed up."

سرو سنگ قلعه *qal'a sar-i sang ast* (m.c.) "the fort is on the rock."

سرمیز رفتیم *ba'd bar khāsta sar-i mīz raftīm* (Shah's Diary) "after that we got up and went to the table": جنگ آلمان و فرانسه در سرهمین: *jang-i Ālmān u 'Frānsa dar sar-i hamīn shāhzāda shud* (Shah's Diary) "the Franco-German war was concerning this very Prince": کي سر قول خود ایستاده: *sar-bālā raftīm* "we ascended, went up hill": *kay sar-i qawl-i khud īslāda ast ki ādam⁷ bi-tavānad ḥarf-ash rā bāvar kunad* (m.c.) "when has he ever kept to his word

¹ Also *sar-mashq* سرمشق (m.c.) "copy."

² One copy kept by each. Each month payments, if any, are entered on the back.

³ Or *mubāshir* مباشر (m.c.) or *sardār* سردار (m.c.).

⁴ The shops in a *kāravānsarāy* کاروانسرای belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

⁵ *Sar-gurūh* سرگروه (Af.) "a chief of a body."

⁶ Or *ta*.

⁷ Note *ādam* آدم for "one" (indef. pron. and the subjunctive after *که*).

ای لکانه آخرگارت را بجائی رسانید؟ که کنیز مرا فحش: "that one should trust him": *ay lakāta! ākhīr kār-at rā bi-jā'ī rasānīda? ki kaniz-i marā fuḥsh bi-dihī, bi-sar-i man bi-frisī* (m.c.) "oh you trollope! so you've so advanced matters as to use abuse to my maid and set her at me (to worry¹ me)?": *sar-i mū'ī farq na-dārad* (m.c.) "there's not a hair's difference between them": عقاب بر سر این آب دور میکرد: *'uqāb bar sar-i īn āb dawr mī-kard*² (class.) "the eagle circled over the water"; بر سر بزد *az zamīn sar bar zad* "sprouted from the ground": *bi-sar burdan* "to pass the days, the time": پسر در صنعت و قوت برآمد: *pisar dar ṣan'at va quvvat bi-sar āmad* (Sadi) "the boy became perfected in his art and in his strength": من مدتی با او بسر بردم و از او سر خوردم: *man muddat-i bā ū bi-sar burdam*³ *va az ū sar khwurdam* (m.c.) "I lived with him some time and suffered much": سلطان از سر درختی چیزی نمیگرفت: *Sultān az sar-darakhtī⁴ chiz-i namī-gīrad* (class.) "the King takes no tax on the produce of fruit trees": سر بزبان نشستن: *sar bi-zānū nishastan* "to sit pensive": سر فلان می چنید: *sar-i fulān mī-jumbad* (m.c.) "So-and-so is still alive, he's still got a kick in him": سر زخم او مالیدم: *sar-i zakham-i ū mālīdam* "I rubbed salt on his wound (figuratively), hit him when he was down": *sar-i khar* سرخر ("intruder"): سر دادن: *sargūshī kardan* "to whisper": *sar dādan* "to let loose": پس اشارت کردند که باز سر سرود گفتن روم: *pas ishārat kardand ki bāz sar-i sarūd guftan ravam* (class.) "a signal was then made to me to begin singing again."

Remark I.—It will be noticed that when *sar* is a preposition, it always requires the *izāfat*.

Remark II.—According to native grammarians the word *sar* sometimes gives the idea of amplification or excess (مبالغه) as in the words *sar-mast* سر مست, *sar-sabz* سر سبز, *sar-shār* سرشار.

(5) *Ṣāhib*. *Vide* also II. (g). This word is frequently used (without the *izāfat*) to form compounds. In modern Persian the *izāfat* is sometimes used where it is omitted in old Persian.⁵

Examples of *ṣāhib* صاحب in compounds:—

ṣāhib-manṣab صاحب منصب⁶ "an officer."

¹ *Sar-i man* سر من means "set her at me": the maid worries the mistress to take her part and so makes herself a nuisance.

² In m.c. *dawr mī-zad* دور میند.

³ *Zan sar-i shawhar-ash rā mī-khūrad*, or *ū sar-khūwār ast* زن سرشوریش را میخورد, or *ū sar-khūwār ast* (m.c.) "whomsoever she marries dies." Also applied to owners of an unlucky animal.

⁴ *Sar-darakhtī* سر درختی "produce of fruit trees": in some localities applied only to oranges and lemons, citrons, etc.

⁵ The Afghans follow the old Persian idiom in this as in other points.

⁶ 1. *ṣāhib-manṣabān* (or *hā* صاحب منصبان, or *ṣāhibān-i manṣab* صاحبان منصب "the possessors of office."

صاحب کمال *ṣāhib-kamāl* "a master (in any art)."

صاحب قرآن *ṣāhib-qirān* "Lord of the happy conjunction."

صاحب دولت *ṣāhib-dawlat* "rich."

صاحب مال *ṣāhib māl* (m.c.) "rich."

صاحب هنر *ṣāhib hunar* "skilled."

صاحب اقتدار *ṣāhib iqtidār* "potent, possessed of power."

صاحب جمال *ṣāhib-jamāl* "beautiful."

صاحب دیوان *ṣāhib-dīvān* "supdt. of finance."

(b) The following are further examples of *فک اضافت fakk-i izāfat*:—

عاشق شکار *āshiq shikār* (rare in m.c.) "devoted to sport²"; *āshiq bāz* (local?) "player" with *āshiq* or knuckle-bones; (the sides of the bone are called *Shāh*, *Vazīr*, *Shaykh*, *Duzd*): نائب نسقی *nā'ib-nasaqchī* (m.c.) "under-executioner"; نائب چاپارچی *nā'ib chāpārchī* "who looks after post-horses," but نائب سفارت *nā'ib-i si'fārat* "second to the ambassador," and نائب سلطنت *nā'ib-i saltānat* (also نائب السلطنة *nā'ib-s-saltānat*) a title; نائب فرابخانه *nā'ib-i farrāsh-khāna* "the one under the *farrāsh-bāshī*"; شاگرد چاپار *shāgird chāpār* (m.c.) = نائب چاپارچی *nā'ib-chāpārchī*; شاگرد آش پز *shāgird āsh-paz* "cook-boy, cook's assistant"; پسر بزاز *pisar-bazzāz* (m.c.) "a young cloth-merchant," etc.; بچه ترک *bachcha-Turk* "a young Turk"; بچه شتر *bachcha-shutur* (m.c.) "a young camel"; شاه خانه *shāh-khāna* "a noble house"; شاه بلوط *shāh-balūt* "chestnut"; شاه توت *shāh-tūt* "a kind of mulberry"; شاه پار *shāh-par* or شاه پر *shah-par* "the longest flight feather in the wing of a bird"; شاه داماد *shāh dāmād* (m.c.) "a bridegroom"; (polite term for—); شاه تیر *shāh-tīr* (m.c.) "a beam"; شاه سوار *shāh-savār* "a good rider"; دامن کوه *dāman kūh* (m.c.) or دامن کوه *dāman-i kūh* (m.c.) "the skirt of the mountain"; گوش ماهی *gūsh-māhī* (m.c.) also گوش ماهی *gūsh-i māhī* (m.c.) "a small shell"; میخ طویل *mīkh-tavīl* (m.c.) "horse picketing-peg"; سگ آبی *sag-ābī* or سگ آبی *sag-i ābī* (m.c.) "an otter"; جامه خواب *jāma-khuyāb* (m.c.) "night dress"; نور چشمه *chashma-nūr* (m.c.) "source of light"; آب چشمه *chashma-āb*; دریاچه آب *daryācha āb* بطریقی *tah-butrī* (m.c.) "the dregs in a bottle"; تاج جرعه *tah-jur'a*, (m.c.); تاج جام *tah-jām*; من بنده *man-banda* (m.c. and better than من بنده *man-i banda* or من مخلص *man-i mukhlis* etc.), but من بیچاره *man-i bīchāra* and من باندای *man-i bāndā-yi bī-pūl* من پول بیچاره. [*Kūcha-bāzār* = کوچه بازار *kūcha va bāzār*]

After the prepositions *سوا sivā* "except," and *پا pā* "at the foot of," and one or two words ending in *alif*, the *izāfat* is sometimes omitted, as:

¹ One born under an auspicious conjunction (of two or more planets); a fortunate and invincible hero; a great emperor: title of honour.

² عاشق کُش *āshiq-kush* (m.c.) "lady-killer" (as Joseph); or of woman, "man killer."

³ Not the "son of the cloth-merchant."

sivā man سوا من (m.c.) ; *pā šandālī bi-īst* (m.c.) ; *jā-namāz* (m.c.) “prayer-carpet,” but *jā-yi namāz* “a place for praying” ; *pas-kūcha* (m.c.) “a back street,” but *pas-i kūcha*¹ (m.c.) “behind the street” ; *gul-anār* (m.c.) “a flower resembling the pomegranate,” but *gul-i anār* “the blossom of the pomegranate.” Such common compounds, as : *nay-shakar* (m.c.) “sugarcane” and *āb-rū* (m.c.) “honour” have come to be regarded as one word.

Before an adjective:—*pisar farangī* پسر فرنگی “a Frank boy” ; *dukhhtar Farangī* (m.c.) “a Frank girl” ; *dukhhtar Turk* (m.c.) “a Turkish girl” ; *hakīm-Farangī* حکیم فرنگی “the Frank doctor” ; *gunjīshk-zard* (m.c.) “a (kind of) finch.”

(c) By poetical license the *izāfat* is sometimes discarded specially after a silent *h* :—

توصنم بینی ومن خانه خدا می بینم

Tu ṣanam bīnī u man khāna Khudā mī-bīnam.

IV. *Izāfat-i Maqlūbī* مقلوبی اضافت.

The *fakk-i izāfat* فک اضافت “the releasing of the *izāfat*” of which examples are given in (III) is not to be confused with the *izāfat-i maqlūbī* “the inverted construction” : in the former the usual order of the two words in construction is observed, in the latter the order is inverted. Examples : *Kāfir-ni‘mat* کافر نعمت “ungrateful” (or *kāfir-i ni‘mat*) ; *kāfir-mājarā* کافر ماجرا “denier of facts” (or *kāfir-i mājarā*) are examples of *fakk-i izāfat*. *Īrān zamīn* (m.c. for *zamīn-i Īrān*) “Persia” ; *mashriq zamīn* (m.c.) “the East” ; *jāhan-punāh* جهان پناه “Asylum of the World” are examples of the *izāfat-i maqlūbī*.

Compounds such as *āsh-paz khāna* آشپزخانه “cook-house” are also examples of the inverted *izāfat*.

Adjectives that precede their nouns do not properly take the *izāfat* and are examples of the “inverted construction” (*vide* 4³ (b)).

V. Cases in which the *Izāfat* must be omitted.

(a) There is no *izāfat* between the proper name and the title following it, thus : *Mirzā Maḥmūd Ṭabāṭabā‘ī* میرزا محمود طباطبائی *ḥākim kirmān* حاکم کرمان “His Excellency Mirza Maḥmūd of the tribe” *‘Alā‘L-Mulk Ḥākim-i Kirmān* “His Excellency Mirza Maḥmūd of the tribe

¹ Compare *avval shab* اول شب “the first night” and *avval-i shab* اول شب “the beginning of the night.”

² In Persian also *fak*. *Bī-nām Izad* بِنَام ایزد “in the name of God” is an instance of this “releasing of the *izāfat*.”

³ The proper name here is *Mirzā Maḥmūd*, and *Ṭabāṭabā‘ī* is the adjective indicating the family (derived from a famous Sayyid who stammered).

ʔabātābā the 'Alā^{ul}-mulk, Governor of Kirman.' On the other hand *Alā^{ul}-mulk-i Hākim injā ast* "is the 'Alā^{ul}-MulK the Governor here?"

(b) Compound words are not coupled together by the *izāfat*, thus *mādar-zan* (m.c.) "mother-in-law"¹; *khwāhar-zan* "sister-in-law"; *khāna-bi-dūsh* "wandering, vagrant" (but *asbāb-i barham zādā* *mard-i bā māl*).

(c) The *izāfat* seldom occurs after measures of number, length or quantity, as: *guft sad dirham sang kifāyat mī-kunad* (Sa'di) "he said the weight of a 100 dirhams is a sufficient quantity": *dam-i chand āb āshāmīd* (Sa'di) "he drank a few sips of water"; *musht-i du khāk* (Sa'di) "a couple of handfuls or so of earth"; *yak gaz āb* "a yard's depth of water"; *yak jav sīm* (class.) or *jav-i nuqra* (m.c.) "a barley corn's, a grain's weight of silver"; *yak sang āb* (m.c.) "one sang of water": *du dāng khāna* (m.c.) "two shares of the house"; *yak qāmat āb* (class. and m.c.) "half a loaf" but *niṣf-i nān* (m.c.); but *yak kāsā-ye āb* or *yak kāsā āb* "a glass of water"; *du khum jav* "two jars (large earthenware vessels) of barley"; *yak finjān chāhī* "half a maund"; *yak finjān nuqra* "a cup of silver" (i.e. either made of silver or full of silver), but *yak finjān-i nuqra* "a cup made of silver."

VI.—Further remarks and examples on the use of the *Izāfat*.

(a) Modern Persians are rather erratic in the use and omission of the *izāfat*, thus the Muslims say *Imām Jum'a* (a title given to the chief church dignitary in each district by the Shah), while the Zardushtis correctly say *Imām-i Jum'a*.

(b) *Yak khwūrda-ye āb* (with *izāfat*) (m.c.) may be translated

¹ Also *mādar-shawhar* "mother-in-law" (i.e. husband's mother) = *khush-dāman* (class.).

² Also *dam-i chand az āb* (class.) could be used: *qadr-i āb*.

³ *Musht-i du az khāk* (class. and m.c.); *du musht-khāk*: *yak musht khāk bishtar nīst* (m.c.) "there is not more than a handful of earth": in m.c. the *izāfat* is sometimes inserted.

⁴ For *sang* and *dāng* (colloquially *dūng*), vide § 65 (b).

⁵ Or *qadd* (or *kalla* or *sar*) *āb*.

⁶ *Izāfat* always follows *niṣf*, subs., but not *nīm* adj.

⁷ A weed that grows in the *qanūts* has a leaf resembling the tea-leaf; it is dried and infused to form a medicine; hence Persians assumed that tea was grown in a well and have corrupted the word *chā'i* into *chāhī* and *chāyī*.

“a very small quantity of water,” while آب یک خورده *yak khwurda āb* (m.c.) without *izāfat* “a little water”; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* مقلد دستة یک (without *izāfat* and noun in singular) “a band of mummers,” but دستة مقلدان *dasta-yi muqallidān* and دستة مقلد *dasta-yi muqallid* (m.c.) “the band of mummers.” *Yak dasta-yi muqallidān* دستة مقلدان یک would be wrong.

(c) In مصلحت آن است *maṣlaḥat ān ast* there is no *izāfat*, but in بدم آن بود *bīm-i ān būd*¹ and similar places the *izāfat* should be inserted. The *izāfat* is used after the Arabic participle *bāqī*,² when it is treated as a noun, as: باقی روز *bāqī-yi rūz* “the remainder of the day”; in this case there is perhaps an ellipsis of the word *vagt*. In روزهای باقی *bāqī rūzhā*, or باقی روزها *rūzhā-yi bāqī*, *bāqī* is an adjective. In مادرزن *mādar-i zan* “mother-in-law,” but in modern Persian مادرزن *mādar-zan* without the *izāfat*.³

(d) *Bishtar mardum* بیشتر مردم “most men”; *bishtar awqāt* بیشتر اوقات “most times,” but *bishtar-i mārdum* بیشتر مردم “the greater part of the men”; *bishtar-i awqāt* بیشتر اوقات “the greater part of the times”; the meaning in both the constructions is the same. *Bishtar-i īshān* بیشتر ایشان “the greater part of them” (not *bishtar-īshān* ایشان) with the *izāfat* construction = بیشتر از ایشان *bishtar az īshān*. *Ghālib-i awqāt* غالب اوقات is used, not *ghālib-awqāt*.

Similarly اغلب اوقات *aghlab-i awqāt* and اکثر اوقات *akṣar-i awqāt* are correct, though the *izāfat* is sometimes omitted. The *izāfat* is also correct in گمان غالب آن است *gumān-i ghālib ān ast*.

(e) Some modern Persians omit the *izāfat* before an Infinitive governed by a preposition on the ground that آوردن بر بدن *rahm āvardan bar badān* is the equivalent of آوردن بر بدن *bar badān rahm āvardan*. In India the *izāfat* is omitted before a preposition even in such a sentence, as: بعد از سوار شدن در کشتی *ba'd az savār shudan-i dar kishtī*. The advantage of the insertion of the *izāfat* is apparent from the following examples:—مردمان در کرمان میروند *mardumān-i dar Kirmān mī-ravand* (m.c.) “the people of Kirman are going”; مردمان در کرمان *mardumān dar Kirman mī-ravand* (m.c.) “the people are going to Kirman”; بعد از سوار شدن در کشتی *ba'd az savār shudan dar kishtī* or کشتی در کشتی *ba'd az savār shudan-i dar kishtī* “after embarking”). Some modern Persian agree that آمدن باغ *ba'd az dar-āmadan-i bāgh*, being the equivalent of آمدن در باغ *ba'd az dar-āmadan dar bāgh*, the *izāfat* is necessary. In پاس از آمدن *pas az āmadan-i Rustam bi-khāna* *no izāfat* is possible after Rustam.⁴

¹ *Maṣlaḥat ān būd* “that was the prudent measure,” but *bīm-i ān (chiz) būd* “there was fear of that (thing).”

² In this case *baqiyya* can be substituted.

³ Similarly in all compounds of *mādar*.

⁴ In m.c. *pas az āmadan-i bi-khāna* “after my return home” though common, is incorrect: the *izāfat* should be omitted.

(f) The objective and subjective genitives “love of our neighbours,” may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. *Maḥabbat-i hamsāyagān nishat bi-mā* محبت همسایگان نسبت بما and *mahabbat-i mā nishat bi-hamsāyagān* محبت مانسبت بهمسایگان are unequivocal.

VII. On the use of ذُو .

The Arabic word ذُو “possessed of,” is always connected with a following substantive; it is fully declined in Arabic as follows¹ :—

Fem. plur.	Masc. plur.	Fem. sing.	Masc. sing.
ذَوَاتُ (أُولَاتُ)	ذَوُرُ (أُولُو)	ذَاتُ	ذُو Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَاتِ	ذِي Dependent.
		ذَاتَ	ذَا Objective.

Examples :—

ذُو الْجَلَالِ *zu'l-jalāl* “possessed of dignity, majestic.”

ذَاتُ الْكَمَالَاتِ *zāt'l-kamālāt* “possessed of all perfections.”

ذُو فُنُونٍ *zū-funūn* “learned.”

أُولُو الْأَبْصَارِ *ulu'l-abṣār* “the prudent.”

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muḥarram is in Persian ذُو الْحِجَّةِ or ذِي الْحِجَّةِ indifferently; it is even combined with Persian words, as ذِي هَرُوشِ “intelligent.”

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in *Īn shakhs khaylī ulu'l-qadr ast* این شخص خیلی الوقدر است (m.c.) “this man has great rank, is honoured”; *khaylī ulu'l-'azm ast* “very resolute or enterprising.” *Ulu'l amr* “Emperor or Emperors” (used as a sing. or pl.)²

The Persians ignore also the meaning of the definite article in the word following: so ذُو فُنُونِ (m.c.) means the same in Persian as ذُو الْفُنُونِ.

Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

§ 118. The Cases of Nouns.

Nominative :—

(a) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

¹ The Arabic dual of this word is omitted as it does not occur in Persian.

² Shi'as style their Imāms only *ulu'l-amr*.

being independent of the grammatical construction that follows it. This construction avoids the use of two or more consecutive nouns in the genitive. Sometimes the subject is introduced qualified by a relative or by a subordinate clause: the sentence is then broken off and left standing without a verb, a pronoun or noun in apposition to the subject being introduced and followed by its verb. *man chashm-am namī-bīnad* (m.c.) "I can't see (lit. I—my eyes don't see)": دخترى را دید که هرگز : *dukhtar-i rā did ki harkī chashm-ash bar ū mī-uftād kamāl-i mihrbānī mī-namūd* "she saw a young girl whom every one that saw her loved. In, *qarīb-i jahāz-i mā du jahāz-i digar ki pur-bār būdand dīrak-i ānhā rā tā nisf burīda būdand* "near our ship were two other laden ships that had had half of their masts cut down," there is no verb for *دو جہاز دیگر*; and if there were, some conjunctions would be required before *دیگر*.

A somewhat similar construction is common in English ballad poetry as "My heart, it loves a gypsy, oh!" In, "the Prophets, do they live for ever?" (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

darvīsh az dīrūsh az sadma-yi safar k̄hastā va az sāk̄hī-yi rāh mutaʿalim pā-yash az jāy namī-jumbīd (mod. Pers.) "the Darvish wearied by the journey and its hardships was unable to lift his feet." Compare the old English construction "Thy Kinge hys eyes"; "the courtiers their nosys."

The subject of a passive verb is called *مفعول ما لم یسم* "the object whose subject is not known" and is in Persian, ancient and modern, always put in the Nominative case.

In modern Urdu the subject or patient of a passive verb, being the object of the action, can in the case of certain compound verbs be put in the accusative.² This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun *urā* is incorrectly in the accusative:— *واگر کدام ملازم چینی گفت اورا از ملازمت: "should any³ servant accept a tip, he will be dismissed."*

Genitive case:—

(b) There is no proper Genitive case in Persian.

¹ This construction is common in Arabic, from which language it is probably borrowed. This use of the nominative absolute is called by native grammarians *جمله ذات وجهین* a sentence with two faces, or aspects. Such a sentence as *'aql-am qabūl namī-tuna* *عقلم قبول ندیکم* though sometimes heard is obviously incorrect.

² Thus *Usko qatl kiyā giyā* *امکو قتل کیا گیا* "him was killed" is as correct as *Wuh qatl kiyā giyā* *وہ قتل کیا گیا* "he was killed."

³ *Kudām* *کدام* 'any' as the equivalent of the Urdu *ko,ī* is an Afghan idiom. Instead of *giri* *گرفت* it would be better here to substitute *bigirad* *بگیرد*.

When two nouns are placed together in a "state of regimen" as *پسر ملک* *pisar-i malik* "the son of the king," the first or governing word is called "the regent" (المُضَاف), the second or the word governed المضاف إليه, and the short *i* that couples the two words together is called the *izāfat*.¹ This is the proper genitive construction; but the *izāfat* is used, besides, to couple the substantive to the adjective or adjectives that follow it, *vide* § 43 (*g*), and also to couple substantives together as a name and a trade or nickname, *vide* § 117.

Two substantives coupled by the *izāfat* are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: كَثُرَتْ تَجْرِبَةُ *kaṣrat-i tajriba* "great experience."

The *izāfat* construction can also be used to signify the material out of which a thing is made, as: سَاعَتُ طَلَا *sā'at-i ṭilā* "a watch of gold" (also سَاعَتُ طَلَا *sā'at-i ṭilā* (adj.) "a golden watch," or سَاعَتِي از طَلَا *sā'at-i az ṭillā* "a watch made from gold"); انگشتر الماس *angushtar-i almās* "a diamond ring," but *angushtar-i az almas* would mean "a ring made from diamonds."²

The genitive construction is often used where in English a substantive with a preposition would be used, as: یَکِ شَبِّ تَأَمَّلِ اِیَّامِ گَزَشْتِه میگردم—*yak shab ta'ammul-i ayyām-i guzashta mī-kardam* (Sa'dī) "one night I was pondering on olden days"; here in Persian a preposition could be substituted, as: تَأَمَّلِ بَرِ اِیَّامِ گَزَشْتِه میگردم—*ta'ammul bar ayyām-i guzashta mī-kardam*.

This construction also occurs with the Infinitive, which is treated as a simple noun (though it may also govern an accusative), as: بعد ز سوار شدن کشتن *ba'd az savār shudan-i kashlī* "after getting into the boat" [or سوار شدن در کشتی *savār shudan³ dar kashlī* (m.c.) *vide* 117 (*h*)]; سزا دادن آنها بدست دیگری است نه من *sazā dādan-i ānhā bi-dast-i dīgari-st na man⁴* (m.c.) "their punishing lies in the hands of another, not in mine"; او را طاقت *urā tāqat-i sazā dādan-i ānhā-st na marū* "he has power to punish them, not I"; بعد از نزاع کردن با او *ba'd az nizā' kardan-i bā ū* (m.c.) "after quarrelling with him," but بعد از نزاع کردن او *ba'd az nizā' kardan-i ū* "after his quarrelling (with me or some one else)"; *vide* also remarks on the *izāfat* § 117.

In the story of the second darvish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage: —بعد از آن [بیمار] با—حالت باعث حیرت همه بلکه من و حکیم هم آروغی چند زن *ba'd az ān [bīmār] bā ḥālat-i*

¹ When an adjective follows and qualifies a noun, the مضاف *muzāf* and the مضاف الیه *muzāf ilayh* are separated, as: پسر خوشکَل نالان *pisar-i khush-gil-i ṭulan*.

² There may sometimes be a slight difference in signification between the two constructions, thus کاسه نقره *kāsa-yi nuqra* may mean either "a silver cup," or "a cup full of silver pieces," but کاسه نقره *kāsa-yi muqra³* "a silver cup" only.

³ Or omit the *izāfat*. In India this *izāfat* would be omitted.

⁴ For بدست من *bi-dast-i man*. Persians are very fond of elliptical expressions.

bā'ig-i hayrat-i hama, balki man va ḥakīm ham, ārūgh-ī¹ chand zad “when, to the astonishment of all, not excepting myself and the doctor, he (the sick man) groaned, opened his eyes—” (Haji Baba). In this passage *man va ḥakīm* are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no *izāfat* to distinguish the case. The words *باعث حیرت* *bā'ig-i hayrat-i* should be repeated after *بلكي* *balki*, vide § 120 (h) Remark.

Note the genitive case or the use of the *izāfat* in the following :—

“The road from Kirman to Yazd” *راه گومان به یزد* *rāh-i Kirmān bi-Yazd*; “the B. Abbās road” *راه بندر عباس* *rāh-i Bandar-i 'Abbās*; “authority for this” *سند این امر* *sanad-i in amr*; “fear of death” *ترس مرگ* *tars-i marg*; “a horse worth a thousand rupees” *اسب هزار تومانی* *asp-i hazār tūmānī*; “he is in need of money” *او محتاج پول است* *ū muhtāj-i pūl ast*; “tempted of the Devil” *آزموده شیطان* *āzmūda-yi Shayṭān* [vide § 124 (a)] and § 121 (o)]; contrary to reason, impossible” *محال عقل* *muḥāl-i 'aql* (m.c.).

Example of the objective genitive: *bi-ḥukm-i ghurūr-i pā-yi sutūrān-i khud* خود *بعکم غرور پای ستوران خود* (Tr. H. B., Chap. V) “confident in the sure-footedness of their horses—.”

Example of the subjective genitive: *gurīkhtan-i Hājī Bābā* بابا *گریختن حاجی* “the flight of Haji Baba”; vide also 120 (a) (1), of me; my. Vide also § 117.

(c) The Dative :—

(1) There are two forms of the dative, thus, *bi-ū guftam* اورا *گفتم* *ūrā guftam*² “I said (to) him”: (also *bā ū guftam*).

(2) In m.c. the dative with *به* is usual.

(3) These two forms are not however always interchangeable. The dative with *را* is obligatory when it signifies possession, with or without the verb *بودن* *būdan*, and also with the impersonal verbs,³ as: *تا هر که تیر از حلقه انگشتی بگذراند* *tā har ki tīr⁵ az ḥalqa-yi angushtarī bi-guzarānad khātīm ūrā bāshad* (Sa'dī) “—that the ring will be his who shoots an arrow through it”; *āvarda and ki gazhdum rā vilādat-i ma'hūd nīst chunān ki sā'ir-i⁶ ḥayvānāt rā* آورده اند که گزدم را ولادتی معهود نیست چنانکه سائر حیوانات را *(Sa'dī)* “It is stated that the scorpion has not an ordinary birth like other⁶ animals.”

¹ *Ārūgh* *اروغ* is a ‘belch’ which Persians consider relieves the stomach.

² Either form of the dative can also be used after *دادم* *dādan* “to give.”

³ The dative is not necessary with impersonal verbs (vide Impersonal verbs) but when the dative *به* is used, the form with *را* and not with *به* must be used.

⁴ In modern Persian *انگشتار* *angushtar*. Also instead of *باشد* *āshad* the phrase *انگشتار مال او باشد* *angushtar māl-i ū bāshad* would be used: *bāshad* “let it be” but *mī-bāshad* “is” or “will be.”

⁵ Or *tīr-i*.

⁶ *Sā'ir* *سائر* signifies “the remainder, the rest,” but is frequently employed for “the whole.”

هر که را طاعنی باید چور هندوستان^۱ کشد هر که را محبوب باید زندان کشد

Har kirā tā'ūs bāyad jawr-i Hindustān kashad

Har kirā mahbūb bāyad kunda u zindān kashad (Sadī).

“He who wants a peacock must endure the journey to India,
He who wants his mistress must endure fetters and prison.”

Yak-i rā dil az dast rafta būd بود یکی را دل از دست رفته (Sa'dī) “a certain person had quite lost his heart.” [Vide also (10) Remark].

و هر شب صندى ر برکه صبح تابان را دست از صباخت او بردل است و سرو خرامان را از
va har shab sanam-i dar bar ki subh-i tābān rā dast az
ṣabāḥat-i ū bar dil ast va sarv-i khirāmān rā az khajālat-i ū pāy dar gil
(Gulistan) “the rich have each night a fresh mistress who shames the bright morning by her beauty and humbles the waving cypress by her exquisite figure.” In none of these cases could به be substituted for را.

In *hamd u sipās Khudā-yi pāk rā ki*—را که “praise to God the Holy —” and similar constructions, the verb is understood.

This dative is rare in m.c. : *marā bāgh-i' st ki hīch kas na-dīda ast* (m.c.) “I have a garden that no one has yet seen.”

In the above cases, the dative by native grammarians is considered the *muzāf ilayh*. Thus in, *savārān rā chūn chashm bi-mā uftād tākhtan āvardand* “when the mounted men saw us they charged down upon us,” *savārān rā* را سواران is considered the *muzāf ilayh* of *chashm* چشم, the phrase being equal to *chūn chashm-i savārān bi-mā uftād*: according to English ideas سواران *savārān* should be in the nominative and be the subject to آوردند *āvardand*.

Remark.—The datives in two clauses should balance one another: *hamān jawr ki ū bi-vay (ūrā) khil'at dād, bi-man (marā) nīz yak shāl-i Kashmīrī dād* همان طور که او بوی (اورا) خلعت داد بمن (مرا) نیز یک شال کشمیری داد.

(4) If the indirect object express locality, the dative in را cannot be substituted for به, as: *bi-shahr rasīdīm* “we reached the city”; *bi-maqṣūd rasīdīm* “we attained our object”; *gulūla bi-shikār khwurd* (m.c.) “the bullet hit the ‘game’”: in none of the preceding examples could را be substituted for به.

But *ūrā khwāb mī-āyad* (or *ū khwāb-ash mī-āyad*) او خواب می آید “he is feeling sleepy.”

The m.c. phrase “what’s the matter with you?” can be rendered either by *turā chi shrud?* or *bi-tū chi shrud*.

(5) The preposition به has many other significations besides the “to” of the dative, as: *pā bi-rikāb guzāsh* “he put his foot in the stirrup iron”: obviously in such instances its place could not be taken by را.

¹ Another and common reading is *ranj-i Hindustān*.

(6) Duration of time can also be expressed by ر of the dative,¹ as :
 بایند زفت یا چهار نعل تمام روز را یورتمه *tamām-i rūz rā yurtma yā chahār na'l*
bāyad raft? (m.c.) “must one trot or canter the whole day?” : *shab⁸ rā ānjā*
māndam ماندم شب را آنجا (m.c.) “I stayed there the (whole) night.”

In the first example the preposition در *dar* (*dar tamām-i rūz*) could be substituted for the ر, but not in the second; for *dar shab ānjā māndam* در شب آنجا ماندم would mean “I stayed there at night (not by day)” : so also *dar shab ānjā raftam* در شب آنجا رفتم “I went there at night,” (*shab rā* would be wrong here).

A few adverbs can also be formed by the dative in ر, as : قضا را *qazā rā* “by accident, by chance,” (but *ittiḥāq^{an}*, not اتفاق را *ittiḥāq rā*). Some grammarians consider this a form of the ablative case, apparently because the ablative (از قضا *az qazā*) can be substituted.⁴

آنند فرصت را گرد نما از آن بر آید *Andak fursat rā gard-i fanā az ān bar-āyad* (Anvār-i Suhaylī) “at the slightest opportunity (or in a short time) it ceases to exist” : *rāstī rā khilāḥ-i aql buvad* (Qā, āni), vide § 89 (h) (3).

(7) If more substantives than one in the dative are coupled together, *rā* is usually added to the last only.

‘Amr(u)⁵ u Zayd rā kitāb dādam عمرو و زید را کتاب دادم, or *kitāb rā bi-‘Amr(u)* u Zayd dādam کتاب را بعمرو و زید دادم.

(8) The affixed pronouns may take the place of the dative in ر, as : — که ترا هیچ یاد می آید *hīch yād-at mī-āyad ki—?* (m.c.) “do you at all remember that—?” : خوابش : *turā hīch yād mī-āyad kī—* (m.c.) —“do you at all remember that—?” : اورا خواب می آید *ūrā khwāb mī-āyad* (less common, m.c.) “he feels sleepy.”

The affixed pronoun of itself does not admit of *rā*; but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by ر, as : — سلاح و درم داد لشکراش را *silāḥ va diram dād lashkar-’sh rā* (Shāh-Nāma) “he gave arms and money to his army”; the more ordinary construction would be *bi-lashkar-ash* به لشکرش.

(9) When the dative in ر has a noun in apposition, or is qualified by adjectives, the affix *rā* is usually added at the end, as : — زید پسر وزیر را گفتند *Zayd pسر وزیر rā گفتند*

¹ The accusative with or without ر is used with compound verbs formed by دادن *dādan*, as : یکی از وزرا پای تخت ملک بوسه داد *yak-i az vazarā pā-yi takht-i malik būsa dād* (Sa’dī) “one of the vizirs kissed the throne of the king” : *rā* could be inserted after *malik*.

² As the preposition *dar* can be substituted for this ر it is, I think, better to consider this the dative and not the accusative case.

³ Or *shab ānjā māndam* شب آنجا ماندم.

⁴ The Arabic accusative used adverbially, e.g. (*qazā^{an}*) can also be substituted.

⁵ *Umar*; but عمرو *‘Amr* (the final و not pronounced). *‘Amr* and *Zayd* are common in Arabic grammars.

Zayd pisar-i vazīr rā guftam (or *زیډ پسر وزیر گفتم* *bi-Zayd pisar-i vazīr guftam*) *ki*—"I said to Zeyd the son of the Wazir—" : *شخصی از مردان جنگ آزموده و کار* : *دیدم* *rā guftam ki*—"I said to a certain experienced warrior—" In *Minnat Khudāy rā* 'azz^a *va jall*^(a) *مَنّت خدا را عزّوجلّ* (Sa'di) "thanksgiving to the Great and Glorious God—" , the *rā* could also be placed last after the phrase *عزّوجلّ* 'azz^a *va jall*^a.

Similarly in *شده عمر سپری* *yak-i rā az mulūk muddat-i* 'umr siparī *shud* (Gul. B. II. S. 28), the *rā* would, in modern Persian, be preferably inserted after *ملوک mulūk*.

Remark.—When the dative in *rā* is qualified by a phrase, the affix *rā* is preferably added at the end of the phrase, as : *یکی از ملوک عرب را حدیث* : *yak-i rā az mulūk-i* 'Arab *rā ḥadīṣ-i Laylā u Majnūn bi-guftand* (Gul. B. S. 10).

(10) The dative in *rā* preceded by the particle *mar* (*vide* (d) 12), is still sometimes used in books, but not in letters.

Remark.—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as :—

سگی را لقمه—هرگز فراموش نگردد گر زنی صد نوبتش سنگ

Sag-i rā luqma-i hargiz farāmūsh

Na-gardad gar zanī ṣad nawbat-ash sang.—(Sa'dī).

"A dog ne'er forgets a morsel (thrown to it)

Even if afterwards you stone it a hundred times":

In the example, "dog" is in the dative case.

Ūrā hīch chīz farāmūsh namī-shavad *شود* (m.c.) *او را هیچ چیز فراموش نمی شود* "he forgets nothing."

(11) The dative in *rā* sometimes takes the place of the preposition *برای*, *barāy*, as : *Khudā rā* *خدا را* "for God's sake." For further remarks on the locative dative, *مفعول فیه* and *مفعول به*, *vide* under these heads.

(d) The accusative case :—

(1) The accusative has two forms: one form is the same as the nominative, and the other as the nominative plus the suffix *را*.

One of the difficulties to a beginner is the correct use or omission of *را*.

(2) Generally speaking, as already stated, *را* corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

¹ 'Azz^a *va jall* ^(a) *عزّوجلّ* are Ar. verbs, Pret., and signify "exalted and magnified (be His name)": in Arabic the Preterite is used in precatory sentences and in cursing, the wisher assuming the completion of the action.

proper names, the separate pronouns, the demonstrative pronouns,¹ the interrogative² *کدام*, the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying "all; each; every; so-and-so; and both, all three, all four, etc.; a certain person; one; the others." In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: *vide* (c) (8) and § 40 (b).

Remark.—After the name of a language, the *را* is only added if the noun is definite, as: "I wish to learn Persian" *میخواهم زبان فارسی بیاموزم* *mī-khṣwāham zabān-i Fārsī bi-yāmūzam* (m.c), but in selecting a course of study at school the pupil *might* say, "I will take up *the* Persian and not *the* Arabic." *Zabān-i Fārsī rā mī-ā-mūzam* *زبان فارسی را می آموزم*; though grammatically correct to insert the *را* here, the sentence with it has the same stilted sound, as "I am now going to study the French language."

(3) The *rā* *را* must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

Remark.—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. *Vide* p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the *را* must be added at the end of the phrase, as:³ *علي رضى الله عنه را بخواب دیدم* *‘Alī (razīyā ‘llāh ‘an-h) rā bi-khṣwāb dīdam* "I saw 'Ali (may Allah be pleased with him!) in a dream."

—tan-i chand az mardu-mān-i vāqī‘a dīda va jang āznūda rā bi-fristādand ki—(Sa’dī) "they sent several warriors of experience, tried in battle, to—"; *یکی از علمای راسخ را* *yak-i az ‘ulamā-yi rāsiḵh rā pursīdand* (Sa’dī) "they asked one of the learned men of fixed principles." In classical Persian, however, such is not always the case:—

—yak-i rā az mulūk-i ‘Ajam hikāyat kunand ki—(Sa’dī) "they relate of one of the kings of Persia that—": in this example the *rā* could with equal propriety be inserted after the word *عجم*.

Similarly in the apposition of substitution and of explanation, *را* must

¹ But not *انقدر ān qadr, انقدر in qadr.*

² The *rā* *را* is in m.c. sometimes incorrectly omitted after the interrogative *کدام kudām*, or *کدام یکی kudām yak-i*, unless definite, as: *کدام کتاب میخواهی kudām kitāb mī-khṣwāhī* (vulg.) "which book do you want?"; *کدام یکی میخواهی kudām yak-i mī-khṣwāhī?* (vulg.) "which do you want?"

³ *Vide* also Apposition.

⁴ Final *u* omitted after the pause.

⁵ *Rāsiḵh* *راسخ* means of sound belief, of firm faith in his religion.

⁶ In modern Persian *یکی از ملوک عجم yak-i az mulūk-i ‘Ajam rā.*

be placed at the end, as: *Zayd pisar-i Vazir rā dīdam* زید پسر وزیر را دیدم "I saw Zaid 'the son of the Wazir,'" *vide* § 139 (b) (4).

(5) In the "apposition of qualification," a past or present participle denoting state or condition, or an adjective, is placed in apposition to a noun, and the noun if definite takes را, as:—

ظالمی را خفته دیدم نیم روز * گفت—م ابن فتنه است خوابش برده به
ẓālim-i rā khufta dīdam nīm-rūz guftam in fitna ast khwābāshburda bih (Sa'di)
 "I saw a certain tyrant asleep at mid-day—"; *fīl-i rā uftān'u khīzān dīdam*
 فیلی را افتان و خیزان دیدم (m.c.) "I saw an elephant limping and stumbling":
sang-i² dar rāh uftāda dīdam سنگی در راه افتاده دیدم (m.c.) "I saw a stone
 lying on the road"; *vide* also (8): in these examples *rā* را could not be
 omitted.

Remark I.—If, however, the participle or adjective be in apposition to an indefinite noun the را is according to the usual rule omitted, as:—
siyāh-i dāsh-t kawdan سیاهی داشت کردن (Sa'di) "he had a slave, a blockhead":
nawkar-i dāsh-tam ablah نوکری داشتم ابله (m.c.) "I had a servant, an ass."
ablah-i rā dīdam samīn va khil'at-i dar ابلهی را دیدم سمین و خلعتی در بر زمین
bar samīn (Sa'di) "I saw a fool, a fat fool, with a fine robe, a costly one":
 the first substantive is definite and the second indefinite.

Remark II.—*Man mār-i rā³ dar rāh murda dīdam* من ماری را در راه مرده دیدم
 "I saw a snake dead on the road"; and *man mār-i murda-i rā³ dar rāh*
dīdam من مار مرده را در راه دیدم "I saw a dead snake on the road": *ẓālim-i rā*
khufta dīdam ظالمی را خفته دیدم "I saw a tyrant who (or when) he was asleep"
 and *ẓālim-i khufta-i rā dīdam* ظالم خفته را دیدم "I saw a sleeping tyrant."
 The shade of difference in meaning is slight, if indeed any really exist.

(6) If the ی is merely an indefinite article, its noun does not require را⁴: if, however, the ی signify "a certain—," especially if followed by the relative که, it requires را, as:—*Kitāb-i barāy-i shumā sawghāt āvarda-am* (m.c.)
 "I have brought a book as a present for you"; if *rā* be added it signifies "a certain book as a present" and the sentence is incomplete and some such phrase as *ki lāyiq-i shumā ast* که لایق شماست is necessary to complete the sense: it would also be correct to omit the را and say
kitāb-i barāy-i shumā sawghāt āvarda am ki lāyiq-i shumā ast.

Similarly in *fīl-i imrūz dīdam* (m.c.) فیلی امروز دیدم "I saw an elephant to-day," it would be incorrect to say *fīl-i rā* فیلی unless some qualifying

¹ Zaid and 'Amr (عمرو) are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that 'Balbus is building a wall,' while the Muslim boy is taught that 'Zaid is striking 'Amr(u).

² But *sang-i rā* "a certain stone."

³ The *rā* appears to be redundant.

⁴ Unless the omission of را would cause ambiguity; *vide* (d) (11).

clause followed, such as *که خیلی تشنگ بود ki-khaylī qashang būd*; *فیلی امروز دیدم fīlī imrūz dīdam ki-khaylī qashang būd* (m.c.): *فیلی تشنگ بود fīl-i (or fīl-i-rā¹) imrūz dīdam ki-khaylī qashang būd* (m.c.): *آشیانه مرغی دیدم āshiyāna-i dīdam* "I saw a nest," but *آشیانه مرغی (را) دیدم āshiyāna-yi murgh-i (rā) dīdam* "I saw the nest of a bird": *آشیانه مرغی با āshiyāna-yi murgh-i bā chāhār tukhm dīdam* (m.c.) "I saw a bird's nest with four eggs." *Dukhtar-i dāsh* (Sa'di) "he had a daughter"; here it would be wrong to say *دختری را dukhtar-i rā* unless a relative clause followed, as: *دختری را که ددی به طهران رفته است dukhtar-i rā ki dādī bi-Tih-rān rafta ast* (m.c.) "the girl you saw has gone to Tehran," where the *rā* is necessary.

Compare the two examples already given in § 41 (t), *خانه آتش زدند khāna-i ātash zadand* and *خانه را آتش زدند khāna-i rā ātash zadand*.

For *را* in relative sentences qualifying a definite noun, vide the Relative and Demonstrative *ی*.

(7) Nouns preceded by a cardinal number do not usually admit of *را* *rā* unless definite, as:—*Hazār sarbāz dīdam* "I saw a thousand soldiers": *دو اسب دیدم du asp dīdam* "I saw two horses," but *دو اسب را دیدم du asp rā dīdam* "I saw the two horses"; *من این دو طائفه را در جهان دوست man īn du tā'ifa rā dar jahān dūst mī-dāram* "ulamā va zuhād rā" (Sa'di) "these two classes I cherish dearly in this world, viz., the learned and the devotional." Vide also (15).

Remark.—A noun with a cardinal number, if preceded by a demonstrative pronoun, is definite, as: *این دو تخته را ببر īn du takhta rā bibur* "cut these two planks": *این دو تخته را بهم بچسبان īn du takhta rā biham bi-chaspān*.

(8) A noun in apposition to a definite noun in the accusative does not admit of *را*, but *را* must be affixed to the first noun, as: *خواهم گفت زن هدایت خان khwāham guft zan-i Rāsh-ti īn nīm tana-rā barāy-i Shu'la Khānam sawqāt fristāda ast* (m.c.) "I'll say that the wife of Hidayat Khan of Resht has sent this jacket (را) as a present² (without را) for Shu'la Khānam": *گفت خدایا guft Khudāy 'azzā va jall marā mālīk-i īn mumlakat gardānīda ast* (Sa'di) "he said God the glorious has made me master of this kingdom." Vide also (5) and end of (4), and (c) (9).

If an indefinite noun has a noun in apposition to it, *rā* is not added to either noun, as:—*چیزی برای شما سوقات آورده ام chīz-i barāy-i shumā sawqāt āvarda am* (m.c.) "I have brought you back something (from a journey) as a present."

¹ In writing, and preferably in speaking, the *rā* should be inserted.

² *Sawqāt* سوقات is the m.c. for the classical *راه آورد* *rāh-āvard* "a present or curiosity brought from a journey"; also *ارمغان* *armaghān* (class. and m.c.).

(9) *Rā* را can be added to the Infinitive when it is the object, as:—
 شنّا کردن را ترک نمی کند *vil guftan va darūgh guftan rā tark namī-kunad* “he does not give up loose talk and lying”: شنّا کردن را خوب میداند *shinā kardan rā khūb mī-dānad* (m.c.) “he is a good swimmer.”

(10) With several nouns coupled together by و it is necessary to add را to the last only, *vide* example above in (9).

Two affixes of را close together are “heavy” to the Persian ear. Thus the sentence “He invited my father and me” would in Persian be rendered by او من و پدرم را دعوت کرد *ū man u pidar-am rā da'vat kard*¹ and rarely by the grammatical او مرا و پدرم را دعوت کرد *ū marā va pidaram rā da'vat kard*.

(11) Finally را is added even to indefinite nouns if its omission would cause any ambiguity, *vide* § 41(t).

In the sentence “vinegar curdles milk” *sirka shīr rā mī-burrad*, the *rā* is correct. In speaking, however, if a pause be made after *sirka*, and stress laid in *shīr*, the *rā* may be omitted, as the intonation prevents any ambiguity. *Vide* Remark to (12).

دامنه گفت اگر کسی نیکي را به بدی مقابله کند و خیر را به شر پاداش روا دارد—
guft agar kas-i nīkī rā bi-badī muqābala kunad va khayr rā bi-sharr pādāsh ravā dārad (Anw. Suh., chap. II, S. 6) “Damna answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope).” (East. Trans.).

Remark.—Just as in m.c. the *rā* is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as:—
 شراب را بآب عوض کردن *sharāb rā bi-āb 'awāz² kardan* = شراب بآب عوض کردن *sharāb bi-āb 'awaz kardan*; in both, شراب *sharāb* is indefinite: the *rā* is, in speaking, unnecessary and may be omitted. *Vide* (19).

(12) An old form of the accusative is formed by prefixing the particle *مر* *mar* and suffixing را *rā*, as:—*مر او را دیدم* *mar ūrā dīdam* (old) “I saw him”; *mar* is not here emphatic.

Remark.—In شنّا کردن میداند *shinā kardan mī-dānad* (m.c.) “does he know how to swim?”, the object is regarded as indefinite, but in the reply شنّا کردن را خوب میداند *shinā kardan rā khūb mī-dānad* the object having been previously mentioned becomes definite, and *rā* must be inserted.

(13) The affix را *rā* being equivalent to the definite article, its omission

¹ In the Persian idiom the speaker puts himself first. Here *من* *man* is used instead of *مرا* *marā*. It should be noticed that *من را* *man rā* is a vulgar accusative of *man*: in the example given *rā* is understood after the first object.

² ‘*Awāz* colloquial for ‘*wāz*’.

should make the noun indefinite. This, however, is not always the case:—

(14) *Rā* را cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires را *rā*, the dative should be expressed by *bi*: if the dative does not admit of *bi*, but requires را, then the را *rā* of the accusative must be omitted, as:—*کتاب مرا بده* or *کتاب را بمن بده* *kitāb-rā bi-man bi-dih*, or *kitāb marā bi-dih* (m.c.) “give me the book”: *شاه پسر خود را تاج داد* *Shāh pisar-i khud rā tāj dād* (m.c.), or *شاه تاج را به پسر خود داد* *Shāh tāj rā bi-pisar-i khud dād* (m.c.) “the Shah gave the crown to his (own) son”: *شبها نالیده ام تا مرا این فرزند بخشیده است* *shabhā nālida am tā marā in farzand bakhshida ast* (Sa’dī) “long nights I wept till He gave me this son”; = *tā bi-man in farzand bakhshida ast* (mod.), or *tā in farzand rā bi-man bakhshida ast* (mod.); here را *rā* is really necessary to show clearly that *farzand* is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The *rā* must be omitted after nouns preceded by cardinal numbers unless definite (vide (7)), as: *روز شنبه سه نفر دزد را طناب انداختند* *rūz-i shamba si nafar duzd rā tanāb andākhtand*, means “they hanged the three thieves on Saturday”; omit را *rā* and it means “three thieves”: *سی نفر را طناب انداختند و دو نفر را گردن زدند* *si nafar rā tanāb andākhtand va du nafar ra gardan zadand* “they hanged three (of them) and beheaded two.”

In the following arithmetical idioms the first cardinal numbers may be considered definite and require را:—

چهار با سه جمع سه را با چهار این طور می نویسند *jam-i si rā bā chahār in tawr mīnavīsand* “three plus four is written thus, $3+4$ ”; *تفریق چهار را* *tafrīq-i chahār rā az panj in tawr* “five minus four, thus $5-4$ ”; *چهار اینطور ضرب سه را با چهار* *zarb-i si rā bā chahār in tawr* “three multiplied by four, thus 3×4 ”; *چهار اینطور عـ÷ـهـ* *taqsīm-i hasht rā bā chahār in tawr* “eight divided by four, thus $8 \div 4$ ”; *اما آنچه کسور است* *amma ānchi kusūr ast, du khums zehst tās̄ ra chunīn mī نویسد* *amma ānchi kusūr ast, du khums az hasht tis' rā chunīn mī-navīsand* “but as for fractions two-fifths from eight-ninths is written thus $\frac{8}{9} - \frac{2}{5}$ ”; *و هفت ثمن و دو سدس را چنین* *va haft gumn va du suds rā chunīn*; “and seven-eighths plus two-sixths, thus $\frac{7}{8} + \frac{2}{6}$ ”; *و دو ثلث را در نصف اینطور* *va du sulṣ rā dar nisf in tawr* “two-thirds divided by half, thus $\frac{2}{3} \div \frac{1}{2}$.”²

¹ Note that the figures are written from left to right as in English.

² *va in nishān = dalālat bar musāwāt dārad*.

(16) The *rā* is omitted after generic nouns used generically¹ (as “wine”; “greed,” etc.) only when the sentence is very short. In *dar ārad ṭama‘murgh u māhī bi-band* در آرد طمع مرغ و ماهی بَند (Sa’dī) “it is greed that brings birds and fish into the net,” a *rā* would be necessary in prose. Similarly after nouns used in a vague or general sense, as:—*dast az ṭa‘ām bāz kashīd* (Sa’dī) “he withdrew his (the) hand from food, he stopped eating”: here *rā* could not be inserted; *dast* is really part of a compound verb *dast kashīdan*. But in—

جهان ای برادر نماند کسی دل اندر جهان آفرین بند و بس

Jahān ay barādar na-mānad bi-kas

Dil andar jahān-āfarīn band u bas—(Sa’dī).

“The world my brother does abide with none,
By the world’s maker let thy heart be won”

the word *dil* “thy heart” would in prose require *rā*, though used in a general sense.

Remark.—Compare the following examples:—*asp-i ḥāzīr kun* (m.c.) “get ready a (any) horse”; *asp rā ḥāzīr kun* (m.c.) “get ready the horse” (which has been mentioned or discussed): but *asp ḥāzīr kun* (m.c.) “get ready (the) horse” (used generally); the *rā* in this last case is omitted even if the speaker own but one horse.

(17) Compound verbs such as *suḥbat dāsh-tan* داشتن *suḥbat dāsh-tan* being considered one word, the first portion of the compound does not admit of *rā*.²

(18) In classical Persian, *rā* is frequently omitted after an accusative with a possessive affixed pronoun; sometimes it is added: *lutf-i ṭab‘-ash rā bi-dīdand va ḥusn-i tadbīr-ash* ³ *bi-pasandīdand* (Sa’dī) “they saw the kindness of his nature and the excellence of his administration”; in the example, *rā* is both inserted and omitted: *chūn ṣūrat-ash rā bi-dīd ṣīrat-ash rā bi-pasandīd*. *Vide* also (10).

Remark.—In modern Persian the *rā* should be inserted after an accusative with an affixed possessive pronoun, *vide* above and § 40 (c).

¹ Generic nouns may be used definitely, indefinitely, or generically as “the man, a man, or simple man.”

² *Binū kard bi-barādar barādar guftan* بِنَا کرد به برادر برادر گفتن (m.c.) “she began to call on her brother (to say oh brother, oh brother)”: here the position of the preposition shows that the compound is regarded as one word: also right to say *binū kard bi-guftan-i barādar barādar* (m.c.).

³ In another edition *rā* is inserted a second time after *tadbīr-ash*. In modern Persian the additional *rā* is necessary.

(19) In familiar language the *rā* is sometimes omitted when it would be correct to insert it [*vide* also (11) Remark], as: رفیق این سخن شنید (Sa'dī) *rafīq īn suḵhan bishunīd* (Sa'dī) "the companion heard what was said"; *bār-i īn* [the *īn* makes the noun definite without را] *nukta pīsh-i buzurg-i hamī-guftam* (Sa'dī) "well, I was mentioning this point to a certain learned man"; حرف من نشنید: *harf-i man na-shunīd* "he didn't hear me"; وگرنه شاید خیال این سفر هرگز نمی کردم: *vagar na, shāyad khayāl-i īn safar hargiz namī-kardam* (m.c.) "otherwise I might perhaps have never entertained the idea of this tour": in these examples it would have been correct, grammatically and idiomatically, to insert the را.

gurūh-i mardumān rā dīd ki har yak bi-qurāza-i zar dar mi'bar nishasta va rakht basta (Gul., Chap. III, St. 28, East.) "he saw a band of men, who for a small piece of gold had taken their places in the ferry boat and loaded up their goods": (there is an error in the text; either *and* or بودند *būdand* must be added to بسته *basta*, or else *ki* must be omitted).

(20) The cognate accusative is rare in Persian. The following is an example: او خوابید خوابیدن ابدی را *ū khwābīd khwābīdan-i abadī rā* (class.) "he slept the eternal sleep."

The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of را, as: زدمش *zadam-ash* (m.c.) "I struck him." Neither do they admit of the dative را *rā*, as: گفتمش *guftam-ash* "I said to him."

(e) The following examples illustrate the rules given above:—

دیدم او را تهی دست دیدم *ūrā tuhī-dast dīdam*, I saw him poor.⁴

من تو هیچ نمی فهمم *sukhan-i tu hīch namī-fahmam* "I don't in the least understand you."

تو را نایب خود کردن میخوهم *turā nā'ib-i khud kardan mī-khwāham* (class. and Afghan coll.) = میخوهم تو را نایب خود بکنم *mī-khwāhām turā nā'yib-i khud bi-kunam* (m.c.) "I wish to make you my agent."

¹ Also m.c. The *rā* could, of course, be correctly inserted.

² Commoner to insert *rā*.

³ Here *rā* must be added (though the accusative is indefinite). Note that after the indefinite ی there is no *izāfat*. It would be correct to write *gurūh-i az mardumān* without *rā*.

⁴ *Vide* (d) (5).

⁵ Better *turā*.

⁶ Note that نایب (pl. نواب *nuvāb* used in m.c.) in m.c. is نایب *nāyib* (without ء). In m.c. the ء in such words is generally omitted in pronunciation. But in نایب or نایبۀ "misfortune" (pl. نواب *navā'ib* or نایبات *nā'yībāt*) the ء is retained in pronunciation: the plural only of this word is used in m.c.

دانشمندی هزار روپیۀ عطاری را سپرد *dānishmand-i hazār rupi-yā 'attār-i rā sipurd* (class.) "a certain wise man entrusted a 1,000 rupees to a perfume seller."¹

یکی را بدریافت آن روان کرد *yak-i rā bi-daryāft-i ān ravān kard*² (class.) "he sent some one to enquire into the matter."³

با خود گفت که سر را نمی‌توانم بزرگ بکنم *bā khud guft ki sar rā namī tavānam buzurg bi-kunam* "he said to himself 'I can't make my head larger.'³"

حبهٔ سیم را صد جان عزیز میداشت *la'im ki ḥabba-yi sīm rā bi-ṣad jān 'azīz mī-dāsh*t "the miser who counted a grain of silver as dear as a hundred lives."⁴

چون کشته شد چراغ⁵ علمیدم و روی او را دیدم *chūn kushīd shud chirāgh talabīdam va rū-yi ūrā دیدام* "when he was killed I sent for light⁵ and saw his face."

سلطان هرک را جدا کرد *sultān har yak rā judā kard* "the king put each person in a separate place."

پادشاه شخصی را زیر دیوار ایستاده دید که مرغی در دست گرفته می نمود *pādishāh shakhs-i rā zīr-i dīvār istāda دید ki murgh-i dar dast giriḡta mī-namūd* "the king saw a certain person standing under the wall who held a fowl in his hand that he was exhibiting to him (the king)."⁶

ده گوسفند تعارف فرستاد *dah gūsḡand ta'aruf firistād* "he sent ten sheep as a present."⁷

میدانید چگونه گوسفند میکشند *mī dānīd chīgūna gūsḡand mī-kushand* "do you know how sheep are killed?" : but می کشند⁸ را می کشند *mī-dānīd chī-tawr gūsḡand rā mī-kushand* ? "do you know how a³ sheep is killed?" In m.c. the distinction between the two previous is not observed, but if the word انسان *insān* were substituted for *gūsḡand*, it would be incorrect to omit the *rā*, as *insān* can be definite only, as it means 'the species man.' "I saw some birds," *ba'zī murghā دیدام* (m.c.), but بعضی *ba'zī murghā rā دیدام ki dar īnjā nīst* (m.c.): in the latter example the *rā* is necessary because of the که.

اگر قالی خوبی خواسته باشید چیزی نشان تان میدهم که مثل اش را تا امروز هرگز ندیده *agar qālī-yi khūb-i khwāsta bāshīd chiz-i nishān-i tān mī-diham ki*

¹ An عطار *'attār* also sells Persian medicines, sugar, paper, etc. *Davā-farūsh* m.c. "seller of European medicines."

² *Vide* (d) (2); *yāk-i* "a certain one." *Kas-i* or *mard-i* might be used without a *rā*.

³ He read in a book that whoever had a small head and a large beard was a fool. He therefore thought to himself "I can't make the head smaller but I can the beard."

⁴ Or *ḥabba-i sīm* (without *la*) and with ی of unity, i.e. "a (any) grain of silver," or with را "the grain of silver": عزیز تر *az ẓad jān 'azīz-tar* "dearer than—."

⁵ i.e. lamp generally, not any special lamp.

⁶ *Vide* (d) (6).

⁷ *Vide* (d) (7).

⁸ Indefinite: the *yā-yi tankīr* (*gūsḡand-i*) could not be used here.

*miṣl-ash rā tā imrūz hargiz na-dīda bāshīd*¹ (m.c.) "if you want a good carpet I will show you something the like of which you have probably never yet seen."

حالاً نائب دیگر برای خود تلاش خواهم کرد
talāsh khwāham kard (class.) "I'll now look out for another agent for myself."²

چی دید که ایاز صندوقی را کشاده لباس کهنه و کثیف پوشیده است
chi dīd ki Ayāz ṣandūq-i rā kushāda libās-i kuhna va kaṣīf pūshīda ast "what did he see but that Ayāz had opened a certain box and (taken out and) put on some old coarse clothes."

قدیر بیگ دو نفر مدعی و مدعا علیه را پیش می آورد
Qadīr Beg³ du nafar mudda'i va madda'ā 'alayh rā pīsh mī-āvarad (m.c.) "Qadir Beg brings forward two persons, plaintiff and defendant."

من در دل داشتم که از اینجا این کار دیگری را فرماید
in kār⁴ dīgar-i rā farmā'id (class.) "entrust this work to another, order another person to do this":
من در دل داشتم که از اینجا بیرون روم
man dar dīl dāshdam ki az īnjā bīrūn ravam (m.c.) "I inwardly intended to leave this place"⁵:
فرض کن با آن طمپاچه زدی یکی را کشتی
farz kun bā ān ṭapāncha zadī yak-i rā kushī "supposing that you used that pistol and shot one of us⁶ (or them)":
اگر این پسر ضعیف طاعون بگیرد البته خواهد مرد
agar in pīsar-i za'īf ṭā'ūn bi-gīrad albatta khwāhad mard (m.c.) "if this fragile boy were to catch plague he would certainly die."⁷

دانشتم که سبعی را دیده میدود
dānistam ki sabu'-i-rā dīda mī-davad (m.c.) "I guessed that he had seen some wild beast and that was the cause of his precipitation"⁸ بود
chīzhā-i rā ki āvarda

¹ *Khwāsta bāshīd* in m.c. considered more polite than *bāshīd* *mi-khwāst* *mī-khwāhid*, or *bi-khwāhid*. *Dīda bāshīd*, Past Subj., = "of which I suppose you have never seen the like": *dīda id* "you have never seen the like."

Chīz-i چیزی, "a thing," or *chīz-i rā* "a certain thing"; both right. In m.c. the Imperfect or the Perfect is often used for the Present.

² Or better *nāyib-i dīgar*: *nāyib-i dīgar rā* "the other—."

³ The Turks pronounce 'beg,' but the Persian almost like the English word 'bag.'

⁴ The *rā* of the accusative after the demonstrative pronoun is omitted, because the dative has it: if *bi-dīgar-i* were used the *l* after *kār* should be inserted; the latter construction would be used in modern Persian.

⁵ Here the object of *dāshdam* is either the clause that follows or *in rā* understood.

⁶ Or *yak-i az mūrā kushī*. The *l* could not be omitted after the pronoun *yak-i*.

⁷ Here *ṭā'ūn giri'tan* is a compound verb. At any rate the word "plague" is in Persian a generic term. If, however, a man fell sick of a fever or of plague in Persia, and it were said "he brought the fever or the plague (meaning this fever, etc.) with him from Bombay, *l* would be correctly used.

⁸ The *l* could be omitted, but is best inserted since if omitted *sabu'-i* might be taken as the subject, *vide* (d) (11). In speaking, the *rā* might be omitted, the context or intonation preventing ambiguity.

būdam aghlab-ash khūb būd (m.c.) “the things I had brought were mostly good¹”; *muḥāl ast ki hunar-mandān bi-mīrand va bi-hunarān jā-yi īshān gīrand* (Sa’di) “it could never be that the skilled should die and the skill-less should take their place²”; *vaqt-i dar biyābān rāh gum karda būdam* (Sa’di) “once I had lost my way³ in the wilderness”; *malik dar hay’at-i ū nazar kard, shakhṣ-i dād siyāh-fām* (Sa’di) “the king looked at his figure and countenance; he saw a person⁴ black in complexion and poor in physique”; *va suḥbat-ash rā ghanīmat shumārānd va khidmat-ash rā minnat dārānd* (Sa’di) “and they think his conversation a treat and serving him a favour to themselves”; *kārwan-i ra dar zamīn-i Yūnān duzdān burdānd* (Sa’di) “the robbers had carried off a certain caravan in Greece⁵”

malik, dar ḥāl, kanīzak-i khūb-rūy pīsh-ash firistād (Sa’di) “the king at once sent him a pretty slave-girl⁶”; *har ke dushman kūchak ra ḥqīr shumārād* (class.)⁷; *har-ki dushman-i kūchak rā⁸ ḥqīr shumārād bi-dān mānād ki ātash-i andak rā⁹ muḥmil guzārād* (Gul., Chap. VII, St. 1).

ḥikāyat-i shikār شکار نمودن شخصی همائی را برای اشتها هزار روپیه

¹ Note that *chīzhā-i rā* is the object of the verb in the relative clause. the *rā* could be omitted and in this case the word *ānhā rā* would be understood after *ki*.

² In modern Persian *jā-yi īshān rā*.

³ Here *rāh* is used by Sa’di in a generic sense: if previously mentioned, *rā* would be inserted.

⁴ Here there is no *rā* because the *ی* is for the indefinite article and does not signify “a certain person.”

⁵ Here *را* must be used as the *ی* signifies “a certain—.”

⁶ Here the *ی* is indefinite and *kanīzak-i* is clearly the object; there is consequently no *rā*.

⁷ *Būsa dādan* بوسه دادن a compound verb governs the accusative and not the dative. In modern Persian *zamīn rā* would be preferred: *zamīn-i adab būsīd* زمین ادب بوسید or *zamīn-i adab rā būsīd* زمین ادب را بوسید are both correct in modern Persian writing. Whether the supplicant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.

⁸ Here *rā* is necessary in classical and modern Persian, because the epithets make the two noun definite (Remark to (d) (3)). In “whoever thinks an (his) enemy mean—” *har ki dushman rā ḥqīr shumārād* هر که دشمن را حقیر شمرد, the *rā* is equally necessary because enemy is to be considered definite, i.e. “his enemy.”

namūdan-i shakḥ-i humā-i rā barāy-i ishtihār-i hazār rupēya ¹ "the story about a person shooting a lammergeyer for an advertised reward of a thousand rupees" : *du dar miyān yakī rā be* : *du dar miyān yak-ī rā bi-bur* (m.c.) "cut down every third one (tree)" ² : *du tā-yi dīgar rā ham bi-ū dādam* (m.c.) "I gave him the other two as well" ³ : *amal-i pādishāh du tarāf dārad* (Sa'dī) "the service of a king has two aspects" : *chashm-am jā-i rā namī-dīd* (m.c.) "I saw nothing, my eyes gazed at vacancy" : *rāhat-i 'ājil rā bi-tashvīsh-i miḥnat-i ājil munagh-ghaṣ kardan khilāf-i rāy-i khirad-mandān ast* (Sa'dī) "to disturb one's (the) present⁵ comfort by anxiety of future wrong, is to act contrary to the opinion expressed by the wise" : *sharāb bi-āb 'awāz kardan kār-i 'āqilān nīst* (m.c.) "to exchange wine for water is not the act of a wise person."

Remark.—To the query, *pādishāh kirā did* ? the answer might be *darvīsh-i rā*; but to the query, *ki būd* ? the answer would be *darvīsh-i* (without *rā*); the reason is that in both replies there is an ellipsis: in the first reply there is an ellipsis of *dīd*; in the second there is an ellipsis of *būd*.

The Vocative Case.

(g) The Vocative formed by prefixing *ay* or *yā* to the nominative, is the form used in m.c.

¹ The Indian edition of extracts from the "Tuzuk-i Jahāngīrī" or "Memoirs of the Emperor Jahangir" has headed this extract *Hikāyat-i shikār kardan-i humāy jānwar dar kūh-i Pīr-Panjāl bi-ishtihār-i in'am-i hazār rupēya*; owing to the omission of *rā* this sentence is quite unintelligible to Persians. In India the word *jānwar* is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules *māl*, while this same word in Panjab villages means "cattle." The *rā* is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In *hikāyat-i shikār kardan-i buz-i* "story of shooting an Ibex," the *rā* is not required as the Ibex is not specialized.

² The *rā* necessary after the pronoun *yak-ī*, vide (d) (2); the *rā* would also be required according to (d) (4). *Yak-ī bi-dih* "give me one, any one" but *yak-ī rā bi-dih* "give me one of them."

³ But *du tā-yi dīgar ham dādam* "I gave him two more."

⁴ Here *jā-i rā* stands for *hich jā-i rā* and is therefore definite: "*rā* preferable."

⁵ Vide Remark to (d) (3). The *l* should not be omitted after *rāhat* as the adjective specializes the *rāhat*; if the adjective '*ājil*' were omitted the *l* also could be omitted.

⁶ Though this is correct, it would be better to insert *rā* after *sharāb* to mark the object clearly; vide Remark to (d) (11).

The Vocative formed by suffixing *ā* is confined to the singular: it is also used in forming interjections, and in modern Persian is restricted to writings¹ (prose or poetry). Ex.: سعدیا سفری دیگر در پیش است *Sa'diyā safar-i digar dar pīsh ast* (Gulistan) "O Sa'di! I have one other journey before me."

Sometimes the object addressed is understood, as: ای داشته در سایه هم *ay dāشته dar sāye ham*, i.e. "Oh (thou) who hast—."

بلبل! مژدهٔ بهار بیار خبر بد بوم باز گذار (Sa'di)

Bulbulā muzhda-yi bahār biyār

*Khābar-i bad bi-būm bāz guzār*²

"Oh bulbul bring the good news of Spring,
And leave ill tidings to the owl."

Manā occurs in poetry as the vocative of *man* "I," but is rare and possibly not correct.

ای منم بر سر خاک تو که خاکم برسر³

Ay man-am bar sar-i khāk-i tu ki khāk-am bar sar (Sa'di)

"Oh! I who am standing on your grave, woe is me"⁴

ای که شخص منت حقیر نمود *ay ki shakhṣ-i man-at haqīr namūd* (Sa'di) "oh thou to whom my person seemed mean."

Poetically the dative in *ā* is occasionally used as a sort of vocative. Thus Hafiz says:—

دل میروود ز دستم صاحب دلان خدا را⁵ دردا که راز پنہان خواهد شد آشکارا

Dil mī-ravad zi dast-am ṣāhib-dilān Khudā rā

Dardā ki rāz-i panhān khvāhad shud āshkārā!

My heart is leaving my control: oh ye who know about the heart
help me for God's sake.

Alas! that my secret love should become public property.

As stated already, the vocative in *ā* cannot be followed by the *īzaʿāt*. If the vocative in *ā* be qualified by one following adjective, the adjective takes the *alif* of the vocative, as: *Shāhā sitāra-manzilātā* شاهها ستاره منزلت شاها "oh king whose dignity is high as the stars!" Modern Persian letters often begin with *dūst-i muhtaramā*, instead of the correct classical *dūstā*

¹ But *darīghā* "alas!" and *Khudāyā* "O God!" are still found in m.c.

² Another reading is *bi-būm-i shūm* instead of *bi-būm bāz*.

³ Another reading is *in man-am*.

⁴ *Khāk bar sar-am* is a common saying in m.c.; *ākhir chi khāk bar sar-am bi-kunam* "oh what shall I do!" In the example, *khāk-am bar sar* might also imply "would that the earth covered me instead of you"; Persians delight in ambiguous expressions.

⁵ *Rā* is here equivalent to *barāy-i*.

muhtaramā, which latter is however also used. The usual classical construction, however, is to add the *alif* to the noun, and to every epithet that follows the noun, *دوستا مکرما مهربانا* or to the noun only if the epithets precede it, as: *مکرّم و معظم دوستا*; but with two or more adjectives, the *ā* of the vocative is in modern Persian sometimes added to the last only, as: *dūst-i muhtaram-i mihrbānā* دوست محترم مهربانا.

The following are also common: *مکرّم دوستا* and *محترم عزیزا*.

The Ablative Case.

(h) The ablative is formed by the preposition *از* az. For its various uses vide § 90 Prepositions (h) (1).

§ 119. Number of Nouns, Nouns of Multitude and their Concord.

(a) As in English, nouns of multitude denoting living things are followed by the verb in the singular or plural according to the unity or plurality of the idea in the speaker's mind, thus ¹:—

شاهنشاه عادل را رعیت لشکر است *Shāhinshāh-i 'ādil rā ra'īyyat lashkar ast* (Sa'dī) "to the just monarch the people is an army": *تا دم قصر جمعیت بود* *tā dam-i qasr jam'iyyat būd* (Shah's Diary) "the crowd extended right up to the palace": *آمدند* *āmadand* (Sa'dī) "a whole people through fellow feeling collected round him": *گرفتند* *gūyand chi gham gar hama* ² *'ālam murdand* (Sa'dī) "they say what care we if all the world die!": *همه شهر هنوز خواب بودند* *ahl-i shahr hanūz khwāb būdand* (Shah's Diary) "the people of the city were still asleep": *این طایفه خرقه پوشان بر مثال حیوان اند* *in tā'i/a-yi khirqa-pūshān bar miṣāl-i ḥayvān and* (Sa'dī) "this sect clad in shreds and patches are like animals": *عرب گوید* *Arab gūyad* (Sa'dī) "the Arabs say" ³: *hama-yi*

¹ In English "the committee sits daily," but "the committee are at variance."

² Note the plural verb even after a noun with the *ی* of unity.

³ In modern Persian *hama-yi 'ālam*. In poetry *hama* is not followed by the *izāfat*, hence Indians always omit it after *hama*.

⁴ Here the singular could not be used.

⁵ Here the singular verb could not be used: the subject is not *طایفه tā'i/a* alone but the whole plural phrase *طایفه خرقه پوشان tā'i/a-yi khirqa-pūshān*. *Ḥayvān* حیوان used generically: similarly in *پارۀ سربازها رفتند pāra-i sarbāzhā raftand* (m.c.) or *پارۀ از سربازها رفتند pāra-i az sarbāzhā raftand* "some of the soldiers went" both the subject (سربازها *sarbāzhā*) and the verb should be plural, but *pāra-i sarbāz raft* is used colloquially.

⁶ Or *عربها میگویند 'Arab-hā mi-gūyand* (modern); 'Arab is an Arabic collective noun.

buzurg u kūchak-i¹ shahr rā talabīd شهر را بزرگ و کوچک طلبید “he summoned all the city both great and small.”

(b) The word مردم *mardum* “people” is plural, thus: *mardum mī-gūyand* “people say”; *mārdumān* is also used.² In the m.c. phrase مردم همه در فکر و خیال آسایش خود است *mardum hama dar fikr u khayāl-i āsāyish-i khud ast*³ (Vazīr of Lankaran), the speaker is thinking of the people of his own small state as one body; at any rate *ast* should be *and*.

(c) The word دشمن *dushman* “enemy”⁴ is treated as a singular, thus:— دشمن گریخت *dushman gurīkht* (not گریختند *gurīkhtand*) “the enemy fled”; دشمن ده هزار بود *dushman dah hazār būd* (incorrectly بودند *būdand*) “the enemy were ten thousand.”

In دشمنان از هر طرف زور آوردند *dushmanān az har taraf zūr āvardand* (Sa’dī) “enemies pressed him (the king) on all sides,” the plural noun is used to signify more than one enemy, i.e. a collection of enemies.

In درین موسم هوای باغ و بوستان شیراز خاصیت مخصوصی دارد *dar in mawsim havā-yi bāgh u būstān-i Shīrāz khāṣṣiyyat-i mahksūs-i dārad* “at this season the gardens of Shiraz are particularly delightful,” the synonyms باغ و بوستان *bāgh u būstān* clearly indicate the plural; it is therefore unnecessary, but not wrong to say مسجد و خانه‌های شهر: باستان *basātīn* (or باغ و بوستانها *bāgh u būstānhā*) *masjid u khānahā-yi shahr* (m.c.) “the mosques and houses of the city.”⁵

(d) (1) Generic nouns denoting *rational beings* are preferably used in the plural; thus it is better to say زنان ایران خوشگل اند *zanhā-yi Irān khushgil-and* “the women of Persia are good-looking,” than زن ایرانی خوشگل است *zan-i Irānī khush-gil ast* “the woman of Persia is good-looking.” *Zanhā-yi Bangāla siyāh-fām-and* properly means “the women of Bengal are mostly dark,” but *zan-i Bangāla siyāh-fām ast* “the whole of the women of Bengal are dark.” However سر بازهای زیادی بودند *sarbāz-i ziyād-i būd*, سر باز زیادی بود *sarbāzhā-yi ziyād-i būd*

¹ Or *hama-yi buzurg u kūchakān-i shahr rā* شهر را بزرگ و کوچکان. Note the plural termination added only to second adjective (or noun). It is better to use both adjectives in the singular.

² Similarly ‘folk’ in English though plural has by modern usage got a plural, ‘folks.’

³ In classical Persian *mardum* is sometimes singular: thus in the 4th story of the 1st Book of Gulistan, Sa’dī, speaking of the dog of the ‘seven sleepers’ says, *Pā-yi nīkān girift u mardum shud* پای نیکان گرفت و مردم شد: *in shakhs mardum-i Irān ast* این شخص مردم ایران است and *man mardum-i Kirmān-am* من مردم کرمانم (m.c. and vulg.). Indians occasionally use مردم *mardum* for مرد *mard*.

⁴ When the word “enemies” is intended, the plural is of course used.

⁵ Here the singular خانه *khāna* would be incorrect, as “the house of the city” would convey a singular idea in Persian just as it does in English. Note that the plural termination is added to the last noun only.

⁶ Not ایران *Irān*. *Zan-i Irān* زن ایران would have the appearance of meaning “the wife of Iran.”

būdand and است خوب ایران *sarbāz-i Īrān khūb ast* are also used and considered correct in modern Persian. It is correct to say بسیار¹ بود *bisīyār zan ānjā būd* (or بودند *būdand*, not so good). It is not, however, obligatory to use the singular. Thus الاغ البحرين *ulāgh-i Bahrayn*, or الاغ های البحرين *ulāgh hā-yi Bahrayn* "the ass (breed) of Bahrain Island," or "the asses of Bahrain," are both correct and both have the same meaning, though the latter *might* mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say عمل *amal* for "actions," چوب *chūb* for "sticks," etc. The rule is to use the singular when the noun is employed in a collective sense, but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural¹ even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples:—گذشتیم از رودخانه زیادی *az rūdkhāna-yi ziyād-i guzashīm* (Shah's Diary) (or گذشتهایم از رودخانههای زیادی *az rūdkhānahā-yi ziyād-i guzashīm*)² "we crossed a lot of rivers"; روس تلگراف از طهران داد *talagrāf³-chī-yi Rūs talagrāf-i ziyād-i az Tahrān dād* (Shah's Diary) "the Russian Telegraph-Master handed me a lot of telegrams from Tehran"; از پله بالا رفتیم *az pilla⁴ bālā raftīm* (Shah's Diary) "we went up the steps, or we went up the step"; رودخانه همه ده و قصبه و زراعت انگور و درخت گیلاس و غیره بود *kinār-i rūdkhāna hama dih va qasaba va zirā'at-i angūr va darakht-i gīlās va ghayra būd* (Shah's Diary) "on the edge⁵ of the river were everywhere villages and townlets and vineyards and cherry⁶ trees, etc."; گفت این چه حرمزاده مردمان اند که سگ را: *guft in chi harāmzāda mardumān and ki sag rā kushāda and va sang rā basta⁷* (Sa'di) "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones"; خیلی شتر و روم اینجا است:

¹ With the words signifying "much," بسیار *bisīyār*, خیلی *khaylī* and فراوان *farāvan*, the substantive may be in the singular.

² Or زیادهای *rūd-khānahā-yi ziyād* (but not *rūd-khāna-yi ziyād* without ی): all three have practically the same meaning except that the ی makes the noun slightly more emphatic.

³ Or تلگرافها *talagrāfhā*, plural.

⁴ Here پله *pillāhā* could be used. The singular پله *pilla* might mean "one step."

⁵ *Kinār-i* کنار "on the edge of"; *kināra-yi* کناره "on the bank of." The plural کنارها *kinār-hā* would not signify the banks of one river: طرفین *du taraf* or طرفین *tarafayn* would have to be used to signify "both banks."

⁶ Dark sour cooking-cherry الرمالو *ālū bālū*: dessert cherry گیلاس *gīlās*.

⁷ Note that اند *and* is understood after بسته *basta*. In modern Persian حرمزاده *harāmzāda* would follow its noun.

khaylī shutur va rama injā ast (m.c.) “there are many camels and flocks here (the pl. *اند* *and* would be unidiomatic): شنیده ام اینجا کیسه بر بسیار است *shunīda am injā kīsa-bur¹ bisyār ast* (or *and*) (m.c.) “I have heard that pick-pockets are common here”: *انجا بسیار جهاز جمع شده لنگر انداخته بود: ānjā bisyār jahāz jam² shuda langar andākhta būd²* (or *بودند būdand*) (m.c.) “many ships had collected there and cast their anchors”; (here *بسیار bisyār* gives the plural idea).³

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (*bisyār* بسیار *khaylī* خیلی, or *farāvān* فراوان), it is usually in the plural. Thus, if *jahāz* in the last example were qualified by the adjective *buzurg*, the sentence would run *انجا بسیار جهاز های jahāz-i bisyār jahāzhā-yi buzurg jam⁴ shuda langar andākhta būdand⁴*; *بسیار انجا بود jahāz-i bisyār jahāzhā-yi bisyār būd* is better than *بسیار جهازها انجا بود bisyār jahāzhā ānjā būd*; *jahāz-i bisyār* is also correct. *بسیار جهاز های jahāz-i bisyār buzurg* “very large ships” might be mistaken for *jahāzhā-yi bisyār-i buzurg* *بسیار جهاز های jahāz-i bisyār-i buzurg*: the latter, however, is better expressed by *بسیار جهاز های jahāz-i bisyār jahāzhā-yi buzurg*. *بسیار کشتیهای jahāz-i bisyār kashīhā-yi buzurg* is to be preferred to *بسیار کشتی jahāz-i bisyār kishīhā-yi buzurg* (vulg.) for “many large ships.”

It is not, however, necessary to use the singular for the plural, even when no ambiguity could arise: thus “the asses of Bahreyn⁵ are fine” could be rendered by either, *الغ بحرين بسیار خوب است ulāgh-i Bahrayn bisyār khūb ast*, or *الغ های بحرين بسیار خوب اند ulāgh-hā-yi Bahrayn bisyār khūb and*.

In referring, however, to “the asses of Persia” it would be necessary to use the plural as various breeds of asses would be meant and not one single breed. Similarly *هوی این باغ خوب است hulū-yi īn bāgh khūb ast* might be rendered “the peach of this garden is very fine” (signifying peaches) and there would be no misconception: but neither in English nor in Persian would it be correct to say “the tree of this garden is fine,” unless of course there was only one species of tree under discussion; *درختهای این باغ بسیار خوب است darakht hā-yi īn bāgh bisyār khūb ast* (m.c.) “the trees (generally) of this garden are fine.”

(e) The plural is also used to give prominence to a word, or to convey the idea of number or quantity: — *قاله را در عرض راه دزد زد qāfila rā dar*

¹ The Afghans say *jīb-bur*, which, however, in modern Persian means “a cheat.”

² If the plural were used, it would here refer to the men in the ship or else give the idea of life to the ships.

³ But *jahāz-i bisyār vārid-i bandar shud* *جهاز بسیار وارد بندر شد* (m.c.).

⁴ *بسیار کشتیهای jahāz-i bisyār kashīhā-yi buzurg ānjā būd* (or better *būdand*).

⁵ This island is famed for a breed of large white asses.

'arṣ-i rāh duzd zad (m.c.) "the caravan was attacked on the road,"¹ but دزدان دزدان *duzdān zadand* "robbers attacked it or the robbers attacked it": آب آید *āb biyār* "bring water," but آب آید *āb bi-rīz* (m.c.) "throw away all this water (in different vessels)"²: و یی دریا از کشتی و *rū-yi daryā az kashtī va qāyiq va kashtihā-yi*³ *bukhārī-yi buzurg pur būd* (Shah's Diary) "the surface of the sea was covered with ships and boats and great steamers." *Yak muddat-i bīmārī dāsht* (m.c.) "he was ill for an age without a break," but مدت بیماری داشت *muddat-hā bīmārī dāsht* (m.c.) "he was ill for ages on and off"; تعجب بسیار میکند *ta'ajjubhā mī-kunad* = تعجب بسیار میکند *ta'ajjub-i bisyār mī-kunad*. Vide also (k).

(f) Nouns denoting objects which in English do not admit of plurality and are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:—*Īn gandum ast* (m.c.) "this is wheat" is correct, as the wheat is in one place, but این گندمها را جمع کن *in gandumhā rā jam' kun* (m.c.) "collect this wheat": in the latter example the singular گندم *gandum* should not be used as the wheat is in scattered heaps. Similarly آب را ریخت *āb rā rikht* "he spilt some of the water (from one vessel)," but آبها را ریخت *ābhā rā rikht* "he spilled the waters of various kinds or in various vessels": آبهای این دو رود خانه بهم جمع *ābhā-yi in du rūd-khāna bi-ham jam' mī-shavad* (m.c.) "the waters of these two rivers join"⁴ می شود *sharābhā-yi Frānsa* "the wines of France"; او روغن میفروشد *ū rawghan mī-farūshad* (m.c.) "he sells butter (clarified)"⁵: تخم *tukhm* "seed," but تخمها *tukhmhā* "various kinds of seeds"; نان *nān* "bread," نانها *nānhā* "loaves": vide (k). Sometimes the double plural is used for variety (and quantity), as:—زورنهای *zurūfhā* (Ar. and Pers. Pls.) "different kinds of vessels":

¹ i.e., by one or perhaps more robbers: the verb *zad* is equal to a passive. With an adjective the plural should be used, as: دزدانهای شیرازی بودند *duzdān-yi Shirāzī burdand*.

² In m.c., however, words like آب *āb*, شراب *sharāb*, etc. are incorrectly and vulgarly used in the plural when definite.

³ Note the plural termination added to the last noun only.

⁴ Though the first two words *kashtī* and *qāyiq* are in the singular expressing multitude, the last noun *kashtihā* could not be in the singular: vide end of (d) (2).

⁵ *Pas āngāh bi-dūstī kārkhā kunad ki hich dushman na-tawānād kard* پس آنگاه بدوستی کارها میکند که هیچ دشمن نتواند کرد (Sa'dī); here *kār* could be used generically instead of the plural, but would not be so forcible: کارها *kārkhā* signifies "such great or such numerous works": in modern Persian چنان کارها میکند که *chunān kārkhā* (or چنان کار *chunān kār*) *mī-kunad ki*—.

⁶ Vulg. روغنها *rawghanhā*.

جواهرات *javāhirāt* “various kinds of jewels”: عجائبات *ajā'ibāt* “various wonders.”¹ Vide (k).

(g) The Persian idiom requires, except in rare instances, the plural where in English we use the singular, in all such sentences, as: “to act like a wise man,” etc., etc.: — این حرکت مناسب حال خردمندان نکردی *—ki in harakat munāsib-i hāl-i khiradmandān na-kardī* (Sa'dī) “you did not, act in this like a wise man”: درویشانِ بلباسِ *bi-libās-i darvishān* (or *darvishī* adj.) (m.c.) “disguised as a darvish”: بطرزِ مستانِ پیش من آمد *bi-tarz-i mastān pīsh-i man āmad* (mod.) “he came before me like one drunk.” The English idiom “not fit for a Christian” would in Persian be rendered by the plural. Compare with (o).

Remark.—An adjective might also be used, as *bi-libās-i darvishī*. The singular occurs in poetry or in the rhymed prose of Sa'dī, but is contrary to usage.

(h) After the word “pair,” etc., or the determining words mentioned in § 47 (g), and after cardinal numbers,² the noun is the singular:—*In juft*³ *murg̃h rā dar yak-mahagī girifta būdand* این جفت مرغ را در یک ماهه گی گرفتند بودند (Jahangir's Memoirs) “this pair of birds was caught when they were a month old”: ده نفر شتر *dah nafar shutur* “ten camels”⁴: ده نفر آدم *dah nafar ādam*, or مرد ده *dah mard* (m.c.) “ten men.”

Remark.—After مبالغه *mablag̃h*, مقدار *miqdār* and موزنی *muwāzī*, the *izāfat* is used. Vide § 117.

(i) The substantive in a verb, compounded of a verb and substantive, is used generically in the singular, even though the idea be plural:—مادرش اورا کول گرفتند *farrāsh-hā ūrā kūl giriftand*, *burdand pīsh-i mādar-ash* (m.c.) “the ‘farrashes’ took him on their shoulders⁵ and carried him off to his mother.”

(j) The plural is sometimes used where the dual might be expected:—houses on both sides of the road⁶; the plural after *hama* (‘altogether’)

¹ Arabic broken plurals are frequently treated as singular: the Arabic plural of *tājir* is *tujār*, but vulgarly *tujār̃hā* is used as a plural.

² But “the men were two thousand” مردمان دو هزار بودند *mardumān du hazār būdand*.

³ Occasionally but incorrectly این جفت مرغ *in juft-i murg̃h*.

⁴ In modern colloquial ده شتر *dah shutur*.

⁵ The man was lying senseless on the ground.

⁶ Properly بود دکان راه *tarāfayn-i rāh dūkān būd* “there were shops on both sides of the road”; اطراف *aṭraf* is common in modern colloquial, but طرفین *tarāfayn* is used by the educated only. The plural *dūkān-i khūb* (or *dūkānhā-yi khūb*) *būd*, would be used if qualified by an adjective, vide (d), the verb remaining in the singular.

would be wrong. (*Atrāf-i rāh khānahā būd* اطراف راه خانه‌ها بود (m.c.) "there were different kinds of houses on both¹ sides of the ways").

(k) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus *sharāb rā khunuk bi-kun* شراب را خنک کن "cool the wine (one bottle, or one wine)," but *sharābhā-yi Farānsa* شرابهای فرانسه "the wines of France"; *zamīn-i Kirmān* زمین کرمان "the land (or tract) of Kirman," but *zamīnhā-yi Kirmān* زمینهای کرمان "the tracts or districts of Kirman"; *dar jangal hīzam jam' mī-kard* در جنگل هیزم جمع میکرد "he was gathering wood (collective and general) in the jungle"; *dar jangal hīzamhā jam' mī-kard* در جنگل هیزمها جمع میکرد "he was gathering collections of wood (either different kinds or different heaps)"; vide also (r): *khūnhā rīkht* خونها ریخت "he shed streams of blood"; *luhūm miyagordand* لگویم میخوردند "they eat the flesh of various animals"; *ta'ajjubhā mī-kunad* تعجبها میکند "they eat the flesh of various animals"; vide (e) and (f). In m.c., however, the plural is frequently incorrectly used for the singular, as: *mūhā-yi sar-am* موهای سرم مفید شده است *mū-yi sar-am* موی سرم مفید است, for *safīd shuda ast*, vide (f).

(l) *īn qism kitāb* این قسم کتاب "this sort of book"; *īn jūr kirm* اینجور کرم "this sort of worm"; but *īn qism kitābhā* این قسم کتابها "these kinds of books"; *īn jūr kirmhā* اینجور کرمها "these sorts of worms (or insects)": vide also § 135 (i) Concord.

(m) After *aqsām* اقسام and similar plurals signifying various kinds, the singular or plural is used, as:—*anvā-i tūṭihā va tā'ūs-hā va qarqāvulhā-yi ṭilā'i-ī ki bisyār qashang būd*² (Shah's Diary) "there were various species of parrots and peacocks and golden pheasants"; here the singular could be used, but the plural gives the idea of numbers in each species: *anvā-i jānvar* انواع جانور (is incorrect).

(n) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as "their face," "our life" are common in Scripture. The Persian idiom, however, admits the singular only, thus: "How can we escape from their hands?" چگونه از ایشان دست چگونی? *chigūna az dast-i īshān rihā'i biyābīm?* (m.c.): "our life (lives) is in your hand" جان ما دست شماست *jān-i mā dast-i shumā-st* (m.c.): "the Shah beheaded them all." شاه گردن همه را زد *Shāh gardan-i hama rā zād*

In such sentences as "We have changed our mind" خیال خود را تغییر دادیم *khīyāl khud rā taghyīr dādīm* it is in the Persian idiom, as in the English, better to use the singular, i.e. if only *one* purpose or opinion is meant: "allow us to go home or to depart to our houses" would be correctly

¹ Note the plural for dual.

² Should be *būdand*: elsewhere the Shah correctly uses the plural in a similar sentence. The plural termination is ordinarily added only to the last noun.

rendered in Persian by بخندار خود برویم *bi-guzār bi-khāna-yi khud bi-ravīm*, though the plural *khānahā-yi khūd* might be substituted without offence to the ear; *vide* also *jīb* in last example in (v).

(o) Contrary to the English idiom, the predicate to a plural subject is usually in the singular; thus in the sentence, "These men are devils," the word "devils" would in Persian be used generically in the singular. Examples: که بر سفره همه دشمنان دوست نمایند *—ki bar sufra hama dushmanān dūst numāyand* (Sa'dī) "because at your table, all enemies show like friends": این طایفه خرقة پوشان بر مثال حیوان اند *in tā'ifa-yi khirqa-pūshān bar miṣāl-i hayvān and*¹ (Sa'dī): ایشان دشمن من اند *ishān dushman-i man and*² (m.c.): ما همه بندۀ خدا *mā hama banda-yi Khudā hastīm* (m.c.) "we are all creatures of God." Compare with (g).

In the following, Sa'dī has one predicate in the plural and one in the singular: — گفتم مدّمت ایشان را مدار که خداوندان کرم اند گفت خطا گفتی که بندۀ درم اند *Guftam 'mazammāt-i ishān ravā ma-dār ki khudāvandān-i karam-and' — Guft 'khatā gufti ki³ banda-yi diram-and'* (Gul.) "I said, 'Do not run them (the rich) down, for they are the lords of bounty.' He said, 'You are wrong, for they are the slaves of money'"; here *banda* is used as a collective noun, but it would be better to use the plural *bandāgan*, which is the reading of another edition.

In the following sentence from the Gulistan, the singular word *darvīsh* might in ordinary prose be plural: Sa'dī has used the singular to preserve the rhyme: — اگر بمنزل باران نبارد و یا طوفان جهان ببردard باعتماد مکتت خویش از محنت: *agar bi-maṣāl bārān na-bārad va yā tūfān jahān bar dīrad bi-i'timād-i muknat-i khwīsh az miḥnat-i darvīsh na-pursand*

¹ *Vide* (a).

² In *du kas dushman-i mulk u dīn-and* (Gul.) "two persons are enemies to Church and State," the subject *du kas*, because of the cardinal number *du*, is to be considered a plural though the plural termination is not used.

In مقربان حضرت حق جلّ و علا تونگران اند درویش سیرت و درویشان اند تونگر همت *muqarrabān-i Hazrat-i Haqq jal' va 'alā tavangarān and darvīsh-sīrat, va darvīshnā and tavangar-himmat* (Gul.), the first تونگران *tavangarān* is to be considered a subject with درویش سیرت *darvīsh-sīrat* as the predicate, and not as the predicate of مقربان *muqarrabān*; the singular تونگر *tavangar* would be wrong. In وزرای شاه همه خردمندان *vuzarā-yi Shāh hama khiradmandān-i bā 'aql u hūsh and* (m.c.) the singular *khiradmand* would be wrong, but it would be correct to say همه خردمند و *hama khiradmand va bā 'aql u hūsh and*.

³ *Ki* که 'because,' here gives the sense of بلکه *balki*.

⁴ In modern Persian *kūlūn-i* and *jahān rā*.

⁵ In modern Persian the plural would be preferred. *Darvish* the singular is here used for the sake of rhyme.

va az Khudāy ta'ala na-tarsand (Sa'di). Even if خود be substituted for خویش, Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: *mā hama dūst-īm* (m.c.), or *mā hama dūstān-īm* "we are all friends": both are used in modern Persian, but the former is correct.

همه بندگانیم و خسروپرست من و گیو و گودرز و هر کس که هست

Hama bandagān-īm u Khushraw-parast

Man u Gīv u Gūdarz¹ u har kas ki hast (Shah Nama).

If, however, a plural or collective predicate in English (whether substantive or adjective), be qualified by an epithet, it is frequently plural in Persian also, as:—*Īn khalq hama kharān-i² bā afsūs and* این خلق همه "these folk are asses, laden with conceit."—(*O. K. 227 Whin.*).

In addressing people, however, as "You blackguards," the plural is requisite, as: *shumā pidar-sūkhṭa-hā* (m.c.): ordinarily, however, the pronoun would be omitted, as: *ay aḥmaqān* "oh ye fools."

(p) The plural is used instead of the singular out of respect, as:—*pas agar* پس اگر مضافی وقت عزیزان از صحبت اغیار کدورتی پذیرد اختیار باقیست *ṣafā-yi vaqt-i 'azizān az suḥbat-i aghyār kudurat-i pazīrad ikhtiyār bāqī-st* (Sa'di) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."³

In *lāyiq-i qadr-i pādishāhān* لایق قدر پادشاهان نباشد التجا بخانه دهقانی رکیک بودن *na-bāshad ilṭijā bi-khāna-yi dihqān-i rakik burdan* (Sa'di) "it is not becoming in a king to take refuge in the dwelling of a common villager," the plural *pādishāhān* is used in accordance with (g); by the use of the plural the application of the advice is made general and is not directed so pointedly at the particular king present before the speaker: *māmūl va maṭlūb az dūstān chunān ast ki* — "I hope you—."

In the following, this respectful plural is carried to excess, the writer assuming that he is not worthy to address his superior direct; consequently he addresses the feet of the servants of the threshold, etc., etc.; *bi-khāk-i⁴ pā-yi falak-farsā-yi A'lā Hazrat-i aqdas-i shāhīnshāhī:* ملازمان آستان همایونی بفرستادند *bi-khāk-i pā-yi mulāzimān-i āstān-i humāyūnī mī-rasānad⁵:* بخاک پای جوهر آسمانی *bi-khāk-i pā-yi javāhir-āsā-yi mubārak 'arṣ mī-shavad.* مبارک عرض میشود

¹ *Gīv* "warlike" was the name of the son of the hero *Gūdarz*.

² *Khar* would also be correct in prose, but is not so good.

³ A king here addresses an *ʿabūd* عابد by the plural *ʿazizān*; he has invited him to leave the wilderness and spend a little time with him in the city.

⁴ Or *qurbān-i khāk-i pā-yi javāhir-āsā-yi bandagūn-i A'lā Hazrat-i aqdas-i humāyūnī.*

⁵ *Humāyūnī* for Shah only.

On New Year's Day and on special occasions the Zardushti Anjuman telegraphs direct to the Shah addressing him in such terms as the previous: the reply is sent direct by the Shah himself.

Terms far more involved and extravagant than the foregoing are found in old Persian, and are still in use in India. In modern Persian, however, these forms are daily approaching the simplicity of Europe; in fact few Persian gentlemen are now able to write these long involved expressions: on special occasions when they are necessary, a Munshi is employed for the purpose, and the Secretary to the Royal Recipient paraphrases the text by, "The usual congratulatory address from—."

(q) The plural is sometimes used instead of the singular to avoid a pointed allusion. Thus in the 24th story of the First Book of the Gulistan when the king imprisons the trusted *Khvāja*,¹ another king in writing secretly to the latter says: *که ملوک آن طرف قدر چنان بزرگواری ندانستند و بی عزتی کردند ki mulūk-i ān taraḡ qadar-i chunān buzurgvār-i na-dānistand va bi-'izzatī kardand* (Sa'di). Some one informs the master of the *Khvāja* of the matter; *گفت فلان را که حدس فرموده با ملوک نواحی مراسله دارد guft fulān rā² ki ḥabs farmūda-i bā mulūk-i navāḥi murāsalaṭ dārad*. In both these examples the plural *mulūk* is used, though it is well known that the agent in each case was one king and no more.

In m.c., the plural is often used for the singular, as: *فلان کسی با انگلیسها fulān kas bā-Inglīshā dūstī-yi makhshūs dārad* (m.c.) "So-and-so is great friends with the English (there being but one Englishman in the place)."³

(r) In a sentence like the following:—"He is learning the Arabic and Persian languages," the substantive in Persian would be singular, as: *او زبان عربی و فارسی می آموزد ū zabān-i 'Arabī va Fārsī mī-āmūzad⁴*; the plural *zabānhā* is not admissible, and there is an ellipsis of the word *زبان zabān* before *Fārsī*: if the plural *zabānhā* were used it would signify the different dialects of those languages; *vide* (k) and (i).

(s) Cardinal numbers, as already stated, are ordinarily followed by a singular noun. However, after such expressions as "all three, all four, etc.," it is not wrong in modern Persian to use the plural, as: *هر سه دختر او har si dukhtar-i ū*, or *هر سه دخترهای او har si dukhtarhā-yi ū* "all three of his daughters." The singular noun is preferable.

¹ The meaning of the word *خواجه* here is doubtful. In modern Persian, Armenians and Hindus are addressed as *خواجه*, and the Jews and Parsees as *Mullā*.

² Note that *فلان fulān rā* is the object of the verb in the relative sentence.

³ This substitution of the plural is not an uncommon vulgarism in English: "Really," says Harriet to the overbold Harry, "the young men of this town do take liberties." "Give us a copper" is another example.

⁴ No *rā*. *Vide* § 118 (d) (2) Remark.

و بنای مصاحبت ما هر سه تن با رکن چهارم که تو باشی تمهید باید چه آکا بر گفته اند هر چند
 و دوستان بیشتر باشند هجوم بلا بر ایشان کمتر باشد *va binā-yi muṣāḥabat-i mā har*
si tan bā rukn-i chahārum, ki tu bāshī, tamhīd yābad chi akābir gufta and
har chand dūstān bishṭar bāshand hujūm-i balā bar īshān kamtar bāshad (Anv.
 Suh., Chap. III., S. 6.) “and the pedestal of association of us three
 will be supported by a fourth pillar, viz. thyself: for the wise have said,
 ‘the more numerous friends there are, the less will they be exposed to
 the assaults of calamity’”—(East. Trans.).

Arabic broken plurals being in Persian often treated as singulars, such
 constructions as *دوازده اسباط davāzdah¹ asbāt* “the twelve tribes (of Israel)”
 are occasionally met with, where one would expect the singular (*sibt*); the
singular construction is the correct one.

Remark.—As the Arabic numerals from 11 to 99 take the accusative
singular of the thing numbered, the plural construction referred to cannot be
 in imitation of the Arabic.

(v) If several nouns coupled by an ‘and,’ are subjects of the same verb,
 it is usually necessary to add the plural termination to the last only, as:
 این خر و اسبها مال کیست *in khar u asphā māl-i kīst* (m.c. and incorrect) “whose
 are these donkeys² and horses?”, for این خرها و اسبها *in kharhā u asphā*:
 این خر و این اسبها مال کیست *in khar va in asp-hā māl-i kīst* “whose ass and
 whose horses are these?”; این خر و اسب مال کیست *in khar u asp māl-i kīst*
 would signify “whose is this ass (one) and this horse (one)?” In این مادر
 و خواهرهای اوست *in mādar va khwāhirhā-yi ūst* (m.c.), the word *mādar* from the
 context would be considered singular: بحکم غرور پای ستوران خود در وقت و بیوقت
 و جرده و درّه و تپهها را بی باک و پروا همی گذشتیم *bi-ḥukm-i ghurūr-i pā-yi*
suturān-i khud, dar vaqt u bī-vaqt, jūy u jurda va dara u tappa-hā rā bī-bāk u
parvā hamī-guzashtīm (H. B. Trans.) “but my companions rode over
 everything with the greatest unconcern, confident in the sure-footedness of
 their horses” (Haji Baba, Chap. V.³): روی دریا از جهاز و قایق و کشتیها پر بود *rūy-i daryā az jahāz u qāyiq u kashīhā pur būd* =
 روی دریا از جهاز و قایق و کشتی *rūy-i daryā az jahāz u qāyiq u kashī pur būd*.

Note the following ways of forming the plural of پست و بلند *past u bulandī* (or *pastī u bulandī*)-*yi dunyā*, “the ups
 and downs of the world” (or پستی و بلندی).

¹ In Arabic the numbers from 3 to 10 govern a broken plural in the oblique case,
 as: *فُلَانٌ جَزَاتُ كُلِّهِمْ*.

² This slovenly construction might also mean “whose ass and whose horses are
 there?” In *in khar va in asp māl-i kīst* (m.c.), there
 is no ambiguity.

³ *هماي بزرگ و کوچک شهر را طلبید* *hama-yi buzurg u kūchak-i shahr rā talabīd*
 is better than *هماي بزرگ و کوچگان شهر را طلبید* *hama-yi buzurg u kūchakān-i shahr rā*
talabīd.

and downs of this world"; (1) پست و بلندهای دنیا *past u bulandhā-yi dunyā*, (2) پستهای و بلندهای دنیا *pasthā u bulandhā yi dunyā*, (3) پستی و بلندیهای دنیا *pasti u bulandihā-yi dunyā*, (4) پستی ها و بلندیهای دنیا *pastihā u bulandihā-yi dunyā*, (5) پست و بلندیهای دنیا *past u bulandihā-yi dunyā*.

Similarly in modern Persian if a number of plural adjective-nouns are united together by *izāfāts*, the plural termination is added to the last only, as: ما بیچارگان باید این گرسنه چشم لقمه ربای بی شرم و حیاه را نملق گوئیم چیشانرا پر: *mā¹ bīchāragān bāyad īn gurisna-chashm-i luqma-rubā-yi bī-sharm u hayāhā rā tamalluq gūyīm, jīb-i shān rā pur kunim va khaylī ham—*: (Tr. H. B., Chap. 22) "'tis thus we pay the wages of the king's servants—a set of rapacious rascals, without shame or conscience! and the worst of it is, we must pay them handsomely."

(w) In modern Persian, the plural of شتر بچه *shutur-bachcha*, or بچه شتر *bachcha-shutur* "a young camel," is شتر بچهها *shutur-bachchahā*, or vulgarly *bachcha-shuturhā*; similarly تخم مرغ *tukhm-i murgh* "an egg" is often in modern Persian تخم مرغها *tukhm-murgh*, with the plural *tukhm-murghhā*. The origin of these barbarous plurals is perhaps to be attributed to the difficulty of qualifying such words, when not compounds, by an adjective. "Hot eggs" cannot be correctly rendered by تخمهای گرم *tukhmhā-yi murgh-i garm*²: گرگهای درنده *bachcha-gurghā-yi daranda* is at least clear in its meaning; in گرگهای بچهها *bachchahā-yi gurg-i daranda* the epithet would refer to *gurg*, while گرگهای درنده *bachchahā-yi daranda-yi gurg* might mean "those young ones that are *daranda*" (as opposed to those that are not *daranda*); مرد بچه *mard-bachcha* "brave"].

(x) "We used to halt on Sundays" را لنگ میگردیم روز یکشنبه *rūz-i yak-shamba rā lang mī-kardīm*; here the Imperfect gives a plural idea to the singular noun. Substitute the Perfect for the Imperfect, and the noun must be in the plural—روز یکشنبه هارا لنگ کردیم *rūz-i yak-shambahā rā lang kardīm*. Were the singular used in the latter case, it would signify that there was only one Sunday during the period of march (i.e. that the march lasted less than 14 days).

(y) همین قدرها (m.c.) "exactly this amount," but همین قدرها *hamīn qadrhā* (m.c.) "about this amount": همین وقتها بود که پار سال بطهران: *hamīn vaqthā būd ki pārsāl bi-Tāhrān rasīdam* (m.c.) "it was about this time last year that I reached Tehran"; if همین وقت *hamīn vaqt* (sing.) were used, the meaning would be 'exactly, just, at this time.'

¹ Note no *izāfat* after *mā*: *bī sharm u hayā* is one compound adjective: note *jīb* is in the singular, vide 119 (n).

² *Tukhmhā-yi garm* تخمهای گرم might mean "hot seeds" (of melons), or "seeds that have a heating effect."

(z) Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind: — امیر الامرء *amīr* "lumarā, "the Amir of Amirs"; فقیر الفقراء, etc. In عدو اعداء "enemy of enemies, deadly enemy," the Arabic singular and plural are coupled by the Persian *izāfat*. Ex. : خداوند خداوندان "Lord of Lords"; شاه شاهان *Shāh-i shāhān*; خان خانان *Khān-i khānān*. *Shāhanshāh* شاهنشاه "king of kings," the first word of which is a contraction of شاهان *Shāhān* the plural of *shāh*, is an example of *izāfat-i maqlūbī*.

For the intensive adjective so formed, *vide* § 45 (c) (3).

CHAPTER XIV.

§ 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, *vide* (g) (h) (i). The first personal pronoun is common in poetry توئی آنکه تا من منم بامنی "thou art he who is with me as long as 'I' am 'I.'"

(1) The 1st Person:—

The 1st person singular is used by a single individual in speaking, as: من میگویم *man mī-gūyam* (m.c.); بنده عرض میکنم *banda*¹ 'arz mī-kunam (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun *man* is applicable to the Deity only. The Persians seldom use *man* من, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say بنده *banda*, or occasionally اخلاص کیش *ikhlas-kish*, حقیر *haqīr*, etc. The Afghans and Indians use *man* frequently. Occasionally in m.c., the 1st personal pronoun plural, even, is used to avoid the use of من *man*, but care must be exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a representative of a country, adopts the plural *mā*, as: چون خدمت شما منظور:— *chūn khidmat-i shumā manzūr-i nazar-i humāyūn-i mā-st*²: اما مرفرمودیم *mā amr farmūdīm*.

پادشاه انطرف بحکم زیارت نزدیک او رفت و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم که — (سعدی) *In private he is said to speak like a private individual.*³

The following is a telegram from *Mazaffar*-d-Dīn *Shāh* to the *Mutavallī*

¹ In writing بنده عرض میکند *banda* 'arz mī-kunad is also used. The Afghāns and Indians use the 3rd person sing. after بنده *banda*, even in speaking.

² The Royal plural was not used by the Anglo-Saxon kings: 'ic Aelfred' (I Alfred). The Anglo-Saxon writer makes himself plural. William the Conqueror was the first English king to adopt the Royal plural.

³ Forms and ceremonies at the Shah's court have been much simplified of late years.

Bāshī of the shrine of *Imām Razā* at Mesh-hed, to whom he had sent apparatus for an electric light :—

ناصر الملک - انشا الله احوال شما خوب است الکتریسیته الان شبی چند ساعت روشن
Nasir^u-l-Mulk—Inshā Allāh aḥwāl-i shumā khūb-ast. Ilīktrīsītā al-ān shab-i chand sāt rawshan ast va har shab rawshan ast yā khayr marātīb rā mufaṣṣal^{an} bi-‘arz bi-rasānīd¹ “*Nasir^u-l-Mulk—I hope you are well. For how many hours nightly does the electric light burn, and does it burn nightly or not? Send detailed particulars.*”

An editor in his public character is plural, as :—

قلم مارا یارای شرح افعال و کردار بعضی مجاهدین مصنوعی نمی باشد
 “Our pen fails to describe the action of certain false patriots.”

ما کار بمجاهدین دروغگو نداریم “we have nought to do with those that falsely claim to be patriots.”

‘We’ *mā* sometimes stands for ‘all men,’ the speaker though single identifying himself with all men, as : “ما همه فانی و جایز الخطائیم” “we are all mortal and fallible.”

In an assembly, a person will sometimes make himself plural² assuming that he speaks for the rest, but to use ما instead of من is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

‘I’ or ‘he’ may include a person’s immediate belongings, as :—
 من سورا را گرفته ام خیلی معذرت میخواهم *man sar-i rāh-i³ shumā rā giriḡta-am, khaylī ma ẓarat mī-khvwāham* (m.c.) “I’m in your way, please excuse me (said by a person whose luggage blocks the way).”

My; of me. “My defence” حمایت من *ḥimāyat-i man*, may signify either “the defence of me by another,” or “my defence of another.” In Persian the ambiguity can be removed by adding a pronoun for the person who is defended, as : حمایت شما بمن *ḥimāyat-i man bi-shumā*, or حمایت شما بسبب صدا زدن من *ḥimyat-i shumā bi-man: sabab-i ṣadā zadan-i man* (m.c.) may mean “the reason I called some one else,” or “the reason some one else called “me.”

In English “the defence of me” (instead of “my defence”) is not ambiguous.

(2) Second Person.

The Deity is addressed in the 2nd person singular, as :—
 خدایا تو عالمی *Khudāyā tu ‘ālīm-i* (m.c.) “God! thou knowest which of us two is speaking the truth.”⁴

¹ More civil than بگوئید *bi-gūyīd*, or دهید *sharḥ dihid*.

² A speaker in the Zardushti Anjuman will sometimes use ما *mā*.

³ Or را شما را گرفته ام *tū-yi rāh-i shumā rā giriḡta-am* (m.c.).

⁴ Said by both parties who witness against each other.

یارب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

Yā Rabb tu marā tauba dih u 'uzr-pazīr

Ay tauba-dih u 'uzr-pazīr-i hama kas !

“Grant me repentance, and accept my plea,

O thou who dost accept the pleas of all!”

(O. K. 276 *Whin.*).

The second person singular is used in precatons even when addressed to the *Shāh*,¹ as: *umr-at darāz bād* “may thy life be long”; قربانت *qurbān-at shavam* “may I be thy sacrifice.”

Darvishes and poets also address the sovereign in the 2nd person singular.

Parents of the poor classes address their children, even when grown up, in the 2nd person singular.

The better classes, however, often address their children when grown up, as: *shumā*,² but as a rule *tu* and پدر *pidar*,³ but in writing نور چشم *nūr-i chashm*; جان پدر *jān-i pidar*; فرزند مکرم *farzand-i mukarram*; عزیز *azīz* etc., etc.: *jān-i pidar tu nīz agar bi-khufī bih az ān ki dar pūstīn-i khalq uftī* (Sa'di).

Brothers, when young, address each other in the 2nd person singular.⁴ Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking: *tu-bimīrī*.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing.; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural,⁵ even though Persian gentlemen may neglect this rule.

People more or less equal, address each other in the 2nd pers. pl., as :

¹ Persians say, روی زمین است *pādīshāh Khudā-yi rū-yi zamīn ast*, and سایه خداست *sāya-yi Khudā-st*.

² Parents of the better classes do not habitually address their children by an affectionate diminutive or abbreviation, as this is apt to be copied by servants and to become a permanent name. A mother would call her son '*Hidayat Alī Khān*' in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say *Khawānīn* or *Āghāyān*, and seldom *bachchahā* “the children.”

³ Persians often address children by the same terms that the children use to those who are grown up.

⁴ When grown up, the usual polite forms are used, brothers addressing each other by their titles and using the polite plural.

⁵ The Shah is said to address his own ministers as *tu*, but foreign ministers as *shumā*.

میگویند شما چه میفرمائید? *shumā chi mī-gūyīd?* : جذاب عالی چه میفرمائید *janāb-i 'ālī chi mī-farmāyīd*¹?

As in English, so too in Persian, تو 'thou,' is also used when special isolation is intended: "Thou art a scoundrel" تو خیلای پدر سوخته *tu khaylī pīdar-sūkhṭa-i*²; "thou thief" ای دزد *ay duzd*³ (with verb in 2nd pers. sing.): تو خیلی امینی *tu khaylī amīn-i* "thou (and thou alone) art honest." As already stated the Deity is addressed in the singular.⁴

The use of تو though common amongst the vulgar, is by the educated restricted to the expression of contempt, of affection and familiarity (children and trusted servants), or of reverence. Hence its employment in addresses to the Deity.

(3) The third Person:—

The 3rd person plural is often used for respect instead of the 3rd person singular, especially when referring to a person present, or when speaking of a person in the presence of his relatives or dependants, as: — ایشان میفرمایند *ishān mī-farmāyand* "he says."

As in English, the 3rd person plural of the verb is used indefinitely; but in Persian the pronoun not being emphatic, it is omitted, as: میگویند *mī-gūyand* "they say, people say."

Pronouns should follow the nouns to which they refer without the intervention of another noun.⁵ In Persian (as in English) one should avoid such sentences, as: سید جواد به مرزا حسن همیشه پول میدهد [او] خیلی مأمول است *Sayyid Jawād bi-Mirzā Ḥasan hamīsha pūl mī-dīhad, [ū] khaylī mutamavvīl ast* "Sayyid Jawad always supplies Mirzā Ḥasan with money, he (Sayyid Jawad) is very rich"; [in vulgar Persian the pronoun او *ū* would probably be inserted even though it is not properly emphatic]. "He" and او *ū* when retrospective should refer either to the noun immediately preceding ("Rule of Proximity"), or to some noun that is markedly more emphatic than all intervening nouns ["Rule of Emphasis"]⁶.

¹ In writing, and in India, etc. in speaking, the 3rd pers. plural of the verb is used and not the 2nd person plural.

² The singular is in m.c. always used in abusing a single person. Sir Toby Belch says to Sir Andrew with regard to the challenge, "if thou thou'st him some thrice it shall not be amiss."

³ Not تو دزد *tu duzd*.

⁴ Even in the 3rd person, the Deity is singular. To use a plural verb after the name of God would by some Muslims be considered شرک *shirk* or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushtis address the Deity, یزدان *Yazdān*, in the singular. Modern Parsees generally use the Muslim word خدا *Khudā*, for God.

⁵ This rule applies to the relative. *Vide* (q) (6).

⁶ In English it is better to adhere to the rule of proximity, as the rule of emphasis is sometimes misleading.

Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun *it* is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: حرف زدن صحیح خیلی وقت میبخواهد *ḥarf zadan-i saḥiḥ khaylī vaqt mi-khūhād*¹ (m.c.). Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the *it* referring to the clause "to clear a hundred pounds" is omitted in translation, as: امیدوار است که ازین معامله صد لیره گیرش بیاید و یقین دارم بدست خواهد آورد *umīdvār ast ki az in mu'āmala šad līra gīr-ash bi-yāyad va yaqīn dāram ki bi-dast khūhād āvard* (m.c.). Sentences such as "it is cold", "it is dark", are expressed as in English—است خیلی سرد *khaylī sard ast* (or شده *shuda*); تاریک است *tārīk ast* (or شد *shud*).²

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران می بارد *bārān mi-bārad* "it rains"; برف می بارد *barf mi-bārad* "it snows."³

"It is I" or "it is me" من *man-am* (m.c.): "it was I that did it" *man būdam ki ān kār rā kardam* (m.c.): "it is you that command here" اینجا حکم میکنید *shumā'ed ki injā ḥukm mi-kunīd* (m.c.): "I who command you am the man" من که فرمان میدهم آنکس *man ki fārmān mi-dīham ān kas-am*, or من که شما را فرمان ده شما را آن شخص *man ki fārmān-dih-i shumā-yam ān shakhs-am*.

Remark I.—The English possessive pronouns *my, his, their*, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am *his* bondman, *who* bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, من غلام آنم که مرا خرید *man gulām-i ān-am ki marā kharīd*; if the second, من غلامش هستم چون مرا خرید *man gulām-ash hastam chūn marā kharīd*.

Remark II.—Except by poetical license, a pronoun in Persian should not refer to a noun⁵ following:—

¹ Or انگلیسی یاد بگیرم *muddat-i tūl dārad tā Inglisī yād bi-gīram* (m.c.) "it takes a long time for me to learn English": in either case the pronoun *it* is omitted in translation.

² In such sentences there is no noun or clause to which the *it* can properly refer.

³ "It is all up with me" کار من گذشت *kār-i man guzasht*.

⁴ Also هیچکس *hič kas* (m.c.), in reply to the question کیست *kīst* or کیستی *kīstī* (m.c.). These vague replies generally result in the impatient questioner saying, آخر *ākḥir* کیستی *kīstī*, بی-گوشی *bi-gū* (m.c.).

⁵ The same rule holds good in Arabic.

In—"Twice in his life a man thinks his wife looks sweet,
Once in her wedding dress; once in her winding sheet."

در عمر خودش شوی دو مرتبه زنرا با ناز و نگاه حسرتش می بیند
اول بشب زفاف با جلوه و ناز دیگر دم آخرین چو خوابد بکفن
(محمد کاظم شیرازی)

the pronoun *his* refers to 'man.'

تا وجه کفاف نداشته باشد هیچ کس عروسی نمیکنند
tā vajh-i kifāf na-dāshta bāshad
hīch kas 'arūsī namī-kunad (m.c.) "till he has sufficient means, no one marries"; this construction, though occasionally used in m.c., is incorrect in written Persian.

"Owing to his love of wine and his habit of going to bed late, the *Khān* was rarely seen before noon" خان از سبب میل مفراط بشرب و بجهت عادت دیر خوابیدن، نادر قبل از ظهر دیده می شد
az sabab-i mayl-i mufrit bi-sharāb va bi-jihat-i 'adat-dīr khwābīdan,¹ *Khān nādīr qabl az zuhr dida mī-shud*; in m.c. میل از سبب *az sabab-i mayl-i mufrit-ash* might be and is used; but it is incorrect, as *ash* might refer to a second person and not the subject of the sentence.
خدا پدرش را بیامرزد منجم نیز میان افقار
Khudā pidar-ash rā biyāmurzad munajjim nīz bi-miyān uftād (Tr. Haji Baba, Chap. IV.) "then—God bless him—the Astrologer interfered." When the pronoun precedes its antecedent, the construction is termed ضمائر قبل الذکر *izmār² qabl³-z-zikr*.

(b) The first person is more worthy (أَعْرَفَ "more definite") than the second, and the second than the third:⁴ thus, contrary to the English idiom the speaker mentions himself first.⁵ یاد دارم که در ایام پیشین
yād dāram ki dar ayyām-i pīshīn man va dūst-i chūn du magh⁴-z-i bādām dar pūst-i⁵ shūbat dāsh⁶tīm (Sa'di) "I recollect that a friend and I, in former days, etc."

من و پسر نا خدای جهاز هم بودیم
man va pisar-i nā-khudā-yi jahāz ham būdīm (m.c.) "the captain's son and I too were present there"
تعلق داریم
*na man va na shumā bi-īn kār ta'alluq dārim*² (m.c.) "neither you nor I am⁶ concerned in this business."

¹ *dīr khwābīdan* "going to bed late"; better *dīr bi-khwāb raftan* as the former might signify "getting up late next day."

² It is usually this rule that determines the person of the verb when different persons are its subject; the verb of course being in the plural.

³ But when confessing a fault it is in English permissible for the speaker to assume the first place.

⁴ In modern Persian *yak pūst*.

⁵ When a verb has nominatives of different persons or numbers connected by the conjunctions *or* or *nor*, it should in English agree with that nearest to it. For the Persian concord, *vide* Concord of Verb.

Remark.—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(c) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: *آن میخها از زمین چهار وجب بلند بود*: *an mīkh-hā az zamīn chahār vajab buland būd va sarhā-yash* (or *sar-i shān*) *tīz* (m.c.) “those pegs stood four spans out of the ground and were pointed”; *راستیانش اینکه* *rāstiyāt-ash īn ki* (vulg.) “the truth of it is—.”

(d) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: “No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs” *هیچ کس تا بحال ترکیب گردۀ انسانی را مکشوف نکرده بود حتی وسیلیوس* *hīch kas tā bi-hāl tarkīb-i gurda-yi insānī rā makshūf na-karda būd*; *hāta Vaseleyūsham, ān rā jaqat dar saghā taftīsh karda*. Read ‘kidneys’ *gurda-yi saghā rā* for ‘them’ (*ān rā*): as the sentence stands the seeming antecedent is ‘human kidneys.’ *باید ریش تو خیلی* *bāyad rīsh-i tu khaylī safīd-tar va az īn-hā darāz-tār bāshad va chashm-at khaylī dunyā-dāda-tar ki mā rā rūdast¹ bi-zanī* (Haji Baba) “your beard must be much whiter and longer than it is, and your eyes more wide-awake, before you can deceive me”; here the antecedent of *īn-hā* is the singular *rīsh*, which the speaker, thinking of the hairs of the beard, incorrectly treats as a plural.

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [*vide* § 31 (a), (3)], the position of the accusative and dative *rā* will often determine the antecedent, thus:—

āqā *iqā* *mā* *magar vaqt-i ki dūkh-ta-ash rā bakhshīdī Zibā Khānum dīgar⁸ mīsl-i ān rā na-khwpāhad khwpāst²?* (m.c.) “but Sir, when you have presented the made-up garment of it, will not Ziba Khanum want another like it?”; here the *rā* shows that *dūkh-ta* is the object and *ash* cannot, therefore, mean “to her”: *dūkh-ta bakhshīdī-sh* would mean “when you have given this sewed thing to her.”

In. *nīm-tana rā dīgar-i bi-pūshad fūsh-ash rā mā bi-shinavīm?* (m.c.) “shall another wear the jacket and we only get the abuse on its account?”, the *ash* might mean *her*.

¹ *Rūdast* is a special throw in wrestling.

² *Na-khwpāhad khwpāst* stronger than *namī-khwpāhad*: “certainly she will want one.”

³ *Dīgar* here has the meaning of “again,” and does not refer to the cloth but to time.

Remark.—It is not necessary in Persian to repeat the possessive pronoun, as: “From his birth to his death” *az rûz-i tavallud tā rûz-i marg-ash*, or *az rûz-i tavallud-ash tā rûz-i marg-ash*. The former is the better.

(e) (1) In English, when the demonstrative pronouns ‘this’ and ‘that’ are used in the sense of ‘former,’ and ‘latter,’ ‘this’ and ‘these’ correspond with ‘latter,’ ‘that’ and ‘those’ with ‘former’ :—

“The palaces and lofty domes arose :

These for devotion and for pleasures *those*.”

Precisely the same rule holds good in Persian :—

سگ و دربان چو یافتند غریب این گریبانش گیرد آن دامن

Sag u darbân chu¹ yâftand gharīb

Īn girībân-ash gīrad ān dāman (Sa’dī).

“Dogs and porters when they see a stranger at the door,
The latter seize him by the scruff of the neck and the former by
his coat-tails.”

tā ikhtiyār kardī az ān in farīq rā (Sa’dī)—
“that you chose the latter class in preference to the former.”

Compare the use of *īnjā* “here” and *ānjā* “there” in the following :—

همچنین مجلس وعظ کلبه بازاران است اینجا تا بقدی ندهی بضاعتی نستغنی و اینجا تا
hamchunīn mājlis-i va² kulba-yi bazzāzān ast ānjā tā
naqd-i na-dihī bizā³ at-i na-sitānī va īnjā tā irādat-i nayārī sa’ādat-i na-barī
(Sa’dī) “just so the house of worship is like the shop of cloth-sellers,
for in the latter (*ānjā*) till you pay cash you get no goods, and in the former
(*īnjā*) till you bring sincerity you get no lasting reward”; here *ānjā* and
īnjā are reversed, not by a slip in writing, but because *ānjā* refers to an
object more remote to the speaker’s mind, viz. the shop.

(2) The personal pronoun او *ū* “he” is used for *ān* “the former” in the following examples :—

شخصی همه شب بر سر بیمار گریست

چون روز شد او بمرد و بیمار بزیست

Shakhs-i hama shab bar sar-i bīmār³ girīst

Chūn rūz shud ū bi-murd u bīmar bi-zīst—(Sa’dī).

“One wept all night beside a sick person

When day dawned the weeper (the former) died and the sick
one recovered and lived.”

Here او *ū* is used in contradistinction to بیمار *bīmār*, as آن *ān* would require to be answered by *īn*.

¹ *Chū* poetical for *chūn*. Must be pronounced *girībân-sh*, to scan.

² مجلس وعظ *majlis-i va²* can refer to the place of worship of any religion.

³ In prose بیماری *bīmār-i*.

(3) *This* and *that* as demonstrative pronouns:—

Like ‘*it*’ (a) (3), the pronoun *this* may refer to a preceding or a succeeding noun or clause, as: “I tried to lift him, but *this* was impossible”
 خواستم که او را برپا دارم ولیکن این نشد
khwāstam ki ūrā bar pā dāram valīkin in na-shud (m.c.): “this is my ambition, to live independent”
 خواهش من این است که آزاد زیست کنم
khāhish-i man in ast ki āzād zīst kunam (m.c.).

(4) *Such* is a demonstrative adjective when qualifying a noun, as, ‘such people’¹; but omit the noun and it becomes a demonstrative pronoun, as: “with such people I will not trade; with such I will trade.”

When, however, the speaker’s sentiment is intense, the specification that should follow *such* (and *so*) is often omitted, as: “it was such a lovely dress” (that it beggars description).² In Persian, the *ی* of unity and a certain intonation sometimes correspond to this use of ‘such’ as a demonstrative adjective, as:—
 ما آب سردی خورده ایم—
ma āb-i sard-i khurda im (m.c.) “we’ve drunk such a cold water (that I can’t describe it, or I hate to think of it).”

(f) Classically, and in m.c., *ānki* is “he who,” and its dative and accusative is *ān rā ki*: but in modern Persian *ū ki* and *ūrā* are also used:—

آنکه خوابش بهتر از بیداریست آنچنان بد زندگانی مرده به

Ān ki khwāb-ash bihtar az bidārī-yast

Ān chunān bad-zindagānī murda bih (Sa’di).

“He whose sleeping is better than his awakening

Such an ill-liver were better dead.”³

va ān rā⁴ ki hisāb pāk ast az muhāsaba chi bāk ast (Sa’di) “what fear has he of the accountant whose accounts are clear and straight?”⁵

Even in modern Persian *ān ki* and *ān rā ki* are to be preferred to *ū ki* or *ūrā ki*.

In English also, *these* and *those* have greater emphasis than the pronoun *they*, and are better substituted for it before the relative “who.” “Why should *they* practise arts of cunning who have nothing to fear”
 ایشان که ترسشان باعث ندارد چرا باید بنزوبر کار بکنند
ishān ki tars-i shān bā‘iḡ na-dārad chirā bāyad bi-tazvīr kār bi-kunand (m.c.): for ‘they’ read ‘those,’ and for ایشان *ishān* read *ānhā-i ki*.

¹ *In tawr mardum* اینطور مردم, or *chunīn mardum* چنین مردم.

² *ān qadr libās-i khub-i būd ki chi ‘arz kunam?* آنقدر لباس خوبی بود که چه عرض کنم?

³ Note the order in Persian.

⁴ Here though *ūrā ki* could be substituted for *ān rā ki*, it would not be considered good (*shirīn*) Persian.

⁵ The complicated Persian system of revenue account keeping *siyāq diyāni* *siyāq-i divānī* can only be understood by a *mustawī*, and he can twist the account to make it show either a debt or a credit.

(g) When the subject of a short clause or sentence is a pronoun referring to a subject already mentioned, or to something present, the pronoun unless it is emphatic is omitted, the verbal termination sufficiently indicating the person: *گفت او بمن bi-man guft* “he said to me”: *گفت bi-man guft* “he said to me.”

But in a sentence like *آنچه او نوشته است ānchi ū navishta ast* “what he has written,” the insertion of *ū* is necessary, unless the subject has just been mentioned, for otherwise *آنچه نوشته است ānchi navishta ast* might signify “what is written” and not “he has written.”

Remark.—Note the construction and signification of *آنچه ānchi* in the following: *اما آنچه فرمودی از زجر و منع مناسب سیروت ارباب همت نیست یکی را بلطف* *āmmā ānchi farmūdī az zajr u man*—*munāsib-i sīrat-i arbāb-i himmat nīst yak-i rā bi-luṭf ummūdār gardānīdan va bāz bi-nā-ummūdī khasta-khātīr kardan* (Gul.) “but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous nature to first encourage and then disappoint a person.”

(h) A similar rule may hold good with regard to the object. Thus to the question: “Where is So-and-so?” the answer might be *نامیدانم ندیدم namē-dānam, na-dīdam* (or *ندیدمش na-dīdam-ash*) “I don’t know, I haven’t seen him.” To say *ندیدم او ra na-dīdam* instead of *na-dīdam ash* *ندیدمش* would be wrong, as the separate pronouns (unlike the affixed pronouns) are emphatic.

Remark.—Where a pronoun or a pronominal adjective does not clearly express the meaning, it is better even in Persian to repeat the noun. Thus “We see the beautiful variety of colour in the rainbow and are led to consider the cause of it” *ما اختلاف رنگهای قوس قزح را که می بینیم بخيال می افزیم mā ikhtilāf-i ranghā-yi qaws-i quzah rā ki mī-binīm bi-khiyāl mī-ufzīm ki bā’ig-ash chīst*. Better say “—the cause of that variety” *ما اختلاف رنگهای قوس قزح را که می بینیم بخيال می افزیم mā ikhtilāf-i ranghā-yi qaws-i quzah rā ki mī-binīm bi-khiyāl mī-ufzīm ki bā’ig-ash chīst*. Better say “—the cause of that variety” *ما اختلاف رنگهای قوس قزح را که می بینیم بخيال می افزیم mā ikhtilāf-i ranghā-yi qaws-i quzah rā ki mī-binīm bi-khiyāl mī-ufzīm ki bā’ig-ash chīst*.

(i) If, however, the pronominal subject is emphatic, it must be inserted, as:—*ما مخلوقیم و او خالق mā makhluqīm va ū khāliq* “we are the created and He the creator,” *من خودم بچشم خودم دیدم man khud-am bi-chashm-i khud-am dīdam* (m.c.) “I myself with my very own eyes saw it.”

(j) *Mahmūd kitāb-ash gum shud* (m.c.) “Mahmud’s book was lost.” For this construction, *vide* (a) (3).

(k) For the position of the relative and the construction of relative clauses, *vide* (q) (6) and § 130.

(l) In English ‘each other’ is correctly applied to only two objects, while ‘one another’ is applied to more than two, but no such distinction is observed in Persian; *یکدیگر yak dīgar* and *هم دیگر ham dīgar* signify either ‘each other’ or ‘one another.’

In English 'each' is used and not 'every' when the individuals referred to are only two or at the most few. 'Every' on the other hand singles out persons or things when the number is more than two. In Persian *har* is used for either 'each' or 'every.'

'Every' *har*, though properly singular, may qualify a plural noun that is regarded as a unity: *بهر ده نفری* *bi-har dah nafar-i* "to every ten men"; *هر چهار ساعتی* *dar har bist qadam-i* "at every twenty paces"; *یک مرتبه* *har chahār sā'at-i yak martaba* "once every four hours."

Remark.—*Har kas—na* may often be substituted for *hīch kas—na*: *هیچ کسی بر نمی گردد* "none returns" is correct; you could not here substitute *هر کسی*. But in *ازین دنیا می رود بر نمی گردد* (or *هر کسی* or *کسی که*) you could not substitute *هیچ کس*, which is Indian Persian only.

(m) In English 'either' and 'neither'¹ relate to two things only: for more than two 'any' and 'none' should be used.

In Persian there is no such distinction; *هر دو* *har du* with a negative verb, or *هیچ ازین* *hīch az īn har du* with a negative verb, can of course apply to two only. For examples, *vide* § 39 (f) (2).

(n) The word *self*, used alone, is properly a noun, both in English and Persian, as: "the love of self is predominant" *خوشتن دوستی در انسان مستولی* *khvīsh-tan-dūstī dar insān mustawī' st* (or *حب نفس بر انسان مسلط است* *hubb-i nafs bar insān musallaṭ ast*, or *آدم خود را از همه چیز دوست میدارد* *ādam khud rā az hama chīz dūst mī-dārad*).

(o) *Hama* همه "all":—"He gave them all a tuman" *او بهمان ایشان یک* *ū bi-hama-yi īshān yak tūmān dād* (m.c.) properly signifies that he gave them all collectively a tuman; but *او بهر یک از ایشان یک تومان داد* *ū bi-har yak² az īshān yak tūmān dād* (m.c.) "he gave each of them a tuman."

(p) "Both," *هر دو* *har du*, is often pleonastic in English as well as in Persian, as: "you and I both agree" *من و تو هر دو متفقیم بر اینکه* *man va tu har du muttafiq-im bar īn ki—³*: "Zayd and 'Amr (both) met," *Zayd u Amr (har du) ham dīgar rā mulāqāt kardand* را همدیگر *این دو کلاه (هر دو) مثل هم اند* "these two hats are (both) alike": *ملاقات کردند* *īn du kulāh (har du) miḡl-i⁴ ham-and* (m.c.). In "they (both) met" *ایشان*

¹ 'None' stands for 'not one' and should, therefore, be followed by the verb in the singular. *هیچک از آن چهار تا نرفت* *hīch yak (az an chahār tā) na-raft*, but in m.c. *na-raftand*; also *ایشان رفتند یکی* *yak ī az īshān raftand* (vulg. for *raft*).

² Or *هر یکی* *har yak-i*.

³ Even if the meaning be "you and I both agree with a third person," the pronoun 'both' is not wanted either in English or Persian.

⁴ But in *این کلاهها هر دو مثل هم اند* *īn kulāh-hā har du miḡl-i ham-and* (m.c.) the words *har du* "both" are necessary to show that there are only two.

رسیدند (هر دو) *ishān (har du) bi-ham rasīdand*, the pronouns 'both' and *har du* are unnecessary.

(g) Relative Pronouns:—

(1) 'Which' in English sometimes has for its antecedent, not a noun, but a clause, as: "he lost his pass-port which cost him a lot of trouble." In Persian this sentence can be rendered almost literally by the connective *ki*, as: او تذکره خود را گم کرد که خیلی اسباب زحمت برای او شد *ū tazkara-yi khud rā gum kard ki khaylī asbāb-i zahmat barāy-i ū shud*¹ (m.c.). In, however, the sentence: "The man was said to be innocent, which he was not," the word 'which' cannot be rendered by *ki*; در صورتیکه نبود *guftand ki ū bi-gunāh ast*² *dar sūrat-i ki na-būd* (m.c.).

(2) In English, 'that' is frequently preferred to 'who,' as: "I that speak unto thee" همان من که با تو حرف میزنم *man ki bā tu harf mī zanam hamān-am*. Also 'that' in English is preferred after a superlative, as: "the prettiest woman that I ever saw"; in Persian this relative must be paraphrased as: من تا بحال زنی باین خوشگلی ندیده ام *man tā bi-hāl zan-i bi-īn khush-gilī na-dīda-am* (m.c.), or زن زیباترین دنیا یکدیده ام این زن است *khush gil-tarīn-i zanhā-i ki dīda-am īn zan ast* (m.c.), or زن خوشگلی است که مثل ندارد *zan-i khush-gil-i ast ki mišl na-dārad*.

(3) 'That' is more restrictive than 'who.' "Yesterday I interviewed all the Hindus who came to the Consulate" دیروز که همه هندو به قونسل خانه *dirūz ki hama-yi Hunūd bi-qunsul-khāna āmadand ishān rā mulāqāt kardam* (m.c.), signifies that all the Hindus came and were interviewed. But "yesterday I interviewed all the Hindus that came to the Consulate" signifies that all who came were interviewed,³ but some stayed behind. In دیروز همه هندو یکدیگر به قونسل خانه آمدند ملاقات کردم *dirūz hama-yi Hunūd-i ki⁴ bi qunsul-khāna āmadand mulāqāt kardam*, it is not clear whether only some of the Hindus came and were interviewed, or whether all came and were interviewed. From these remarks it will be seen that *ki* in Persian should primarily be rendered by 'that' in preference to 'who.' However, in من خدمت جناب سعید السلطنة که حاکم کرمان بود رسیدم *man khidmat-i janāb-i Sa'id-s-Saltana ki hākīm-i Kirmān būd rasīdam* (m.c.) "I went to the Sa'id-s-Sultana, who was Governor of Kerman," it is obvious that *ki* cannot be rendered by 'that': it is therefore = 'who.'

¹ If *būd* were used instead of *shud*, the *ki* would most probably be taken to refer to *tazkara*.

² Not *būd*; but indirect narration *būda ast*.

³ This sentence can be rendered clearly by دیروز هر هندوئیرا که به قونسل خانه آمد *dirūz har Hindū-i rā ki bi-qunsal khāna āmad mulāqāt kardam*, or دیروز همه *dirūz hama-yi ān Hunūd-rā ki bi-qunsal-khāna āmadand mulāqāt kardam* (m.c.): *rā* could be omitted in both the previous examples, but the relative *ki* must be added to the second example in (3).

⁴ Or *hama-yi Hunūd rā*.

“ There were very few passengers who escaped without serious injury.—*Times* 8th Jan., 1868. [This might be resolved into ‘and all escaped,’ etc. That would exactly reverse the meaning: ‘almost all the passengers were seriously injured.’]”—Hodgson. In *kam musāfirīn būdand ki šadma-i bi-ānhā na-rasīd*, the ambiguity is preserved in Persian; *musāfirīn-i ki šadma bi-ānhā na-rasīd kam būdand* is also a little ambiguous, but would primarily be taken to mean *az musāfirīn khaylī kam bi šadma rihā shudand*, or *kam-i az musāfirīn bi-salāmat بدر رفقتد* *kam-i az musāfirīn bi-salāmat bi dar raftand*.

(4) ‘What’ and ‘that which.’

In the sentence, “The host provides *what* fare he pleases,” ‘what’ is both a demonstrative adjective and a relative pronoun, and must be rendered in Persian by *har* with the relative *ki*, as: *mīzbān har khurāk-i ki mī-khūwāhad hūzīr mī-kunad* میزبان هر خوراکى که میخورد حاضر میکند.

(5) The relative ‘what’ with its compounds (‘whatsoever,’ etc.), both in English and in Persian, refers only to things. The interrogative ‘what’ though also neuter may be applied to persons, but when so applied refers to the character or quality of the person or persons, as:—“What are you?” *shumā chi hastīd* (m.c.) (=what sort of person are you?); but *shumā chi-kāra hastīd* (m.c.) “what is your profession?” or “what have you to do with this?”

‘Whatever’ is sometimes merely emphatic, as: “no condition whatever” *bi-hiç vāj min al-vujūh khabar na-dāram*, or *aṣṭā khabar na-dāram*.¹

(6) Relatives, whether in English or whether in Persian, should be so placed as to prevent any ambiguity.² The following sentence is, therefore, equally objectionable in both languages:—“He is unworthy of the confidence of a fellow-mortal that disregards the laws of his Maker,” *ān lāyiq-i i-tibār-i insān nīst ki hukm-i Khāliq-ash rā bi-jā nāmī-āvarad* (m.c.). Corrected:—“He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal” *ān ki hukm-i Khāliq rā bi-jā nāmī-ārad lāyiq-i i-tibār-i insān nīst* (m.c.).

Pronouns³ should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad pisar-i Ghulām ‘Alī ki īn kitāb rā bi-man dād*—“Muḥammad, the son of Ghulām ‘Alī who gave me this book—,” unless Ghulām ‘Alī be the antecedent of ‘who.’

¹ *Aṣṭā* مالا m.c. for *aṣṭā*.

² Vide also (a) (3), Remark II.

³ Not ‘it,’ vide (a) (3).

In, "David the father of Solomon, who slew Goliath," and "David, the father of Solomon who built the temple¹", the position of the commas in English indicates the meaning. In Persian this distinction cannot be made. In—*دارید پدر سلیمان که جالوت را کشت* the *که* may refer either to *Dārūd* or to *Sulaymān*. Even in English the writer should not be at the mercy of commas.

For further examples of error of Concord, resulting from confusion as to the logical subject,² *vide* § 136 (c) (2).

(7) In English, the relative is sometimes in familiar language omitted. In, "he is a man I greatly respect," the relative 'whom' is omitted in English, but the connective *ki* cannot be omitted in Persian: *شخصی است که* *ū shakhs-i* 'st *ki muhtaram-ash mī-dāram* (m.c.).

(8) Hodgson says, "an awkward and not infrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as: 'I have read of a man who was very rich, but he was very miserly.'" In Persian also, this error occurs: *دیده‌ام که خیلی متمول است او خیلی بدبخت بود* *maḍ-i rū shunīdam ki khaylī mutamavvil ammā ū khaylī bakhīl bū* (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneously treated as the object of the verb in the relative clause, as: *دیده‌ام که امروز چوب زدند دزد بود* *maḍ-i rū ki imrūz chūb zadand dūzd būd*, *vide* § 42 (e), § 13 and § 119 (g) footnote.

The following are further instances of errors in the use of the relative:—

"All these princes are tributary to the Chinese Emperor and ever second year repair to Peking, whither they carry as tribute, furs and gold dust which their subjects collect from the sands of their rivers" *مُلک این امرا طبع خاقان چین اند و هر یک سال در میان به پدکن میروند و برای خراج به موره خود زورنزه های طلا می برند که رعایای ایشان از ریگهای رود خانهای خود شان جمع می کنند* *hamā-yi in amarā muft-i Khāqān-i³ Chīn-and, va har yak sāl dar miyā bi-Pikin mī-ruvand, va barāy-i kharāj bi-hamrāh-i khud khaz va rīzaha-yi tīlā mī-barand ki ra'āyā-yi īshān az rīghā-yi rūd-khāna-hā-yi khud-i shān jan mī-kunand* (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which', both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:—"whither they carry as tribute furs, and the gold-dust that—" *برند که* *bi-hamrāh-i khud khuz mī-barand bā rīza-ha-yi tīlā-i ki*—.

¹ "Solomon, the son of David who slew Goliath." "Solomon, the son of David who built the temple."

² For confusion of logical subject, *vide* § "Errors in Rhetoric."

³ Classically the Emperor of China is styled *Faghfūr*, but in m.c. *kāsa-yi faghfūr* means "a bowl of the best china."

⁴ The singular *rīza* could be used collectively: the plural, however, gives the idea of different collections.

“ Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost ” بحسن اتفاق رهبان چندی قبل یک جفت سگ بکسی بخشیده بودند که بایشان پس داده شد ورنه این نسل از چندی قبل یک جفت سگ بکسی بخشیده بودند ¹ *chand-i qabl yak juft² sag bi-kas-i bakhshida būdand ki bi-īshān pas dāda shud varna in nasl az miyān mī-raft.* Here the principal assertion is incorrectly placed in the relative clause. Corrected:—‘ Luckily a couple of dogs which the monks had recently given away, were returned to them, etc.’ *bi-husn-i ittifāq yak juft saq ki ruhban bi-kas-i bakhshida būdand pas dāda shud—.*”

CHAPTER XV.

§ 121. Adjectives.

(a) Diminution of quality cannot as in English be expressed by prefixing *less* and *least* to the adjective. Resort must be made to paraphrase, as:—دولت دارد او کم تر از او دولت دارد (*m.c.*) “ he is less rich ” : شجاعتش کمتر از دیگران است *shujāt-at-aṣḥ kamtar az digarān ast* (*m.c.*) “ he is less brave than the others.”

(b) In English the indefinite article before “ few ” or “ little ” changes the meaning from negative to positive, as: “ there were few persons present,” “ there were a few persons present ” : “ he needs little aid,” and “ he needs a little aid.” The distinction in Persian can be preserved by translating the two first sentences by بودند آنجا کمی *anjā kam-i būdand*; بودند آنجا چند نفر *anjā chand nafar būdand*; and the second two by کم کردن *kumak dādan bi-ū kamtar lāzim ast*, and کمی کم *yak kam-i kumak mī-khūpāhad.*

The negative use of *kam* and *kamtar* is also illustrated by the following examples:—باشی خرسند کم کن طمع جهان که *kam kun ṭama'-i jahān ki bāshī khursand* (Omar-i Khayyam) “ crave not of worldly sweets to take your fill,” (Whinfield Trans.): دوست کم گیری *ān bih ki dar in zamāna kam³ gīrī dūsi* “ choose not your friends from this rude multitude,” (O. K. Rub. 77 Whin.).

Compare the *m.c.* phrases از راه میروند او کمتر چیزی *ū bi-kam-tar chīz-i az rāh mī-ravad* “ he goes wrong for the least thing ” ⁴; این کار را کمتر کن *in kar rā kamtār bi-kun* (*m.c.*) “ don’t act like this,” and کمتر فضولی کن *kamtar faẓūlī bi-*

¹ In *m.c.* often incorrectly used as a singular: pl. of رهبان *rāhīb*.

² In *m.c.* جفت *juft* is often slovenly used like the English word ‘couple’ for ‘two’; it properly signifies a pair, male and female.

³ *Kam* here means “not” as may be seen from the whole context, it does not mean “less.”

⁴ Note the use of the comparative for the superlative and *vide* (c). Vulg. this also means از راه نمی رود *ū bi-hich chīz az rāh namī-ravad.*

kun "talk less rot, don't talk rot," (more cutting than the direct *فصولی مکن* *faẓūlī ma-kun* "don't meddle, etc."): *چندانکه طلب کرد کمتر یافت* *chandān ki ʔalab kard kamtar yāft*¹ (class.) "the more he searched the less he found." *Andak* also gives the idea of negation, *vide* § 71 (j).

(c) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons."²

In Persian, these expressions are correctly rendered by *این جور آدم* *in jūr ādam* and *این جور آدمها* *in jūr ādāmha*, or better *این جور مردم* *in jūr-mārdum*.

(d) In comparisons, the noun in Persian should be repeated, as: — *اسب من از اسب تو بهتر است* *asp-i man az asp-i tu bihtar ast* "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: *عمر من از شما بیشتر است* *umr-i man az shumā bishtar ast* (m.c.) "I am older than you." If the word *asp* *اسب* were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase *این باز آن است* *in bāz-i ān ast*, the word *bāz* is merely a corruption of *از* *biḥ az*. *Bāz-i ān ast* is, however, used in speaking by even educated people.

When the comparative degree is employed, the latter term of comparison should never include the former. Thus it is correct to say: — *آهن از همه فلزات دیگر مفیدتر است* *āhan az hama-yi flizzāt-i dīgar muḥīd-tar ast*. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" *آهن از همه فلزات مفیدتر است* *āhan az hama-yi flizzāt muḥīd-tar ast* (m.c.).

It is improper to say "Solomon was wiser than any king" *سلیمان از هر پادشاهی داناتر بود* *Sulaymān az har pādishāh-i dānā-tar būd*, because Solomon was a king and he could not be wiser than himself. The correct form is "Solomon was wiser than any other king"³ *سلیمان از همه پادشاهان دیگر دانا تر بود* *Sulaymān az hama-yi pādishāhān-i digar—*.

(e) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say: — "The elephant is the largest of all other animals" *فیل بزرگترین همه حیوانات دیگر است*.

¹ Modern *هر قدر بیشتر طلب کرد کمتر یافت* *har qadr bishtar ʔalab kard kamtar yāft* (or — *gīr-ash āmad* (m.c.).

² "Those sort of persons" is a common English vulgarity.

³ Or "Solomon was the wisest of the kings" *سلیمان دانا ترین پادشاهان بود* *Sulaymān dānā-tar-in-i pādishāhān būd*; *vide* (e).

⁴ But *فیل بزرگتر از همه حیوانات دیگر است* *fīl buzurgtar az hama-yi hayvānāt-i digar ast* is correct: *vide* (d).

fīl buzurg-tarīn-i hama-yi hayvānat-i dīgar ast (m.c.). The word “other,” *dīgar*, should be erased.

“The vice of covetousness of all others is the worst” عیبِ حرث بدترین *‘ayb-i hīrṣ bad-tarīn-i hama-yi ‘uyūb-i dīgar ast* (m.c.) [but از همه عیوب است *‘ayb-i hīrṣ bad-tarīn-i hama-yi ‘uyūb-i dīgar bad-tar ast* is correct (m.c.)]. Covetousness *hīrṣ* is not one of the other vices. Say “of all the vices covetousness is the worst” عیبِ حرث بدترین همه عیوب است *‘ayb-i hīrṣ bad-tarīn-i hama-yi ‘uyūb-i ast*.

(f) Though grammatically speaking the superlative is followed by the plural, as: *biḥīn-i darvīshān ān ki*—(Sa’dī) “the best of darvishes is he who—,” still it may sometimes qualify a noun in the ordinary manner, as: *ū mard-i bihtarīn* (m.c.) or *ū bihtarīn mard ast* (m.c.).

If, however, the superlative is Arabic and precedes the noun, some Persians insert the *izāfat*, as: *dar as‘ad-i zamān-i* “in the best (luckiest) of time,” or *dar bihtarīn vaqt-i* “in a time the most fortunate.”

(g) “This pen is the best of all” *īn qalam az hama bihtar ast* (m.c.), or *īn qalam az hama-yi qalamhā bihtar ast* (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: *afzal-tar* افضل تر; *ansab-tar* انسب تر; *a‘alam-tarīn-i hama-yi mardum* (m.c.) “the wisest of all.”

(h) Some adjectives such as *ṣaḥīḥ* صحیح “correct”: *kāmil* کامل “perfect, complete,” strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are: *pur* پر or *mamluv* مملو “full”; *khālī* خالی or *tuhī* تهی “empty”; *rāst* راست “true”; *durūgh* دروغ “false”; *nihāyat* نهایت (subs.) “extreme”; *mustaqīm* مستقیم or *rāst* راست “straight.”

“More complete” is, however, in common use in English and “most complete” is not uncommon in old ballads. Sa’dī uses *kāmil-tar* and *kāmil-tarīn*, and the expression *īn khaylī ṣaḥīḥ-tar ast* “this is much more correct,” is common in modern Persian.

The words *murabba‘* مربع, Ar., and *chār-gūsha* چار گوشه, Pers. “square,” have no degrees of comparison.

However *gird* گرد or *mudavvar* مدور “round” has in Persian a comparative and superlative.

¹ “Zayd of all others was the most culpable” *Zayd muqasṣir-tarīn-i hama-yi dīgar būd* (m.c.): say “Zayd was culpable above all others” *Zayd bālā tar az hama muqasṣir būd* (m.c.).

(i) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—*du navishta-jāt-i ākhirīn-i shumā* “your two last letters”; *dar dah sāl-i avval-i salānat-ash* “in the first ten years of his reign”; *du ism-i avvalī ra qalam bi-zan* (m.c.) “strike out the first two names.”

A similar rule holds good with superlatives, as:—“the two wisest men of Kōrman” *du mard-i ālim-tarīn-i Kirmān* (or better *du a‘lam^u-l-‘ulāmā-i Kirmān*).

Remark.—If, however, the articles specified are arranged by threes or fours and it is decided to specify the ‘first three’ or the ‘second four’ (*si tā-yi avvalī* and *chahār tā-yi duvumī*): it is in English preferable to put the adjective first.

(j) To avoid repetition, inconsistent qualities are sometimes joined to the same noun, which is in English in the plural number,² but in Persian the singular; thus, for “things animate and inanimate,” *ālam-i ḥayāt va mamāt* is better than *ālam-i mamāt*, but the latter is more emphatic.³ (This is really *Qālī-yi naw va kuhna rā biyār* signifies “bring the new (one) and the old (one) carpets”; but *qālīhā-yi naw va kuhna rā biyār* signifies bring more than one of each [*vide* also § 119 (r).])

Remark.—In the following, owing to the non-repetition of the adjective, it is not clear to what two objects “Between” refers:—“Between such a Scylla and Charybdis, who can steer clear?” (repeat ‘such a’ before ‘Charbydis’), *az miyān-i chunīn rūd-khāna va lajun-zār-i ki mī-tavānad bi-guzarad*. [*Say chunīn rūd-khāna va chunīn lajun-zār-i*, etc.]

(k) In “a well-dressed man and woman” *mard u zan-i khush libās*, or *mard u zan-i khush libās-i*, the adjective both in English and Persian qualifies two nouns. But in “a well-dressed man and a woman” *mard-i khush libās-i va zan-i*,

¹ Ar. br. plurals are often treated as singulars. It would, however, be better to say *du navishta-yi ākhirī-yi shumā*. In modern Pers. *ākhirī* preferred to *ākhirīn*.

² The Old and the New Testaments عهد جدید و عتیق *ahd-i jadīd va ‘atīq*.

³ The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.

or *مردی خوش لباس با زنی* *mard-i khush libās bā zan-i*, the attribute is restricted to one substantive.

In English the expression "twenty men and boys" is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty, or (3) "twenty men with some boys."

In Persian, however, *بیست نفر مرد و بچه* *bīst nafar mard u bachcha* could have the signification of No. (2) only. No. (1) would be expressed by *بیست نفر مرد و بیست نفر پسر* *bīst nafar mard va bīst nafar pīsar*, and No. (3) by *بیست نفر مرد با چند پسر* *bīst nafar mard bā chand pīsar*.

(l) When in English two adjectives, or sets of adjectives, connected by 'and,' qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—"I ate a small addle egg" *من یک تخم مرغ کوچک لقی خوردم* *man yak tukhm-i murgh-i kūchak-i laq-i khurdam* (m.c.), or *من یک تخم مرغ کوچک و لقی خوردم* *man yak tukhm-i murgh-i kūchak¹ va laq khurdam*; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: "I ate a fresh egg and an addled egg" (i.e. two eggs) *من یک تخم مرغ تازه و یکی لقی خوردم* *man yak tukhm-i murgh-i tāza va yak-i laq khurdam*: *اسب عربی گهر را بيار* *asp-i 'Arabī-yi kahar rā biyār* can only mean "bring the bay Arab horse"; but *اسب عربی و گهر را بيار* *asp-i 'Arabī vā kahar rā biyār* would mean "bring the Arab and the bay (two) horses."

راحت پایدار و دوستانه *rāhat-i pāydar-i mustaqill* "real and everlasting happiness" is preferable to *راحت پایدار و مستقل* *rāhat-i pāydar mustaqill*, though both are correct.

In *محبت برادرانه و دوستانه* (یکسان نمیشود) *maḥabbat-i barādarāna va dūstāna (yaksān namī-shavad)* "the affection of brothers and the affection of friends (is not the same)," the conjunction indicates that there is an ellipsis of *maḥabbat* after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an *izāfat*; as in the above example, *اسب عربی بيار* *asp-i 'Arabī-yi kahar rā biyār* "bring the bay Arab horse."

(m) Sometimes one or more substantives with a preposition take the place of an adjective, as:—*یکی را از ملوک عرب کز چینی آورده بودند در فایت حسن و جمال* *yak-i rā az mulūk-i 'Arab kanīzak-i chīnī āvarda būdan dar ghāyat-i ḥūsn u jamāl* (Sa'di) "a Chinese slave-girl, possessed of great beauty, was brought and given to an Arab king."

(n) Some adjectives are followed by the genitive, as: *قابل زراعت* *qābil-i zir'at* "capable of cultivation (of land)"; *خسته تیر تقدیر* *khasta-yi tīr-i taqdīr* (class.) "wounded by the arrows of fate"; *منوچه شهر* *mutavajjih-i*

¹ It is much better to connect these adjectives by the *izāfat* and not by the copula.

shahr “going towards the city”; *majrūh-i ū* “wounded by him”; *muḥāl-i ‘aql*; *khwāhān-i*—“desirous of—”; *harīṣ-i*—“covetous of—”; *tālīb-i*—“desirer of—.”

It will be noticed that these adjectives are chiefly Persian and Arabic participles, active and passive.¹

§ 122 Adverbs.

(a) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the *Gulistan*, therefore, contains a grammatical error; it is probably a misreading:—

بچشم خوش دیدم در بیابان که مرد آهسته بگذشت از شتابان

Bi-chashm-i khwīsh dīdam dar biyābān

Ki-mard-i āhista ² *bi-guzasht az shītābān* (Sa’di).

Compare the English errors “thine often infirmities”; “the then³ Prime Minister”; “the seldom use of it.”

(b) In Persian, all adjectives can be used as adverbs⁴:—

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as:—این امر خیلی عجیبی است *in amr-i khaylī ‘ajībī ast* (m.c.) “this is a very strange matter—” or این امر است خیلی عجیب *‘in amr-i st khaylī ‘ajīb*. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as:—آنجا خیلی کشتی بزرگ بود *ānjā khaylī kashī-yi buzurg būd* (m.c.) “there was a very large ship there (vulg.)”; but correctly = “there were many large ships there”; آنجا کشتی *ānjā kashī-yi buzurg-i būd* is clear. (Phrases, etc. signifying state or condition are termed *ḥāl* حال. In *Zayd khandān āmad*, the word *khandān* is termed *ḥāl* *ḥāl* and *Zayd*, *zū’l-ḥāl*).

(c) As in English, care should be taken that adverbs and adverbial adjectives are so placed that they affect what they are intended to affect. This rule is oftenest violated in the use of “only,” “not only,” “not more,” “both” and “not.”

In the sentence “these books will not merely interest children, but grown-up persons also” نه فقط این کتابها اطفال را مسرور می سازد بلکه مردم بالغ را نیز

¹ In Urdu also, such adjectives are often followed by the genitive, inflected or uninflected.

² Another and better reading is—*ki āhista sabāq burd az*—.

³ The figure of syntax by which one part of speech is used for another is called Enallage.

⁴ Also occasionally in English as “he flies high.” In difficult cases to decide whether an adverb or an adjective is required in English, the rule is to consider whether quality or manner has to be expressed: if the former an adjective is proper, if the latter an adverb. Ex. “I sat silent”; “I sat silently musing”; “stand firm”; “maintain your cause firmly.”

na faqaṭ īn kitābhā atjāl rā masrūr mī-sāzad balki mardum-i bāligh ra nīz (m.c.), though there is no obscurity either in the English or the Persian, the collocation is faulty in both; the words 'not merely,' do not refer to the verb 'interest' but to 'children.' Reconstructed, "these books will interest not merely children but grown-up persons" این کتابها نه فقط اطفال را مسرور می سازد بلکه *in kitābhā na faqaṭ atjāl rā masrūr mī-sāzad balki mardum-i bāligh rā nāz*¹ (m.c.).

In "Umar was not only the destroyer of the Persian nation, but of its language and religion" عمر نه فقط هلاک کننده ملت ایران بود بلکه خراب کننده زبان و مذهب ایرانیان نیز *Umar na faqaṭ halāk kunanda-yi millat-i Irān būd balki kharāb kunanda-yi zabān va mazhab-i Irāniyān*² nīz, the English can be corrected by merely transposing the words 'not only' and placing them after 'the destroyer'; 'the Persian sentence however must be recast— عمر ملت ایرانرا فقط هلاک نکرد بلکه زبان و مذهب را نیز از میان برد *faqaṭ halāk na-kard balki zabān va mazhab rā nīz az miyān burd* (m.c.).

"Because the parrot used to say this phrase only to all comers" زیرا که [بهر کس همین لفظ را می گفت و بس *better* طوطی همین لفظ را بهر کس می گفت و بس].

In m.c. *man*³ *tanhā Ḥusayn rā dīdam* would according to the intonation signify either "only I (I alone) saw Ḥusayn" or "I saw Ḥusayn only"; but *faqaṭ* (or *tanhā*) *man Ḥusayn rā dīdam*, and *man Ḥusayn rā tanhā* (not *faqaṭ*) *dīdam*, or *man Ḥusayn rā dīdam va bas*⁴ (m.c.) could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:— (Trans. H.B., Chap. XX) شلوارش چنان بی معنی و بدنها که ساتر عورت نه کاشف عورت بود "the lower part of his dress was particularly improper" (H.B.). A comma should be inserted after the *na*, which has to be read in connection with the words preceding it.

Remark.—Another blunder in the syntax of adverbs, is the misplacement of "ever, never, scarcely ever, etc."—Hodgson. Compare, "It is true I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger," من ندردتا او را خارج از مدرسه دیدم و هیچ وقت بغاظر نمی آورم که *man nudrat^{an} ūrā khārij az madrasa dīdam va hīch vaqt bi-khājir namī āvaram ki šadā-yash rā juz vaqt-i ghaḥab shunīda*

¹ When "not only" precedes "but also," see that each is followed by the same part of speech—(Abbott).

² In slovenly modern Persian, *ishān* might be substituted for ایرانیان *Irāniyān*.

³ The Afghans would probably say *man-i tanhā*, if *tanhā* referred to the pronoun.

⁴ This classical idiom is common in Afghan colloquial.

bāsham. In the English read 'I do not remember ever,' and delete 'when': in the Persian, insert the words *هییج وقت* *hīch vaqt* after *که* *ki*; vide also § 123 (b) (5) Remark.

(d) Adverbs are occasionally substituted for nouns, both in English and Persian, as:—"Till now¹ they have paid no taxes" تا الآن هیج مالیات نداده اند *tā al-ān. hīch māliyyāt² na-dāda and*.

(e) One adverb in English may serve for two or more verbs, as:—"He spake and acted wisely," but او عاقلانه حرف زد و کار کرد *ū 'āqilāna ḥarf zad va kār kard* (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In او عاقلانه هم حرف زد و هم کار کرد *ū 'āqilāna ham ḥarf zad va ham kār kard*, the adverb qualifies both verbs; and in او عاقلانه کار کرد و بعد از آن بنا کرد بحرف زد *ū 'āqilāna kār kard va ba'd az ān binā kard bi-ḥarf zadan*, the adverb qualifies the first verb only; او عاقلانه حرف زد و کار هم کرد *ū 'āqilāna ḥarf zad va kār ham kard* is also ambiguous, but in او کار کرد و عاقلانه حرف زد *ū kār kard va 'āqilāna ḥarf zad* there can be no ambiguity.

(f) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as: "The captain was not unacquainted with the port" ناخدا از بندر نا بلد نبود *nā-khudā az bandar nā-balat na-būd* (m.c.).

(g) An adverb qualifying an Infinitive used as a verbal noun, may be joined to it by the *izāfat*, as: از باختن دو دعه خیلی اوقانش تلخ شد *az bākhtan-i du daj'a khaylī awqāt-ash talkh shud* "he was put out at losing two games."

(h) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as: در زود رسانیدن این کاغذ کوتاهی *dar zūd³ rasānidan-i in kāghaz kūtah-i ma-kun* (m.c.) "don't be careless in delivering this letter."

(i) A Subjunctive following a verb of prohibition requires a negative in Persian, as:—انجا نرود که انجا منع کردم *man' kardam ki ānjā nā-ravad*⁴ "I forbade him to go there" = رفتن بانجا منع کردم *ūrā az raftan⁵ bi-ānjā man, kardam*.

§ 123. Conjunctions.

(a) In English, conjunctions should not be unnecessarily accumulated, as: "but and if that evil servant say in his heart, etc. —Matt. xxxiv. 48.

¹ Also in English "till then" (Pers. تا آنوقت *tā ān vaqt*).

² *Māliyyāt* مالیات prop. "revenue": پول سری *pūl-i sarī* is a poll tax on men, donkeys and sheep paid by wanderers; سر شمار *sar-shumār* a tax on villagers.

³ Or زودتر *zūd-tar*.

⁴ But گفتیم انجا برود *guftam ānjā bi-ravad* "I commanded him to go there."

⁵ In m.c. of ten (but incorrectly) رفتن بانجا *raftan-i bi-ānjā*.

In Persian, however, *vāgar*, وگر, *valīkan*¹, وایکان, *va ammā*, وایا, *va yā*, ویا, *chūn*, چو, *fa-ammā*, فاما (in writing for *ammā* “but”) are commonly used by even good writers.

(b) Some conjunctions are composed of two corresponding words. Examples of corresponding conjunctions:—

(1) *Both—and*:—“He both laughed and cried” *ū* او هم خنده کرد و هم گریه *ham khanda kard va ham girya*.

(2) *Though, although—yet, still, nevertheless*:—“Though deep yet clear” *agarchi gawd ast valī bāz zulāl ast* اگرچه گود است ولی باز زال است.

“Though a thousand rivers flow in the sea, still it is never full” *agarchi hazār rūd-khāna dākhil-i daryā mī-shavad bāz pur namī-gardad* اگرچه هزار رودخانه داخل دریا می شود باز پر نمیگردد.

Remark.—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as:—“Before my illness” *pīsh az nā-khushī-yi man* (m.c.): “before I was² born” *pīsh az ān ki mutavallid bi-shavam*² (m.c.).

Many conjunctions are also adverbs.

(3) *Whether—or*:—“Whether they are killed or I, it matters naught” *khvāh man kushta bi-shavam khvāh* خواه من کشته بشوم خواه (یا) بشان تفاوت ندارد (or *yā*) *īshān tafāvat na-dārad*: “it makes no difference whether they killed him, or I” *chi man vā chi īshān ūrā kushta bāshand farq na-dārad* چه من و چه ایشان او را کشته باشد فرق ندارد.

(4) *Either—or*:—“Neither act nor promise hastily” *na tars az Khudā³ dāsh na az insān* (m.c.): “no fear had he of either God or man”: “either go or stay” *yā bi-raw yā bi-mān*; vide (5).

(5) *Neither—nor*:—“Neither act nor promise hastily” *na bi-ta’jīl ‘amal bi-kun va na va‘da* (m.c.): “he feared neither God nor man” *hīch tars na-dāsh na az khālīq va na az makhlūq* هیچ ترس نداشت نه از خالق و نه از مخلوق.

Remark.—“Especial care must be bestowed upon ‘either—or’ and ‘neither—nor.’ These are correlatives ‘either’ expecting ‘or,’ and ‘neither’ ‘nor,’ and they must occupy corresponding positions, i.e. ‘either’ must not precede a verb nor ‘or’ a noun, ‘neither’ a preposition, nor ‘nor’ a pronoun. Though there may be no ambiguity in such sentences, as ‘I have not heard either from John or Charles,’—they produce the same ill-balanced effect as would a pair of awkwardly hung pictures.”—Hodgson.

¹ Also pronounced *lākin*.

² Note that the Aorist and not the Preterite is used.

³ It does not matter whether *Khudā* خدا or *insān* انسان be put first.

Compare:—"in these times one can neither speak of Church or State without—" *dar in zamān na kas-i az millat va na az dawlat mī-tavānad suḥbat bi-kunad* (m.c.). The English should be—"speak of neither Church nor State": the Persian should be *na az millat va na az dawlat*. Vide also Remark to § 122 (c).

"I am neither an ascetic in theory or practice" (it should be 'I am not an ascetic either in theory or in practice'). (1) *man na 'amal^{an} murtāz-am va na 'ilm^{an}*, and (2) *man na riḡāzat-kash nīstam na dar 'amal na dar 'ilm* are both correct; but (3) *man 'amal^{an} yā 'ilm^{an} murtāz nīstam* though correct is not good; (4) *man na 'amal^{an} va na 'ilm^{an} murtāz-am* though correct is faulty in collocation, vide (1).

(c) Some English conjunctions are used as connectives in correspondence with adverbs or adjectives:—

(1) *As—as, so*:—"He is as amiable as his brother" *ān qadr-i ki barādar-ash mihrbān ast ū ham ast* (m.c.). "As he excels in virtue, so he rises in estimation" *hamān qadr-i ki dar faẓīlat taraqqī mī-kunad bar iḥtirām-ash afzūda mī-shavad*.

(2) *So—as*:—"No riches make one so happy as a clean conscience" *hīch dawlat-i miḡl-i pāk-dilī insān rā masrūr namī-sāzad* (m.c.). "Speak so as to be understood" *bi-tawr-i ḥarf bi-zan ki fahmīda bī-shavī*.

(3) *So—that* (expressing consequence):—"He speaks so low that none can understand him" *ḥarf mī-zanad ki hīch kas namī-fahmad*.

(4) *Not only—but, but also*:—"He is not only deaf but (also) blind" *ū na faqat kar ast balki kūr ham*; but better *ū na faqat kar balki kūr ham hast*.

(5) *Such as*¹:—"There never was such a famine as the present famine" *hīch vaqt miḡl-i ḥālā qaḥṭ-i na-būda*: "A man such as I am" *miḡl-i man ādam-i*. "There never was such a thief as he" *hīch vaqt chunān duzd-i kas-i na-dīda ast*.

(6) *Such that*:—"Such is the emptiness of human enjoyment that we are always impatient of the present" *lūṭ dūniā ānqadr bī mūz ast ke mā hēshēh dar ḫiyāl lūṭ*

¹ 'Such' when qualifying a noun is a demonstrative adjective, as 'such people': *amḡāl-i shumā ashkhaṣ* (m.c.) "people such as you."

² Note omission of *ī* (modern colloquial). The *rā* should, however, be inserted.

دیگر هستیم *lazzat-i dunyā ān qadr bi-maza ast ki mā hamīsha dar khayāl-i lazzat-i dīgar hastīm* (m.c.). (Here چنانچه *chunānchī* could not be substituted for که because of the preceding اقدر.)

(7) *More, sooner, etc. than*:—"They have more than heart could wish" *dar bihisht bish az dīl-khīpāh bi-insān mī-dihand* (m.c.). "The Greeks were braver than the Persians" *ahl-i Yūnān dilīr-tar az ahl-i Īrān būdand* (m.c.).

(8) *Pas, hama chashmhā bar man dūkhla*,¹ *tafsīl-i qazīyya rā chunānchī vāqī' shuda na, balki chunānchī gufta shuda būd, guftam* بر من چشمها بر همه چشمها بر من دوخته تفصیل قضیه را چنانچه واقع شده نه بلکه چنانچه گفته شده بود گفتم (Tr. H. B., Chap. XXXII, p. 99) "then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related."

(d) One conjunction may serve for two or more verbs, as: "If we go and [if] see him" *agar mā biravīm va ūrā bi-bīnīm*—"Compare: "The Shah, the Prime Minister, the Foreign Minister and the War Minister were there" *Shāh, Šadr-i A'azam, Vazīr-i Umūr-i Khārija va Vazīr-i Jang ānjā būdand*². "We have ships and men and money and stores" *mā kashī mā kashtī va sarbāz va pūl va zakhīra dārim* (m.c.), but better *mā kashī dārim, sarbāz dārim, pūl dārim, zakhīra ham dārim* (m.c.).

(e) The conjunction³ *tā* "until, as long as, as far as" may give rise to a little ambiguity as it may either be followed by the negative *na*, or not. Thus "stay till I return" can be rendered either by *shumā šabr kunīd tā mān bar gardam*, or by *tā bar na-gardam*⁴ *shumā na-ravīd*.⁵ If *tā* means 'until' it requires a negative; if 'as long as' it does not require a negative. *Tā vaqt-i ki* تا وقتی که is not followed by a negative. In the English sentence: "In England people do not marry till they can afford it" [*vide* § 133 (a)], there is but one negative: in the Persian *dar Inglīstān hīch kas tā vajh-i kifāf na-dāshtha bāshad zan namī-gīrad* (mod.) there are two; *tā* in this example means 'as long as (they have not got--)'

¹ Misrelated participle.

² Necessary to insert the conjunctions, otherwise *Vazīr-i Umūr-i Khārija* might be taken to be in apposition to *Šadr-i A'azam*.

³ And Preposition.

⁴ The present tense could not be used.

⁵ *tā bar na-gardam shumā šabr kunīd* though correct would not be used.

⁶ In Hindustani "stay in the verandah till I return" can be rendered by either *jāh tak mān na ū'ūn barande meñ baiṭhe raho*, or *tum barande meñ baiṭhe raho yāhān tak ki mān ū'ūn*: *vide* Phillott's Hindustani Manual, Lesson 38.

The usual construction with *tā* is that both clauses should be affirmative or both negative, but that this is not a necessity, will be seen from the following examples:—

تا اورا *khasta shudand tā ūrā dāna sākhtand* = او را خسته شدند تا او را دانای ساختند
 آرام نگرفتند تا *tā ūrā dānā na-sākhtand āram na-giriftand* = او را ناساختند آرام نگرفتند
ārām na-giriftand tā ūrā dānā sākhtand = او را دانای ساختند “they were wearied by the time they made him wise.”

tā bi-sarkār ‘arz na-kunam na-khūāham nishast (usual) “till I say my say, I will not sit down.”

tā in maṭlab rā bi-man na-gūyād in tawr ‘amal khūāham kard “till you tell me about this I will continue to act thus” از اینجا نروی تا من بگویم *az injā na-ravī¹ tā man bar na-gardam* (usual); *tā man bar na-gardam injā bāsh* (less usual), or *injā bāsh tā man bar-gardam* (usual) = اینجا باش تا من بگویم *injā bāsh tā man bar-gardam* (usual) تا من بگویم *tā man na-yāyam az injā na-ravī* (or *ma raw*).

In the following sentence from Sa’dī:—

andīshīd ki agar bar malā uftad fitna na-shavad (Sa’dī) the negative is in some editions omitted, but the sense is slightly altered; with the negative the sentence signifies: “he feared that if the matter become public, I hope there won’t be trouble”; without the negative it signifies: “he thought that should the matter become public, it may cause mischief.”

(f) ‘Seldom if ever’ and ‘seldom or never.’

“He seldom if ever comes” may be rendered *agar ham bi-yūyad khayālī kam* (m.c.) and “he seldom or never comes” by *ū bi-nudrat mi-āyad yā hīch*.²

(g) The universal English blunder “I gave no more than I could help” and similar expressions can be rendered in Persian by *tā mumkin būd kam dādam*; *harchi kamtar mumkin būd bi-ū dādam*; *harchi tavānistam kamtar dādam*.

(h) “I had no sooner addressed him than he knew me” or “I had scarcely addressed him when he knew me”³ = *marā shīnākht* = *hanūz bi-ū harf na-zada būdam ki marā shīnākht* (m.c.): “I had scarcely set foot outside the house when the roof fell” *bechūz īnkā pā būron gūzāsham*

¹ *Na-ravī* نروی more polite than the imperative *ma-row* (or m.c. *na-row*).

² Note that the verb must be in the affirmative after *bi-nudrat*, and in the negative after *hīch*. Therefore in *bi-nudrat yā hīch namī-āyad* the negative verb ought to be understood after *bi-nudrat*. In m.c., however, this latter sentence is used though incorrect.

³ *Hāl-i ki man in sukhān bi-guftam* (Gulistan) “as soon as I spoke to him—.” *Hāl-i ki* حالیکه is almost obsolete.

آمد *bi-māhḡ-i īn ki pā bīrūn guzāsham saqf-i utāq pāyīn āmad* (or *bi-mujarrad-i īnki*—or *tā pā bīrūn guzāsham* —).

(i) The conjunctions *پس از آنکه* *pas az ān-ki*, or *بعد از آنکه* *ba'd az ān-ki* “after that—”; *سابق برینکه* *sābiq bar īn ki*, *قبل از آنکه* *qabl az īnki*, or *پیش ازینکه* *pīsh az īnki*. “before that,” are usually in Persian followed by the Present Subjunctive, even when referring to past time. That this Present Subjunctive may give rise to ambiguity is shown by the examples in § 126 (c).

(j) As modern Persians have an objection to the repetition of the same word in a sentence, *که* is often omitted where in classical Persian it would probably be inserted. Thus in, “He was such a fool that he didn't know that the sky was (is) above his head” (*که*) *آنقدر احمق بود که نمیدانست (که) آسمان بالای سر اوست sar-i ū'st*¹, the second *ki* would be omitted in speaking though inserted in writing.

§ 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the *izāfat*, vide § 121 (o), “Tempted by the Devil” *ū āzmūda-yi Shayṭān būd* = *ū az Shayṭān āzmūda shuda būd*.²

(b) Preposition repeated and not repeated.

In English the phrases “In such a difficulty or dilemma” and “in such a difficulty or in such a dilemma” differ: the former signifies only one thing, the latter two. So too *در چنین اشکال یا سختی* *dar chunīn ishkal yā sakhtī-ī*³ refers to one thing only, but *در چنین اشکالی با درچنین سختی* *dar chunīn ishkal-i yā dar chunīn sakhtī-ī* refers to two. It would, however, be better to express the first thought by *در چنین اشکال یعنی سختی* *dar chunīn ishkal ya'nī sakhtī-ī*.

Though phrases like “in joy or sorrow” and “in wealth or poverty” are quite clear as they stand, it keeps the two states more distinct to repeat the preposition, as: “in joy or in sorrow” *در شادی و در غم* *dar shādī va dar gham*⁴; “in wealth or in poverty” *در غنا با در فقر* *dar ghanā yā dar faqr*. Though this repetition of the preposition is to be preferred in English, and though the repetition in Persian keeps the two states more distinct, still the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis. The phrase “I see no difference between the dwellers in cities or in villages”

¹ It would be unidiomatic to say *būd* instead of *ast*.

² Here *آزموده بود* *āzmūda būd* would not be correct as it might be mistaken for a transitive verb. In the first case *آزموده* *āzmūda* is obviously a past participle.

³ Note the *ی* of unity is added to the second noun only.

⁴ In m.c. *در شادی و غم* *dār shādī va gham* is used.

نامی بینم *farq-i mā-bayn-i ahl-i shahr va dihāt*¹ *namī-bī-nam* (m.c.), is grammatically incorrect in English² and unidiomatic in Persian: insert *ahl-i* before *dihāt*.

Note the ambiguity in—*tā inki bi-namakzār-i bī-āb va ābādānī-yi 'Irāq rasīdim* تا اینکه به نمک زار بی آب و آبادانی عراق رسیدیم (Tr. H.B., Chap. V) “—till we reached the uninhabited salt desert of Iraq”: (insert *bī* before آبادانی *ābādānī*, otherwise the *bī* of نمکزار *namak-zār* may be understood before it).

(c) ‘Besides,’ ‘including’: “His pay including allowances is a hundred tumans a month” *mavājib-i ū bi-inzīmām-i jīra va ‘alīq māh-i šad tāmān mī-bāšad* (m.c.).

‘Inclusive of’ can also be expressed by *‘alāva bar in*, as: تمام اخراجات سفر: باو دایم علاوه بر این صد روپیہ نقد سپردم (Bi-juz and بی غیر *bi-ghayr az* signify ‘exclusive of, except,’ از این *guzashta as in* (m.c.) “leaving this aside).”

(d) The environment to which ‘among’ refers should be plural, but the environment to which ‘amidst’ refers may be singular, as: “Among his friends” میان *mā-bayn-i* (or میانش *miyān-i*) *rufaqāyash*; “amidst the snow” میان *miyān-i barf* (not میان *mā-bayn-i barf*); “amidst the darkness” میان *miyān-i zulmat* (or در *dar*, or تاریکی *miyān-i tārikī*). In Persian, if ‘amidst’ refers to singular environment میان *miyān* only is used though also applicable to plural; “divide between two” میان *miyān-i du tā* (or میان *mābayn-i du tā*) *taqsim bikun*; “distribute among thousands” میان *miyān-i hazār hā* (or میان *mā bayn-i hazār hā*) *taqsim bi-kun*.⁴

(e) ‘Betwixt,’ or ‘between’ is used with reference to two things or two parties, but ‘among’ or ‘amidst’ to a greater number.

The following are examples of a misuse of the preposition ‘between’ owing to a confusion of thought: in none of them is it clear to what two objects ‘between’ refers. The English passages are from well-known authors and the Persian translations have passed muster with educated Persians.⁵ “Between each plane tree⁶ are planted box trees” یکدر میان درختهای چنار *yak dar miyān-i darakhthā-yi chinār darakht-i shimshād*

¹ *va ahl-i dihāt*. Note that the plural termination is added to the second noun only.

² Corrected “Between the dwellers in cities and the dwellers in villages.”

³ *Jīra*, the bread ration or the money allowance given in its stead to a private servant in camp, nominally a kran a day: lucky the servant that gets it. ‘*Alīq*, forage consisting of barley and *kāh* (chopped straw).

⁴ It will be noticed that though میان *miyān* can take the place of میان *mā bayn*, the latter cannot always take the place of میان *miyān*: the former refers to singular or plural environment; the latter to plural only.

⁵ Taken from Hodgson’s “Errors in the use of English.”

⁶ Insert “and the next.”

*nishānda-and.*¹ "It was published in successive parts, with long intervals between each period of publication" این کتاب جزو جزو چاپ شد و فاصله زیادی *in kitāb juzv juzv chāp shud va fāsila-yi ziyād-i mā bayn-i har juzv² būd*: "where between every stitch she could look up and see what was going on in the street" و اینجا میتوانست مابین هر بخیه سر بالا کند و تماشاى نوی کوچه بکند *va ānjā mī-tavānist mā-bayn-i har bakhīya sar bālā kunad va tamāshā-yi tū-yi kūcha bi-kunad* (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry" مابین محل اتصال دجله و فرات و خشکی زیاد واقع *ma bayn-i mahall-i ittiṣāl-i Dajla³ va Furāt khushki-yi ziyād-i vāqi, shuda ast.* Vide also last example § 121 (i).

(f) 'With,' همراه *hamrāh* or با *bā*, originally signified 'association with': *man hamrāh-i bāng-i khurūs bar-khāstam* (m.c.) "I was up at (i.e. with) cock crow." "I fought with him" با او جنگ کردم *bā ū jang kardam* may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': *bā tufang ūrā zadam* "I shot him." ⁴

'With' (با *bā*), sometimes signifies 'in spite of' 'notwithstanding, as: "with all his wealth he is an unhappy man" *bā hama-yi pūl-ash bāz nāshād ast* (m.c.).

(g) 'On' sometimes signifies immediately after, as: "on his saying this, I left him" *bi-guftan-i īn harf az nazdash raftam* (m.c.).

Remark.—*Tā ū*, "as soon as," is not strictly an equivalent though practically so: in *ta īn harf rā guftam az nazdash raftam* (m.c.) "as soon as I said this, I left him": *ū tā* properly signifies that the two actions were simultaneous.

(h) *Az* از 'from' signifies portion, as: *az pīsar va dukhtar chi dārī?* (m.c.) "what sons and daughters have you (what have you of sons and daughters?)" *az māl-i savārī chi dārī?* (m.c.) "what riding animals (horses, mules, or donkeys, not camels) have

¹ The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is *shimshād* the box tree?

² Modern colloquial but incorrect: also *mā bayn-i har du juzv* would signify "between both the parts" and would, therefore, mean that no more than two parts were published. Write *mā-bayn-i juzvā*.

³ Also *Dijla*. "Between the Tigris and Euphrates at their junction" مابین دجله و فرات قریب محل *mā bayn-i Dijla va Furāt qarīb-i mahall-i—*.

⁴ *Gulūla tū-yi sar-ash zadam* "I shot him in the head," but *tufang tū-yi sar-ash zadam* "I struck him on the head with the butt of the rifle."

you?": *baytār az ānchi dar chashm-i chār-pāyān kardī bi-chashm-i ū kashīd*, "the farrier dropped into his eyes some of the medicine he was accustomed to use for animals."

(i) 'Toward' or 'towards' may be used for both place and time, as: "We were travelling towards Tehran" *mā bi-tarāf-i Tahrān safar mī-kardīm* (m.c.): "towards morning" *tarāf-i ṣubḥ* (m.c.).

CHAPTER XVI.

§ 125. Use of the Tenses.

AORIST.

The use of the tenses in classical Persian differs somewhat from that of modern Persian.

The Aorist is used both in the Indicative and Subjunctive moods and expresses indefinite time.

(a) The Aorist in *Classical* Persian is used:—

(1) With or without the prefix *be* as a Present Indefinite.¹ Examples: *gūyand malik, ham² dar ān hafta shifā yāft* (Sa'dī) "they say¹ the king recovered that very week."

میان نه هر بار شکاری به برد
افتد که یکی روز پلنگش بدرد

Šayyād na har bār shikār-i bi-barad

Uftad ki yak-i rūz palang-ash bi-darad (Sa'dī)

"Not every day does the sportsman kill his game;

It may happen³ (or it happens) that one day the leopard rends him."

وقت ضرورت چو نباند گریز دست بگیرد سر شمشیر نیز

Vaqt-i zarūrat chu na-mānad guriz

Dast bi-gīrad sar-i shamshīr-i tiz (Sa'dī).

"In necessity, when flight is impossible,

The hand perforce lays hold of the sword."

Guft tarsam ki binā shavad (Sa'dī) "he said, 'I fear lest he (should) recover his sight'" *guft man ūrā na-dānam* (Sa'dī) "he said, 'I don't know him.'"

(2) It is sometimes, with or without *be*, used as an Indefinite Future:— *ya'nī tūrā*

¹ Pres. Indef. "they say": Pres. Def. "they are saying."

² As the sentence stands *ham* could refer either to *malik* or to *dar ān hafta*. In speaking, the accent would show to which it belonged. In *dar hamān hafta* there can be no ambiguity.

³ The Aorists of *افتادن* *uftādan* and *بودن* *būdan* (*uftad* and *bāshad* 'it may happen', 'it may be') are used as adverbs in the sense of 'perhaps.'

⁴ In modern Persian *نامی شناسم* *namī-shināsam*; *دانستن* *dānistan* could not be used.

*khwāhand pursid ki 'amal-at chīst va na-gūyand ki pidar-at kīst*¹ (Sa'dī)
 "—that is you will be asked² (at the Judgment day) what your deeds were,
 you will not be asked² who your father was":

گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد

Gul hamīn panj rūz u shash bāshad

*Vin gulistān hamisha khush*³ bāshad—(Sa'dī)

"The rose season will last but a few days, but this Gulistan⁴ of mine will blossom always": پادشاه گفت اگر فرمائی من اورا خاموشی کنم - پادشاه گفت *guft agar fārmā'ī man ūrā khāmūsh kunam. Pādīshah guft ghāyat-i lutf bāshad* (Sa'dī) "he said, 'If you order me, I will silence him.' The king said, 'It will be a great kindness on your part'" گفت اگر انجام این حالت بر مراد من باشد چدهین درم زاهدانرا بدهم *guft agar anjām-i in hālat bar murād-i man bāshad chandīn diram zāhidān rā bi-dīham*⁵ (Sa'dī) "he said, If the business terminates as I wish it to, I will give so many dirams to the ascetics."⁶

ای بس که نباشیم و جهان خواهد بود نی نام زما و نی نشان خواهد بود

از پیش نبودیم و نبود هیچ خلل از این پس نباشیم و همان خواهد بود

Ay bas ki na-bāshīm u jahān khwāhad būd

Nay nām 'z mā u nay nishān khwāhad būd

Az pīsh na-būdīm u na būd hīch khalal

Az in pas na-bāshīm va hamān khwāhad būd

"The word will last long after Khayyam's fame

Has passed away, yea, and his very name:

Aforetime we were not, and none did heed:

When we are dead and gone, 'twill be the same."—

(O. K. 150 *Whin.*).

گویند مرا که ایزدت توبه دهاد او خود ندهد و ر بدهد من نکم

Gūyand marā ki, 'Īzad-at tawba dihād!

Ū khud na-dīhad var bi-dīhad man na-kunam

"They say, 'May Allah grant thee penitence!'

He grants it not, and did he, I'd rebel."

(O. K. 329 *Whin.*).

(3) It is used as a Pres. Subj., or Conditional:—کس نتواند که بجا آورد *kas na-tavānad ki bi-jā āvarad* (Sa'dī)⁷ "none is able to perform it."

¹ In modern Persian او خواهد پرسید *az tu khwāhand pursid*.

² Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.

³ *Khush* old for *khush*.

⁴ *Gulistān* of course means 'Rose Garden.'

⁵ Mod. Pers. *khwāham dād*, or *mī-dīham*.

⁶ *Zāhid* زاهد a religious person who has renounced the good things of the world.

⁷ The Subjunctive after *tavānistān*, though the ordinary construction in modern Persian, is not very common in the classical language.

گفتند *tarsīdam ki az bīm-i gazand-i khwīsh qaṣd-i ḥalāk-i man kunand* (Sa'dī) "I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction": *bi-farmūd tā muṣāra'at kunand*¹ (Sa'dī) "he ordered them to wrestle (i.e. so that they should wrestle)": اگر خدای عزوجل مرا پسری دهد جز این خرقه که پوشیده ام هرچه ملک من است اثار درویشان کم *agar Khudā-yi² 'azza va jall marā pīsar-i dihad² juz īn khirqa ki pūshīda am har chī milk-i man ast īṣīr-i darvīshān kunam*³ (Sa'dī): چندان مبالغه در وصف ایشان کردی و سخنهاى پريشان گفتي وهم تصور كند كه زهر فاقه را ترقاق اند و با كليلد خربذه ارزاق *chandān mubālagha dar vaṣf-i īshūn kardī va sukhankā-yi parīshān guftī vahm taṣavvur kunad ki zahr-i fāqa rā taryāq and va yā kalīd-i khazīna-yi arzāq* (Sa'dī) "such amplitude have you employed in praising them (the rich) that one would suppose that they are the antidote for hunger's poison or else the key of the treasury of God's bounty": قاضى اربا *qāzī ar bā mā nishīnad bar fīshānad dast rā* (Sa'dī) "were the Qazi even to sit with us he would wave his arms in time to the music."⁴

گو ترا در بهشت باشد جای دگران دوزخ اختیار کنند

Gar turā dar bihišt bāshad jāy

Dīgarān dūzakḥ ikhtiyār kunand (Sa'dī)

"Should your lot be to go to Paradise

All others would at once choose Hell."

گفتم چنان خفته اند که گوئی *murda-and* *ki gū'ī⁵ murda-and* *Guftam chunān kḥufta-and* (Sa'dī) "I said they are in such a deep sleep that you would suppose they were dead."

تو گوئی تا قیامت زشت روئی تو ختم است و بر بهشت زکونى

Tu gū'ī⁵ tā qiyāmat zisht-rū'ī

Bar ū khatm-ast u bar Yūsuf nikū'ī (Sa'dī)

"Thou wouldst suppose that, till the world's end, ugliness

Has reached its height in him as beauty has in Joseph ;"

¹ *Kardand* کردند the past tense would have been used here had the author wished to convey the idea that they wrestled then and there on the spot.

² *Izāf* incorrect. Note Aorist: the Present could not be substituted in this condition.

³ In Mod. Pers. *khwāham kard* خواهم کرد or *mī-kunam* می کنم.

⁴ Modern Persians wave their arms or their handkerchiefs in time to music or dancing in a *majlis-i shurb*, or *majlis-i tarab*. They are also expert in making a loud snapping noise with their fingers (*talīng zadan*). Contrary to the dictionaries, I think, *dast bar fīshāndan* refers to this motion of the arms, and does not mean "to dance." No Persian whom the writer has consulted can explain *dast bar fīshāndan*.

⁵ Note this meaning of *gū'ī* and compare *gū* "say, suppose, although." Elsewhere Sa'dī uses the 2nd pers. sing. of what may be the Past Habitual (identical in this person with the Preterite) or the Preterite, in the same sense as: *تو گفتي كه خوردی*—

(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph).

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are:—*گویند که زال پدر رستم* *gūyand ki Zāl pidar-i Rustam*—(Prof. S. T.) “it is said that Zāl the father of Rustam”—*نصر الله خان که پسر کریم خان باشد این رسم را گذاشت* : *Nasr Ullāh Khān ki pisar-i Karīm Khān bāshad īn rasm¹ rā guzāsh* (m.c.) “Nasr Ullāh Khān who is the son of Karīm Khān established this custom” : *چنین گویند* : *chunīn gūyand* (m.c.) “so they say.”

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as : “آیا there any one of you who knows (to know) Turkish ?” *از شما کسی هست که ترکی بداند* *az shumā kas-i hast ki Turki bi-dānad* ?” (m.c.) ; “There is none who knows it” *کسی نیست که بداند* *kas-i nīst ki bi-dānad* (m.c.). In neither of these examples should *mī-dānad* be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as :—

گفت چه گویم *guft chi gūyam* ² (Sa’dī, also m.c.) “he said ‘what shall I say ?’” : *چی کنم* *chi kunam* ? (m.c.) “what can I do, what should I do ?” : *من ضامن میشوم* *in kār rā bi-kunam* ? (m.c.) “shall I do this ?” : *من ضامن میشوم* *man zāmin mī-shavam ki ū pūl bi-dihad* ³ (m.c.) “I’m guarantee for him to give (the money)” : *بیاوم* *wa’dā mī-kunam ki bi-yāyam* “I promise to come,” but *خواهم* *wa’dā mī-kunam ki khwāham āmad* “I promise that I will come” : *زین و دهنت خود را دمرا به نرم*

میذا تو خاکش ریخت *tu gufti ki khurda-yi minā bar khāk-ash rīkhta* (Sa’dī) “you would have said that bits of enamel had fallen on the ground” ; (the leaves are compared to bits of enamel). In

گفت باور نداشتیم که تو * بازگ مرغی چنین کند مدهوش

Guft Bāvur na-dāsham ki turā

Bāng-i murgh-i chunīn kunad madhūsh (Sa’dī)

the Preterite (not the Past Habitual) is used for the supposition “I did not believe, I would not have supposed that.”

In modern Persian the Imperfect would be used instead of *گوئی* *gū’i* or *گفتی* *gufti* in the above-quoted examples, as : *همچنین می گفتی* *ham-chunīn mī-gufti ki*. *گفتی* *gufti* is, however, used on occasions.

¹ The word *dastūr* so common in India for “custom” is used only locally in m.c. in this sense. *Dastūr* is a high priest of the Zardushtis, and also locally means an enema : *شما را دستور می‌کنیم* *shumā rā dastūr mī-kunīm* (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for “permission.”

² Such questions indicate doubt or perplexity ; and the use of the Aorist in such sentences is obvious.

³ But *من ضامن میشوم که او پول خواهد داد* *man zāmin mī-shavam ki ū pūl khwāhad dad* (m.c.), “I guarantee that he will certainly pay.”

⁴ Vide (b) (4).

با از نایب چاپار خانه بگیرم *zīn va dahana-yi khud rā hamrāh bi-baram yā az nāyib-i chāpār-khāna bi-gīram* (m.c.) “shall I (should I) take my saddle and bridle or (can I) get them from the owner of the post-horses?”¹

The Present participle in آن *ān* with the Present Tense of شدن *shudan* also expresses the Future, *vide* (o).

(3) It is used as a Present Subjunctive,² principally in final clauses introduced by که *ki*, تا *tā*, تا که *tā-ki*, تا که *ki tā*; and also where a doubt is expressed in subordinate clauses, expressing an object, order, advice, hope, duty, desire, distinction, fear, permission, doubt, etc.:—وقتی که به بازار بروی *vaqt-i ki bi-bāzār bi-ravī* (m.c.) “when you happen to go to the bazar—” (but وقتی که به بازار میروی *vaqt-i ki bi-bāzār mī-ravī* (m.c.) “when you go to the bazar” (said to a person who is about to go or generally goes): میدانی خواهرت را که *mī-dānī khwāhar-at rā ki bi-Khān bi-dihīm* (m.c.) “you know that when (or if) we (happen to give) your sister in marriage to the Khān—”; می‌دهیم *mī-dihīm* would mean “when we give, as we are going to give—” حالا: *hālā divān-i bi-kunam ki ‘ibrat-i hama-yi ‘ālam bi-shavad* (m.c.) “now I will give a judgment that will be a warning to the whole world.” In writing the Definite Future could be substituted for each of the previous Aorists, and in speaking one Definite Future and one Aorist could be used. “I hope you will come” امیدوارم شما بیایید *ummīdvār-am shumā bi-yāyīd* (m.c.): “I hoped you would (might) come” امیدوار بودم شما بیایید *ummīdvār būdam shumā bi-yāyīd*.

It can frequently be used instead of the Present Tense without practically any alteration in the sense, as: “The magpie steals and hides whatever it is able to” دزدی میکند و تا میتواند پنهان میکند *zāgh (or karājak) duzdī mī kunad va tā mī-tavānad panhān mī-kunad* (m.c.); or —تا میتواند پنهان میکند *—tā bi-tavānad panhān mī-kunad* (m.c.) “whatever it may be able to.”

(4) It sometimes takes the place of the Infinitive in English, as: “I had no book to read” کتابی نداشتم که بخوانم *kitāb-i na-dāsh tam ki bi-kh wānam* (m.c.) (I had no book to read, that I might read): “I had no tools to cut with” اسبابی پیش من نبود که به برم *asbāb-i pīsh-i man na-būd ki bi-buram* (m.c.); “I had no string (or thread) with which to strengthen the snares” نخ نداشتم که دام را مضبوط بکنم *nāzd-i man nakh na-būd ki dām ra mazbūt bi-kunam* (m.c.).

(5) It is used optatively as: نمکت کورم کند اگر خلاف عرض کرده باشم

¹ *Shāgird-chāpār* is the postboy with the horses, while the *chāpār* or *chāpār-chī* is the man who carries the post, and the *nāyib-chāpār* is the master of the *chāpār-khāna*.

² In a subjunctive sentence the verb is subject to a conjunction: *vide* § 126 Subjunctive Mood.

³ *Nāzd-i man na-būd* “I had not.” Compare Hindustani *mere pās na-thā* “I had not (there was not near me).” Better *nakh na dāsh tam ki—*.

*namak-at kūr-am kunad agar khilāf 'arz karda bāsham*¹ (m.c.) "may your salt (that I have eaten) blind me, if I have misrepresented the facts."

(6) It is sometimes used for the Imperative as : بولی تا پول نگیری قطره آب : *vali tā pūl na-gīrī, qatra-ī āb bi-kas-ī na-dihī* (Tr. H.B. Chap. IX) "but till you receive payment don't give a drop of water to any one!"

It also supplies the missing Persons of the Imperative Mood, as : برویم, *biravīm* "let us go."

(7) It is in certain cases used for the Preterite Indicative in English. *Vide* § 126 (c).

Remark I.—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an "object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity," and often in conditions. *Vide* also Subordinate Clauses and examples of the Tenses, Appendix.

Remark II.—In sentences expressing "purpose, resolution or wish, etc.," the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus: رفتن داشتم قصد *qaṣd-i raftan dāshtam* or خواستم بروم *khvāstam bi-ravam*.

Remark III.—*Bi-juz'īyyāt sar farū āvardan kār-i 'ajā'iz*² *tavānad būd* بود بجزئیات سرفرو آوردن کار عجائز تواند بود (class.) "to be weighed down by trifles is to be like an old woman"; were *ast* substituted for تواند بود *tavānad būd* it would show certainty. The writer however implies that even some عجائز *'ajā'iz* would not submit to such a thing.

(c) In *classical* Persian the Present Tense is chiefly used for the Definite (or Continuous) Present,³ as: میگوید که چه پرسید *malik pūrsīd ki chī mī-gūyad* (Sa'di) "the king asked, 'what is he saying?'" :

دیدم که چه سختی همی رسد بکسی که از دهانش بدر می کند دندان *Na-dīda-ī ki chī sakhtī hamī-rasad bi-kas-ī*

Ki az dahān-'sh + bi-dar mī-kunand dandān-ī ? (Sa'di).

"Hast thou not seen what pain a person suffers

While a single tooth is being extracted from his jaw?"⁵

¹ *Karda bāsham* کرده باشم an example of the Past Subjunctive. *Vide* § 126.

² *'Ajā'iz*, pl. of *'ajūz*.

³ In the *Gulistan* this rule is generally, if not always, observed; but in the *Anvār i Suhaylī*, the Present Tense is usually used for both Presents, except in the verses.

⁴ *Dahān-sh* (poetical license).

⁵ A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe.

Some modern dentists have adopted "European methods," and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa'di's time the methods were perhaps more primitive.

It is in classical Persian rarely used as a Future [*vide* (d) (2) for the *modern* use of the Present for the Future], an instance of such usage being: زاهد فرمود که من سه رقعہ می نویسم تو بدست امینی و معتمدی صاحب الاخلاص بسپار *zāhid farmūd ki man si ruq'a mī-navīsam*¹; *tu bi-dast-i amīn-i u mu'tamad-i ṣāhib*² *l-ikhhlās bi-sipār* "the pious man replied, 'I will write three letters and do thou deliver them into the hand of a select officer, and a confidential and faithful person:'" — (Gul., Chap. III, St. 14).

(d) In *modern* Persian the Present Tense is used:—

(1) As a Present, definite or indefinite, as: او حالا می نویسد *ū hālā mī-navīsad* (m.c.) "he is now writing": او هر روز می نویسد *ū har rūz mī-navīsad* (m.c.) "he writes every day."

(2) In m.c. and in modern writing it is used instead of the Future, as: *Chashm; bi-shumā hālī mī-kunam* چشم بشما حالی میکنم (m.c.) "certainly, I will show you (instruct you)": سال آینده انشاء الله به تبریز میروم *sāl-i āyanda inshā' Allāh² bi-Tabriz mī-ravam*³ (m.c.) "next year I will go to Tabriz—D. V.": *man namī-ravam, bi-man chi? man namī-ravam* (m.c.) من نمی روم اگر او بنوکری پیش شما بیاید کار: "I won't go, I won't go" *agar ū bi-nawkarī pish-i shumā biyāyad kār-i khūb-ī 'st* (or *mī-būshad* or *khwāhad būd*) m.c. "it would be a good thing if he came to you as a servant": فردا شنبه است *fardā shamba ast* (m.c.) "tomorrow will be a Saturday": همة روزه این مایه درد سر و وقت تلخی است *hama-rūza in māya-yi dard-i sar va awqāt talkhī⁴ 'st* (m.c.) "this will be a daily source of worry and annoyance."

It may also be used like the English Future in issuing commands, and is in such case more polite than the direct Imperative, as: نیمور را در هر جای دنیا باشد سراغ کرده پیدا نموده میگیرید دست بسته می آورید اینجا *Taymūr rā dar har jā-yi dunyā bāshad surāgh karda paydā namūda mī-gīrīd dast bastā⁵ mī-āvarīd injā* (m.c.) "track Taimur to whatever spot in the globe he may have gone, track and find him, seize him and bring him here bound." This Future is more polite than the Imperative.

Remark.—The Aorist of داشتن *dāshtan* in modern Persian means "I have" or "I will have" [*vide* § 83, p. 287], as: اگر این کتاب را بخرم برای

¹ The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the *ی* of unity. In modern Persian this *ی* would be added to the second word only.

² *Inshā' Allāh* "if God pleases, D.V." corresponds to the English "I hope to."

³ Compare the English "I'm going now; I'm going home next year."

⁴ The Present, to indicate certainty.

⁵ In classical Persian the Imperative would be used.

⁶ Here not دستش را بسته *dast-ash rā bastā* "having bound his hands" but compound adj. *dast-bastā* to agree with او را *ū rā* understood: in speaking, the intonation distinguishes between these two constructions.

(نخواهد داشت) ندارد *agar in kitāb rā bi-kharam barāy-i man fā⁴ida-ī na-dārad* (or *na-kh⁴wāhad dāsh⁴t*) (m.c.) "if I buy this book it will be of no use to me."

(3) The Present is also sometimes used in m.c. in a Potential sense as: *zanhā-ī dārad Kirmān, ki zarda-yi tukhm rā az miyāna-yi safīda mī-zanand* (Profess. Story Teller) "Kirman has a class¹ of women (so tricky) that they can steal the yolk of an egg from the midst of its white."

(4) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as: "Shaykh Sa'di says" (or گفته است) *va Shaykh Sa'di mī-gūyad* (or *gufta ast*) (m.c.), but the latter might mean "he has spoken" whereas the Present would refer to his writings.

(5) In dramatic narration, the narrator will sometimes transfer himself to the time of his narration, and speak of past events as present, and consequently employ the Present instead of the Past. In modern writing this Historical Present is common. Examples: *rū-yi ūrā دیدam va Khudāi rā shukr kardam ki pisar-i man nīst²* (class.) "I saw his face (by the light of the lamp) and returned thanks to God that he was not my son"³; *آیدرد - آیدرد* "وق میزند که فائده برای او ندارد - آیدرد" *vaqt-i ki mī-ravad mī bīnād ki fā⁴ida-ī barāy-i ū na-dārad, ān-bi ki bar gasht³* (m.c.) "when he went, he saw that there was no gain to be made in the business—that³ was the reason he returned." *Raftam did am jahāz nīst²* (m.c.) "when I arrived I saw that the ship had gone, was no longer there"; it would be equally correct to say *jahāz na-būd* or *jahāz rafta būd*, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or *vice versa*.

Note the incorrect change of tense in the following: — از یاری نخت دیدم که تقصیر از وی می بیند و بمن حق میدهد و حکیم را بچشم کسی میدیدند که کار نکرده (Tr. Haji Baba, Chap. XI).

In, "He saw an ourang outang coming towards him," it is better to say *dīd ki nasnās-ī tarāf-i ū⁴ mī-āyad* (m.c.), than *dīd nasnās-ī tarāf-i ū mī-āmad* (m.c.), though the latter is also correct. Indians and Afghans write and say *چی میزند که یک نسائی طرف او می آید* *chi mī-bīnad ki yak nasnās-ī tarāf-i ū mī-āyad*.

Šadāyash bi-gūsham āshnā āmad; chi didam pidar-am Karbalā⁴i Hasan

¹ Note ی of unity with pl. and its signification.

² This however may be considered an example of direct narration.

³ Better *از آنجهت بر میگردد* *az ān jihat bar-mī-gardad*.

⁴ Note that this is not the direct narration.

ast صدایش بگوשמ آشنا آمد چه دیدم پدرم کربلای حسن است (Tr. H.B., Chap. V.)
 "his voice seemed familiar: what do I see but that it is my father Karbalai Hasan."

(6) The Present is sometimes used in Persian for the Past in English, as:—

"I did not know thou *wast* a thief" *namī-dānistam ki dūzd-i* (m.c.). If the Past (*dūzd būd-i*) were used, it would signify "I did not know that you were the thief (of that article then)."

(7) Propositions that are at all times equally true or equally false should generally be expressed by the Present, whether in English or in Persian, as: "He was such a fool that he didn't know the sky *is* (not 'was') above his head" او چنین احمق بود که نمیدانست آسمان بالای سر اوست *ū chunīn ahmaq būd ki namī-dānist āsmān¹ bālā-yi sar-i ū-st¹* (m.c.) پدر من و تو: *pidar-i man u tu Ādam, va mādar-i mām Havvā ast,² pas man u tu barādar-īm* (class.) "the father of you and of me *was* Adam and our mother *was* Eve: therefore we are brothers."

(8) The Present in Persian is used for the Perfect in English, for an action that is both past and present, as: "I have been ten years (and still am) in this place" ده سال است (or میشود) که در اینجا هستم *dah sāl ast* (or *mī-shavad*) *ki dar īnjā hastam* (m.c.): خیلی وقت است که بیدار هستم *khaylī vaqt ast ki bīmār-i bistarī hastam* "I have been for a long time (and still am) confined to my bed."

The Progressive Perfect may be expressed by the Present and the Conjunctive (Past) Participle as: "I have been striving for several years to learn Persian" چند سال است که زحمت کشیده فارسی می آموزم *chand sāl ast ki zaḥmat kashīda Fārsī mī-āmūzam* (m.c.).

Remark I.—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: *Guft harkī yāfta bāshad bi-yārad ki az ān dah dīnār mal-i ūst* گفت هر که یافته باشد بیارد که از آن ده دینار مال اوست (class.) "he said, "whoever may happen to have found it (the purse), let him bring it to me and ten dinars of that will be his reward."

Remark II.—A Continuative Present can be formed by the Present Participle and the verbs, بودن *būdan* and شدن *shudan*, 'vide' (o).

(e) (1) The classical Definite Future is formed by the Aorist of خواستن *khawāstan* with the apocopated Infinitive⁴, as:—

¹ Note the omission of the second *ki* (before *āsmān*) to avoid repetition.

² *Būd* would signify that 'Adam *was* my father once, but is not now.'

³ Direct narration.

⁴ The unapocopated Infinitive occurs in old Pers. Vide § 79 (b).

گرنور در خانه صید خواهی کرد دست و پایت چو عنکبوت بود

Gar tu dar khāna sayd khwāhī kard,

Dast u pā-yat chu 'ankabūt buvad (Sa'dī).

"If you hunt only in your house,

Your legs are weak and useless as those of spiders."

Chi khwāhī kard? (class.) چه خواهی کرد "what will you² do?" من یقیناً *man yaqīn dāram ki ū khwāhad āmad* (m.c.) "I am certain he will come," but *man zāmin-am ki ū pūl bi-dihad*³ (m.c.) "I am security for him to pay the money"; the Future here would mean 'I am certain he will pay it': گمان می برم که او خواهد آمد *gumān mī-baram ki ū khwāhad āmad* (m.c. only) "I think or am of opinion that he will come," but *gumān mī-baram ki bi-yāyad* (m.c. and correct) گمان می برم که بیاید "I think he may come." So too *ihtimāl mī-ravad* "there is a probability," expresses a doubt in itself and is therefore followed, not by the Future Indicative, but by the Present or Past Subjunctive, as: *ihtimāl mī-ravad ki yakh bi-bandad* (m.c.) "it will probably freeze"⁴: *ihtimāl mī-ravad ki yakh basta bāshad* (m.c.) "it has probably frozen."

This Definite Future (and not the Future-Present Tense) is regularly used in speaking by Indians and Afghans.

The Future sometimes indicates certainty. For instance, on hearing a rustling in the jungle one might say: *Jānvar-ī khwāhad būd* جانوری خواهد بود (m.c.) "this must be (certainly will be) some animal," but *in jānvar-ī bāyad bāshad* (m.c.) "this ought to be or must be (doubtful) some animal": *pas zāhir ast ki in nishān-i insān na-khwāhad būd* (mod.) پس ظاهر است که این نشان انسان نخواهد بود "therefore it is evident that this can't be the foot-print of a man"; while *na-tavānad būd* نتواند بود would mean "it is impossible for it to be."

(2) This Future is frequently used in classical Persian in conditional sentences, *vide* § 128 (*d*); but in such clauses in modern Persian its place is taken by the Aorist, i.e. the Present Subjunctive.

(f) In modern Persian the Definite Future is not much used in speaking except in certain districts: when used it has a stronger and more definite sense than the Future-Present: *agar pidar-* اگر پدرم هم بمیرد این کار را خواهم کرد

¹ Note the Future here in a conditional sense, where the Aorist (Pres. Sub.) would be used in modern Persian, written or spoken.

² But *chi kardan mī-khwāhī* (class.) چه کردن میخواهی "what do you wish to do?" This construction is still used in speaking in India and in Afghanistan, *vide* § 77.

³ i.e. I do not say he *will* pay the money, I am security for his paying it: *khwāhad dād* خواهد داد would be the direct narration and not idiomatic. *Vide* § 131 (f), Remark II.

⁴ *Ihtimāl-i yakh bastan dārad* "it is probably freezing."

*am ham bi-mīrad īn kār rā khwāham kard*¹ (m.c.) “I will do this even though my father were to die”: اگر دنیا را طوفان بگیرد من از سر اینکار نخواهم گذشت : *ugar dunyā rā tūfān bi-gīrad man az sar-i īn kār na-khwāham guzāsh* (m.c.) “even though the Deluge were to come I will not give up accomplishing this.”

In, *sālha ast ki mī-sitānam va khwāham girift* (Tr. H. B., Chap. VII) “for many years I have collected and will continue to collect (this sum),” the Definite Future is necessary in the second verb.

(g) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; *vide* (l).

In classical Persian, a *be* is sometimes euphonically prefixed, without however affecting the sense, as: *chūn bi-rasīdam bū-yi gul-am chunān mast kard ki dāman-am az last bi-raft* (Sa’di) “when I reached there, the scent of the roses so intoxicated me that I lost control over myself.” This pleonastic *be* is very common in poetry.

In, *guft bākhshīdam agarchi maṣlaḥat na-īdam*² (Sa’di) “I have forgiven him though I do not approve,” the two verbs in the Preterite signify an action just past and done with, the time of which is therefore known: *bākhshīda-am*³ would mean that I have pardoned him before you asked me.’

In, *gufti ki khurda-yi mīnā bar khāk-ash ikhta*⁴ (Sa’di), the verb *gufti* is the second person of the old Past Habitual tense and not of the Preterite. *Vide* p. 507, footnote 5.

In, *ma’lūm shud* که آواز ناخوش دارم و خلق از نفسم در رنج اند توبه کردم, *i āvāz-i nā-khush dāram va khalq az nafas-am dar ranj-and, tawba kardam* (Sa’di) “I see that I have a disagreeable voice, I repent me,” *shud* is in the Preterite as it refers to a past event that closely follows another past event, viz. *muttali’ gardānīdi*, and it also signifies ‘I have just this moment learnt’; if the Present *ma’lūm mī-shavad* were used the signification would be ‘it is now appearing to me that’: while the Perfect *ma’lūm shode ast* would signify “it has become known to people (before this) that”: also the Preterite *tawba* توبه کردم

¹ Better than *mī-kunam* which might also be used.

² *Maṣlaḥat namī-binam* مصلحت نمی بینم would be equally correct.

³ *Ast* understood.

⁴ *Guft, chi mubārak khwāb-i ‘st ki didi inki marā bar ‘ayb-i khwāsh muttali, ardānīdi: ma’lūm shud ki ‘āvāz-i nā khush dāram—.*

kardam has the dramatic force of 'I repented on the spot as soon as I heard.'¹

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: *Davā khwurdī* دوا خوردی? "have you taken the medicine (now)?" : *al-ān khwurdam* الان خوردم "I have just swallowed it."

The Preterite is also sometimes used for the Present Subjunctive or Aorist in conditional sentences, to signify a foregone conclusion, as: *agar raftī burdī; agar khuftī murdī* (Sa'di)² "if you move on, you are safe; if you sleep, you are a dead man." Vide § 128 (e) and (f), Conditional Clauses.

It is also sometimes used as an uncertain Future instead of the Present Subjunctive, as: *har chīz ki ū guft va shumā fahmīdīd* هر چیز که او گفت و شما فهمیدید بنویسید *bi-navīsīd* "whatever he says and you understand, write it to me"; here the Pres. Subjunctive could be substituted, *har chīz ki ū bgoīd va shumā bi-fahmīd* هر چیز که او بگوید و شما بفهمید *har chīz ki ū bi-gūyad va shumā bi-fahmīd*.

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: *malik farmūd tā ustād rā khil'at va ni'mat* ملک فرمود تا استاد را خلعت و نعمت دادند (Sa'di) "the king gave the order, and then and there a robe of honour and rewards⁴ were given to the master-wrestler": *tā khil'at va ni'mat bi-dihand* تا خلعت و نعمت بدهند *tā khil'at va ni'mat bi-dihand*⁵ would merely show that the order was issued. Vide § 125 (e).

In, *chāra-ī juz ān na دیدیم ki rakht u silāḥ va jāma rihā kardīm va jān bi-salāmat burdīm* (Sa'di) چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم و جان بسلامت بردیم *chāra-ī juz ān na دیدیم ki rakht u silāḥ va jāma rihā kardīm va jān bi-salāmat burdīm*⁶ "we saw nothing for it but to give up our goods⁷ and our arms and our clothes in order to save our lives."

For an example of the Preterite supplying the place of an English Infinite, vide (m) (9), footnote (3). Vide also (k).

¹ When a servant is being bastinadoed, he uses the Preterite tense, as: *tawba kardam, guh khwurdam, ghalaf kardam* توبه کردم که خوردم غلط کردم.

² Also m.c.

³ In the absence of an adverb of time, these Preterites might refer to Past time.

⁴ *In'ām* انعام might be a small sum but *ni'mat* نعمت means "benefits" generally, and has a wider sense.

⁵ The Preterite shows that the king saw the order carried out. The Aorist merely shows that the order was issued for the benefits to be bestowed then or at some future time—an order that in Persia would be but imperfectly carried out, if at all. In mod. Per. however this ambiguous Aorist is always used.

⁶ In mod. Pers. *rihā kunīm* and *barīm*.

⁷ *Rakht* is not clear; it means either clothes or baggage.

For the *ā* in *گفتا* ¹ *vide* p. 13 (8).

The Preterite always refers to a definite point of time: the Perfect to an indefinite time. *Vide* Examples at end of this section.

In m.c., the Preterite, like the Imperfect [*vide* (h)], is often used for the present ²: — پس من لابد باید پیش از وقت ترا از مطلب خپردار کنم تا بازار هم که رفتی بهر کس: — *pas man bud bāyad pīsh az vaqt turā az maṭlab khabar-dār kunam tā bāzār ham ki ftī* ³ *bi-har kas rasidī shuhrat bi-dihī ki vazīr bi-man chunīn va chunān idmat-i rujū karda ast* (Vazir-i Lankaran) “then I must make you acquainted with the matter before-hand, lest when you go to the bazaar and meet somebody, you spread about that the Vazir has confided to you such and such service” — من دیگر مثل تو پسر برادری هم نخواهم: — *man digar mišl-i tu pisar-rādar-i ham na-khāvāstam* (Vazir-i Lankaran) “I no longer want a nephew like you” — حرفی داشتم بگویم: *harf-i dāstam bi-gūyam-at* (m.c.) “I have something to say to you” — حرفی دارم که بگویم: *harf-i dāram ki bi-gūyam-at* “I have something I am going to say to you.”

(h) The Imperfect denotes:—

(1) The frequency or duration of an action and frequently takes the place of the Preterite in English, as: بار بار از کوه صدا می آمد *bār bār az kūh šadā āmad* (m.c.) “the hills gave back the echo again and again” — آن جانور آن نظر نمی آمد لیکن از صدای او معلوم میشد که خیلی بزرگ است *ān jānvar bi-nazar namī-rad līkin az šadā-yi ū maʿlūm mī-shud ki khaylī buzurg ast* (m.c.) “that animal continued to keep out of sight, but from its cry I thought (kept thinking) that it must be a very large beast” — وقتی که می آمدم دیدم که چراغ شما میسوزد *vaqt-i ki mī-āmadam دیدم که chīrāgh-i shumā mī-sūkht* ⁴ (m.c.) “while I was returning I saw that your lamp was burning” — ملک را عیش از او منقض شد چاره نمیدانستم *malik rā ‘aysh az ū munaghghaš shud* ⁵ *chāra mī-dānistand* (Sa’di) “the king’s enjoyment was disturbed (by the disturbing of the slave) but no remedy could be found”; here the Imperfect *namī-dānistand* signifies that the people kept on thinking

بگفتا من گل ناچیز بودم ولیکن مدتی با گل نشستم ¹

Bi-guftā man gīl-i nā-chīz būdam

Va līkin muddat-i bā gul nīshastam (Sa’di).

² *Vide also* Subjunctive Mood § 126 (g) and Conditional Clauses § 128 (e) Remark, use of Preterite for the Present.

³ Here *bi-ravī* would signify “if you go”; but *raftī* or *mī-ravī* signify that the person is sure to go.

⁴ Or *mī-sūzad* “is still burning.”

⁵ The Imperfect *mi būd*, or *būd* (but not *mi shud*) could have been used; but *har vaqt girya mī-kard* *ish az ū munaghghaš mī-shud* would be correct.

⁶ In modern Persian *chāra-i* would be preferred.

of a remedy but couldn't discover one. *تا یک سال فارسی بی آموختم tā yak sāl Fārsī mī-āmūkhtam* "I studied Persian on and off for a year," but *تا یک سال فارسی آموختم tā yak sāl Fārsī amūkhtam* "I studied Persian continuously for a year."

In the sentence—*لیکن من ندانستم چه می گفتند līkin man na-dānistam chi mī-guftand* (m.c.) "I didn't understand what they were saying," the Imperfect *نامیدانستم namī-dānistam* could be substituted and would be more dramatic, signifying that 'all the time they were speaking I failed to understand them.' The Imperfect therefore also signifies that an action is a habit, as : *هر روز دیدن او میرفتم har rūz¹ dīdan-i ū mī-raftam* (m.c.) "it was my habit to visit him every day."

(2) Doctor Rosen says : "The Preterite is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the Imperfect is used as in the following example: *شهر رسیدیم بازار رفتیم شخصی صدا کرد bi-shahr rasīdīm bāzār raftīm, shakhsh-i ṣadā kard* 'we reached the town, we went to the market, somebody shouted.'² But in the following sentence *شهر رسیدیم بازار رفتیم شخصی صدا میکرد bi-shahr rasīdīm, bāzār raftīm, shakhsh-i ṣadā mī-kard* 'we reached the town, we went to the market, some one was shouting,'—the third action took place either simultaneously with or before the second one."

(3) The English phrase "I began to—" in narration, can often be rendered by the Imperfect, as : "I went to the city and began to look (i.e. while I was looking) at the shops, when suddenly I heard the sound of firing *رفتیم به شهر و تماشای دکانها میکردم که ناگه صدای توپ بشنیدم خورد raftam bi-shahr va tamāshā-yi dukānhā mī-kardam³ ki nāqāh ṣadā-yi tūp bi-gūsh-am khīward* (m.c.) : the reason for the Imperfect in this sentence is explained at the end of (2).

A similar use of the Imperfect is illustrated by *مرغ ترشاخی می نشست murg bar shākh-i mī-nishast⁴ ki ghaflat^{an} kas-i tufan khālī kard* (m.c.) "the bird was going to alight when suddenly some one fired a gun;" "was sitting" would be expressed by *نشسته بود nishasta būd* "was seated," and the Imperfect *می نشست mī-nishast* has either the previous signification, or the habitual signification "used to sit"; the context gives the exact signification.

(4) The Imperfect Passive also sometimes gives a Potential sense, as : *به یک دست چرخ دادن و بیک دست اسباب بازی کردن خیلی مشکل بود بلکه هیچ کار ساخته نمیشد*

¹ *Dīdan* for *bi-dīdan*.

² *Ṣadā kard* *صدا کرد* could also mean "called us."

³ *binā kardam bi-tamāshā kardan-i dukānhā* would mean 'just as I began to look, I heard the gun.'

⁴ Also *می رفتم بنشیند mī-raft bi-nishīnāi* (m.c.) "wanted to settle." *من رفتم -- کتاب را بردارم man raftam kitāb rā bar dāram ki—* "I was just going to lift the book

bi-yak dast charkh dādan va bi-yak dast asbāb tīz kardan khaylī mushkil būd balki hīch kār sākh̄ta namī-shud (m.c.) "to turn the wheel with one hand and sharpen the tools with the other was by no means easy, in fact no work could be done": *کاری از او ساخته می شود* *kār-i az ū sākh̄ta mī-shavad* (m.c.) "was he capable of doing any work?"

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction.¹ Thus *میخواستید بروید* *bi-kudām dūkān mī-kh̄wāstīd*² *biravīd* (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (*fasīh*) form than, *میخواهید بروید* *bi-kudām dūkān mī-kh̄wāhīd biravīd* (m.c.) "what shop do² you want to go to?": *چه میخواستی بشود* *chi mī-kh̄wāstī bi-shavad* (m.c.) "what did you expect to happen?" but *چه میخواهی بشود* *chi mī-kh̄wāhī bi-shavad* (m.c.) "what do you wish to happen?" A dispensing chemist might say to a customer who had come to him before with the prescription, *چه بود* *ism-at chi būd*?

(6) Lastly, the Imperfect is used to denote conditions and not real actions, *vide* (i) and Conditional and Optative Clauses.

حال هیچ شده است که نیم تنه پنجاه شصت تومانی برای زن تو سوقات بفرستد یعنی *hāl hamchi shuda ast ki nīm-tana-yi panjāh shast-tūmānī barāy-i zan-i tu sawqāt bi-firistad, ya'nī man ān qādr aḥmaq-am ki īn rā bāvar mī-kardam*.³ (Vazir-i Lankaran) "and now it comes to pass that she sends a jacket worth some 50 or 60 tumans as a present to your wife! That is to say, am I such a fool that I should believe this? (should have believed this?)."

In modern Persian, the place of the Imperfect is sometimes taken by the Continuative Perfect; the difference being that the latter tense signifies that the speaker was not present on the occasion mentioned or has no personal knowledge of the facts, whereas the Imperfect leaves these points doubtful. *Vide* (t).

(i) The Past Potential⁴ or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

¹ Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian will use a short clause to express that word.

² The time might also refer to yesterday.

³ Or better *بکنم* *bi-kunam*; also *خواهم کرد* *kh̄wāham kard*. This sentence is practically conditional with the Apodosis understood. *Vide* § 127.

⁴ This tense in its simple form without the prefixes is still used in conditional sentences by both Indians and Afghans in speaking. Modern Persians use it in writing only.

formed by adding ي¹ to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic به.

Sometimes the prefix می or همی is in classical Persian added, and in this case the prefix به is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: توانگران و بیخف خریدی درویشان که هیزم درویشان *kharīdī² bi-ḥay/*, *va tavāngarān rā dādī² bi-tarḥ³* (Sa'di) "it is told of a certain tyrant that he used forcibly to buy wood for fuel from the poor, and sell it to the rich at a good profit": *vaqtā zamzama⁴ کردند و بیتی محققانه گفتندی*: *kardandī² va bayt-i muhaqqiqāna bi-guftandī²* (Sa'di) "at times they were humming a little and reciting mystical verses": یکی توبه⁵ بسیار کردی و باز *yak-i tawba-yi⁵ bisyār kardī² va bāz bi-shikastī²* (Sa'di) "a certain one used to repent oft but ever fall again."

(2) It has also a potential sense, as: جوانی به بدرقه همراه ما شد سپر باز و چرخ انداز و سلج شور و بیش زور که ده مرد توانا کمان اورا بزه نکردندی و زور آوران روی زمین *jāvān i bi-badraqa hamrāh-i mā shud sipar-bāz u charkh-andāz u silah-shūr va⁷ bišh-zūr ki dah mard-i tavānā kaman-i ūrā bi-zih na-kardandī² va zūrāvarān i rū-yi zamīn pusht-i ūrā bar zamīn na-yāvardandī⁶* (Sa'di) "there went with us as an escort a youth, skilled in the use of the shield and bow, a fine man-at-arms and an athlete."

(3) In classical (and in Indian and Afghan) Persian this tense is also used in a certain class of conditional and optative sentences as well as in predicative sentences, *vide* Conditional and Optative clauses § 127 and § 128.

Remark I.—In certain conditional sentences this tense can be interchanged with the Imperfect, either the same tense being used in the protasis and apodosis, or one tense in one, and the other in the other.

Remark II.—In modern Persian, the Pluperfect and the Imperfect usually take the place of this tense in Predicative and Conditional sentences.

¹ In old Persian (and still in India and Afghanistan) it is in pronunciation یای مجهول *yā-yi majhūl*. This یای استمراری is called by grammarians the *isimrārī* "the *yā* of continued action."

² In old Persian یای مجهول *yā-yi majhūl*; i.e. *kharīde*, *dāde*, etc.

³ *Bi-tarḥ dādan* is an idiom still used in Persia, but is rare.

⁴ *Zamzam* زمزم is the name of a well at Mekka supposed to be Hagar's well.

⁵ *Tawba* توبه lit. 'turning the heart away from sin' signifies *renouncing* a sin.

⁶ The Imperfect tense could be substituted for the Past Habitual in this sentence, and would be correct either in classical or in modern Persian.

⁷ Note the last و only is pronounced *va*.

(j) The Future Perfect, and Past Subjunctive or Presumptive Past.

In classical Persian these two are identical in form, as : تا تریاق از عراق اورده *tā taryāq az 'Irāq āvarda shavad mār-gazīda murda bāshad* (Sa'di)¹ "before² the antidote can be procured from Iraq the person bitten by the snake will have died" : تا چوبان برسد گرگ گوسفند را خورده *tā chūbān bi-rasad gurg gūsfand rā khwurdā bāshad* (class.) "by the time the shepherd arrives the wolf will have eaten the sheep" : نکيف در نظر اعيان و : بزرگان حضرت خداوندي عز نصره که..... است اگر در سیاق سخن دليري کذب شوخي کرده *fa-kayf³ dar nazar-i a'yān u buzurgān-i Hazrat-i Khudāvandī 'azz⁴ nasruh⁴ ki...ast agar dar siyāq-i sukhān dilirī kunam shūkhī karda bāsham* (Sa'di) "how much the more then were I to display boldness in pursuing speech in the presence of the distinguished nobles, etc., etc., shall I have been guilty of presumption."

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

Tā mard sukhān na-gufta bāshad⁵

'*Ayb u hunar-ash nihufā bāshad* (Sa'di).

"As long as a man may not have spoken

His good and bad points are hidden."

va gūyand ki kas dar sarāy nīst va bi-ḥaqīqat rāst gufta bāshand (Sa'di)"—and they (the door-keepers) say that there is no one in the house, and they may in fact have spoken the truth⁴ : صاحب دلی را گفتند بدین خوبی که آفتاب است نشیده ایم : *sāhib-dil-i rā guftand bidīn khūbī ki āftāb ast na-shunīda-īm ki kas-i ūrā dūst girifta bāshad⁵* (Sa'di) "it was remarked to a certain wise man that 'in spite of the excellence of the sun we have never yet heard that any one has looked (should have looked) on him as a friend.'" *Vide § 126 (k).*

(2) In modern Persian this tense (کرده باشد) is usually preceded by باید *bāyad* "must" or "شاید *shāyad*" "perhaps," as : باید برسد بلندن *bāyad ū ta'āf-i khud rā tamām karda bāshad* (m.c.) "by the time this letter reaches

¹ In modern Persian *murda ast* "is dead, will be dead" can be used instead of the Future Perfect, to signify certainty.

² Perhaps a more accurate translation of *tā* in this kind of sentence is "by the time that." In m.c. it also means "as soon as."

³ *Na gūyad* نگوید or *na gufta ast* نگفته است, could be substituted with little alteration in the meaning.

⁴ i.e. the rich owners inside count as 'nobody.'

⁵ In mod. Pers. گرفته است or دوست داشته باشد *dūst dāshta bāshad* or *girifta ast*.

⁶ Or simply *tā inki*, instead of *tā inki*.

⁷ Or میرسد *mī-rasad*.

London he will probably have completed writing his book, must have completed his book" [*vide* (5)].

(3) There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as: تا این کافذ بلندن تا این کافذ بلندن *tā in kāghz bi-Landan bi-rasad ū kitāb-i khud rā tamām karda khwāhad būd*¹ (Afghan). (In modern Persian تمام کرده است or تمام خواهد کرد *tamām karda ast* or *tamām khwāhad kard* could be used. Possibly it may be a translation of the Urdu tense *kiyā hogā* "will have done.")

Remark.—It will appear from the foregoing remarks that باید کرده باشد *bāyad karda bāshad* properly signifies "he must have done"²: شاید کرده باشد *shāyad karda bāshad* "he may have done"³, while *karda khwāhad būd* (Afghan) "he will have done."⁴

Compare (1) فردا تا این وقت باید این کتاب را تمام بکنم *fordā tā in vaqt bāyad in kitāb rā tamām bi-kunam* (m.c.) "I must finish this book by this time to-morrow: (2) فردا تا اینوقت این کتاب را تمام میکنم or خواهم کرد *fordā tā in vaqt in kitāb rā tamām mi-kunam* or *khwāham kard* (m.c.) "by this time to-morrow I will finish (or will have finished) this book"; (3) فردا تا این وقت شاید این کتاب را تمام کرده باشم *fordā tā in vaqt shāyad in kitāb rā tamām karda bāsham* (m.c.) "by this time to-morrow, I may have finished this book."

(4) The following are m.c. idioms:—

چه کنم *khwūrda ast, khwūrda bāshad* (or *ast*), *chi kunam?* (m.c.) "what he has eaten, he has eaten, what can I do? (I can't help it)."

چگونه توان کرد *karda ast karda bāshad* (or *ast*), *chi tavān kard?* (m.c.) "what he's done, he's done; what can one do?"

میخوان کشتش *darīda ast, darīda bāshad* (or *ast*), *mī-tavān kusht-ash?* "what he's torn, he's torn; one can't kill him for it"; (but *darīda ast darīda bāshad* "if it's torn, it's torn, let it be)."

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

باید که سزایش را یافتم *albatta gunāh-i karda būd ki sazā-yash rā yāft* (m.c.) "he must have committed some fault to be punished

¹ This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.

² Presumptive Past.

³ Presumptive Indefinite Past.

⁴ Future Perfect.

⁵ In modern Persian شاید *shāyad* could not be omitted. *Yāhtamīl* *باحتامل* can in modern Persian be substituted for شاید *shāyad*.

for it''; vulgarly *است کرده بوده* *karda būda ast* might be used and *albatta* omitted, but this is incorrect: *بود او مرده شد* *dar vaqt-i ki in vāqi' shud ū murda būd* 'he must have been dead when that happened.'

— *گذاهی باید کرده باشد* *gunāh-i bāyad karda bāshad ki*—This has the same meaning as the first example. *Vide* also (2).

Remark.—*او مرده بوده است که این کار واقع شد* *ū murda būda ast ki in kār vāqi' shud* = *او باید مرده باشد که این کار واقع شد* *ū bāyad murda bāshad ki in kār vāqi' shad*; but for, *او حالا باید مرده باشد* *ū ḥālā bāyad murda bāshad* 'he must be dead by now'', *او حالا مرده بوده است* *ū ḥālā murda būda ast* could not be substituted.

(1) The Continuative Past Subjunctive is in *Indian Persian*¹ formed by prefixing *mī* to the Perfect Subjunctive.

The following examples are from the *Iqbāl-Nāma-yi Jahāngīrī*, Ed. Bibliotheca Indica, of the Bengal Asiatic Society:—*و حکم شد که به کورنش* *mi āmede bāshad* (۱۳۰) * *نوشتها فرستاد که غله فروشان و زمینداران را مقرر دارند که غله و سایر حبوبات و ضروریات را به اردوی گیهان پری میفرستاده باشند و پیشکش از نقد و جنس و میوه و حبوبات و غیره مترادف میفرستاده باشند* (۲۱۰) *

(k) The Perfect Tense:—

(1) The remarks on the Preterite Tense [*vide* (g)] have already shown that it sometimes supplies the place of the Perfect in English.

The Perfect Tense in English expresses an action just finished and it is incorrect to apply it to an action finished in a past time; therefore 'I have seen him yesterday'² is incorrect.

If however no time be specified, the use of the Perfect tense is correct, because 'though the action is passed, the doer credits himself with its accomplishment down to the present: it is therefore correct to say 'I have seen him'³ whether the meeting occurred to-day or a year ago.'

'Since' when a temporal Conjunction refers to a time distinctly past and should therefore in English be followed by the Preterite: it is incorrect to say 'I have not seen him since I have been here (or since I have come here)'⁴; say 'since I came here.'

The following examples illustrate the use of the Persian Preterite for the English Perfect: '—and I have cited⁵ this apologue that it may be understood, that in travel the most complete exaltation is attained and

¹ This tense is not used in Persia.

² Say 'I saw him yesterday.' In Persian also the Preterite.

³ In Pers. also the Perfect Tense *اورا دیدی* *ūrā dida-i* 'have you seen him?'

⁴ *Az vaqt-i ki injā āmadam ūrā na-dīdam* *از وقتی که اینجا آمدم اورا ندیدم* 'Since' (seeing that) indicating a sequel or consequence can rightly be followed by the Perfect.

⁵ The Preterite in Persian (for the English Perfect) is here used in accordance with the rule quoted in (g), para. 3.

example. Also پیغمبر فرمود *Payghambar farmūd* (class.) for فرموده است *farmūda ast*.¹ The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: من حالا رسیدم *man ḥālā rasīdam* ‘I have just arrived,’ but حالا رسیده ام *ḥālā rasīda-am* would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: حالا حاجی شدم *ḥālā ḥājī² shudam* (m.c.) ‘I am now a ḥājī,’ but حالا حاجی شده ام *ḥālā ḥājī shuda am* ‘I have recently become a ḥājī’ (perhaps two years ago).

Remark.—In the example above ‘I enjoy good health since I came here,’ the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words حالا *tā ḥālā*, or اکنون *tā aknūn*, etc., be inserted, the Preterite Tense should be used, as: اینجا آمدن تا کنون خود را سلامت می بینم *az vaqt-i ki injā āmadam tā kunūn khud rā salāmat mi-bīnam* (m.c.). This rule is however sometimes broken in speaking.

(2) The third person singular is sometimes, in old and in modern Persian, contracted, the final *s* being discarded, as: گفتم خطی زشت است که بآب زر نوشتست *guftam khatt-i zisht-ast ki bi-āb zar navisht-ast*³ (Sa’di) ‘I replied it (is like) a bad writing in letters of gold.’

کرم بین و لطف خداوند گار گنه بگذه کردست و او شرم سار

Karm bīn u lutf-i Khudāvandagār

Gunāh banda kardast u ū sharmsār (Sa’di)

“Behold the bounty and kindness of the Lord

That his creatures sin and He feels the shame.”

This contraction occurs in m.c.

(3) The *ast* of the third person singular is often omitted⁴ altogether, as: شوشتر شهر متعبری بوده *ānchi az miḥnat va balā va mashaqqat va ‘anā-e bar man guzashta* ‘as for the travail and affliction which have passed over me.’

“Shūshtar was formerly a flourishing town” شوشتر شهر متعبری بوده *Shūshtar shahr-i mu’tabar-i būda* (m.c.); (were *būd* here used in modern Persian instead of بوده است *būda ast* it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: “The reason for my coming to your house was that I did, and still do, love your sister-in-law” جهت آمدن من بخانه شما آن بود که من خواهر

¹ *Payghambar ast mi-farmāyud*—“It is the Prophet himself who says—”

² *Ḥājī*, Pers. for Ar. *ḥājjīyy*, or colloq. *ḥājjī*: in Arabic writing *al-ḥājj* only is used.

³ In modern Persian poetry the full form is written though often for the sake of scansion the *s* is omitted.

⁴ محذوف “taken away, i.e. understood.”

میدارم *jihat-i āmadan-i man bi-khāna-yi shumā ā n būd ki man khwāhir-zan-i tu Nisā Khānum rā dust dāшта¹ va mī-dāram* (Vaziri Lankaran); in this sentence *mī-dāram* indicates that *dāшта* is the 1st person."

If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: *رفتہ و دیدہ و شنیدہ ام*: *rafta va dīda va shunīda am*, where *am* is understood after each verb.

For the Continuative Perfect Tense *vide (t)*.

Compare the emphatic statements "I do not and will not," as: *من هیچ وقت تسلیم نمی شوم و نخواهم شد* *man hīch vaqt taslīm namī-shavam va na-khwāham shud* (m.c.): *من هرگز اورا دوست نداشتم و نمیدارم*: *man hargiz ūrā dūst na-dāшта va namī-dāram* (m.c.): *ما همه مایل باین خیالیم که هرچه هست همیشه بوده و* *mā hama māyil bi-in khayāl-im ki harchi hast hamīsha būda va khwāhad būd* (m.c.) "we are all apt to imagine that what is, always has, and always will be." [In English an ellipsis after the auxiliaries "have, do, shall, will, may, and can" is correct only if, where the ellipsis occurs, the principle verb can be inserted without change, i.e. in the same form in which it occurs in one clause of the sentence. In the last example *be* (expressed) cannot be inserted after *has*: therefore *been* should be inserted after *has*. In Persian however such an ellipsis is not incorrect.]

(l) The Pluperfect is used in nearly the same manner as in English. It indicates a time anterior to the Preterite.

In classical and in modern Persian it is used in conditional sentences instead of the old Past Habitual, or of the Imperfect: *vide Conditional Sentences*.

It is also used in modern Persian after *kāshkī*: 'vide' Optative clauses.

In, *هوگز از دور زمان نه نالیده بودم و اوی از گردش آسمان در هم نکشیده مگر وقتیکه پیام* *hargiz az dawr-i zamān na-nālīda būdam varūy az gardīsh-i āsmān dar-ham na-kashīda² magar vaqt-i-ki pāyam barahna būd va istitā'at-i pāy-pūshī na-dāشتam* (Gul. Chap. III, Story 19), *nālīda būdam* is used to express time anterior to *dāشتam*.

As stated in (g), the Preterite is used in narrating events that closely follow each other. Thus in the following sentence, the Persian Preterites takes the place of the English Pluperfects:—"When I *had* rested a little and regained my breath I got up" *چون قدری آسوده شدم و نفس سر جای خود* *chūn qadr-i āsūda shudam va nafas sar-i jā-yi khud āmad pī shudam*; here, if the two first Persian verbs were put in the Pluperfect, it would signify that 'I had rested, a couple of hours or so ago, or yesterday, etc.'

¹ *Am* is understood.

² *Būdam* is understood after *kashīda*.

The following examples illustrate a use of the Preterite, Perfect, and Pluperfect :—

Supposing a master were to order his servant to bring a *shikār-chī* شکارچی and were then to go out for an hour or two, and on his return ask his servant if the *shikār-chī* had arrived. The reply might be :—

(i) *āmad* آمد ‘‘ he has (just) come.’’

(ii) *āmada* آمده, or *āmada ast* آمده است ‘‘ he came and is still here.’’

(iii) *āmada būd* آمده بود ‘‘ he did come (but has gone away again).’’¹

Vide also (m) (9).

Remark.—The rarer form of the Conditional Pluperfect *karda būdamī* کرده بودمی is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(m) (1) The Past Participle² is used conjunctively and serves to throw two or more short sentences into one,³ as: *bārī zabān ta'annut darāz karda hamī guft* (Sa'di) ‘‘ so he began to say in derision—’’ : *خاموش گردند - درست شد :* *kāliska-hā rā nigāh dāshta āmadand pāyīn-; khāmūsh kardand, durust shud* (Shah's Diary) ‘‘ the train was stopped; they got down and extinguished the fire, and all was put right ’’ : *magar Taymūr Aghā rā zamīn-ash zada pīsh-i mādar-ash nafiristāda-ī* (Vazir-i Lankaran) ‘‘ but haven't you thrown Taimur Agha to the ground (in wrestling) and sent him (in a state of insensibility) to his mother? ’’ : *پس رواست (که) آخر عمر*

pas ravū' st (ki) ākhir-i umr (dar) baḡhal-i Shu'la Khānam bachcha na-dāda bi-mīram? (Vazir-i Lankaran) ‘‘ then is it right I should die without having seen a child in Shu'la Khanum's arms? ’’ : *guft mīkh zada rūpiya rā giriftam, az su'āl chī yāftam?* ‘‘ he replied, I got the rupees as a reward for hitting the mark (with an arrow); but I have got nothing as yet by my begging ’’ : *āftāb na-zada rūh uftādīm* (m.c.) ‘‘ we started before sunrise ’’ : *aqab marā vil na-karda bi-har jā-ī ki mī-raftam mānind-i buz-i parvarda hamrāh-i man mī-āmad*⁴ ‘‘ it (the wild goat) refused to leave me but followed me everywhere, just like a tame goat.’’

Some grammarians consider the final *z* of the participle in instances like the above to be a copulative Conjunction.⁵

¹ In Urdu, the Pluperfect here would have this same signification.

² The Conjunctive Participle is also common in Hindi and Urdu.

³ *Vide also (n).*

⁴ In the original, *ki* and *dar* are omitted.

⁵ Not *mī-raft* میرفت; but *aqab-i ū mī-raft* عقب او میرفت would be right.

⁶ In modern Pers. writing, this participial construction is preferred to coupling finite verbs together by و ‘and’

Occasionally a redundant و is found after the participle, as : آورده اند که āvarda-and ki būzina-i¹ darūd-gar-i rā did ki bar chūb-i nishasta va mī-burīd (Anv. Sub. Chap. I, St. 5) “they have related that a monkey saw a carpenter sitting upon a piece of timber, which he was cutting, and—”. (East. Trans.); (either elide the *va* or insert *būd* after *nishasta*). — بعوض اینکه خود را تحت حمایت میربخارا بدانید باید خود را تحت حمایت دوست محمد خان حکمران افغانستان دانسته و اسم امیر دوست بی خود را تحت حمایت میربخارا بدانید *bi-‘ivaz-i inki khud rā taht-i himāyat-i Amīr-i Būkhārā bi-dānīd bāyad khud rā taht-i himāyat-i Dūst Muḥammad Khān, Hukmārān-i Afghānistān dānista va ism-i Amīr Dūst Muḥammad Khān rā dar khuṭba-yi khud dākhil numā'id*.—(Mem. ‘Abd’r-Raḥmān Khān, Amīr of Afghanistan, *Fasl-i avval*, p. 12).

شغال هرچه پیدا کند دزدیده و میرود *shighāl harchi paydā bi-kunad duzdīda va mī-ravad* (m.c.); in this example if *duzdīda mī-ravad* were written, the signification might be, “—goes secretly.” In these examples the redundant *va* should grammatically be omitted.

This Perfect Participle “having—” is not much used in speaking.

Remark I. — The *va* can of course be correctly used to couple two or more participles together, as : حصار را محاصره کرده و مشقت بسیار کشیده مایوس بازگشت کرد *ḥisār rā muḥāsara karda va mashaqqat-i bisyār kashīda, ma’yūs, bāz-gasht kard*.—(Mod.)²

Remark II.—It may be noticed that this participle can govern an accusative case, as : بعد از آن بچه بز را یاد کرده آن مکان رفتم -- *ba’d az ān bachcha-yi buz rā yād karda bi-ān makān raftam* “I then recollected the kid and went to the place.” *Vide also* § 142 (a) (2).

Remark III.—“This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. “having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus.”

“When rendering into idiomatic English, the sentences must, of course be broken up.” *Introduc. ‘Vazir of Lankaran’ by Haggard and Le Strange.*

(2) This participle can take the place of an adverb³:—مرحمت فرموده بیان -- *marḥamat farmūda bayān kunīd ki*—(m.c.) “kindly explain to me—”: *bar khiffat-i ‘aql-i man ḥaml kardand va nihufta mī-khandidand* (Sa’di) “they imputed it to the weakness of my understanding and began to laugh secretly”: گذشته از این *guzashta az in* (m.c.) “besides this, in addition to this.”

¹ In modern Persian the form بوزینه *būzina* is preferred.

² In classical Persian *bāz gasht* without *kard* would be used.

³ ‘Devotedly’ and ‘lovingly’ are examples of adverbial participles in English.

(3) It can take the place of a substantive ¹:—مردۀ بصورت *bi-sūrat-i murda* (m.c.) “like a corpse”: باقی ماندۀ ایام دولت سلاطین صفویہ امت *bāqī-mānda-yi ayyām-dawlat-i salāṭīn-i Safaviyya ast* (m.c.) “these (buildings) have been in existence since the days of the Safavi dynasty”: گزشتۀ را خواهم نوشت *guzashta rā khwāham navisht* (m.c.) “I will write what happened, i.e. the particulars”; کردہای او *kardahā-yi ū* (m.c.) “his deeds”: این نوشتہ را دیدم *in navishta rā دیدم* (m.c.) “I saw this writing (or letter).” ²

با نفس ہمیشہ در نبردَم چه کنم وز کردۀ خویشتن بدردم چه کنم

Bā nafs hamīsha dar nabard-am, chi kunam ?

Va'z kardā-yi khwīshstan bi-dard-am, chi kunam ?

“Against my lusts I ever war, in vain,

I think on my ill deeds with shame and pain;”

(O. K. Whin. Trans. Rub. 322).

فرمودۀ ناکردہ سیدہ رویم کرد نوید ز کردہای نافرمودہ

Farmūda-yi nā-karda siyah-rūy-am kard

Faryād zi kardā-hā-yi nā-farmūda ³

(O. K. Whin. Rub. 418).

از جام فنا چو جرہۀ نوشیدی از بود و نبودگان بکلی رستی

Az jān-i fanā chu jur'a-i nūshīdī

Az būd u na-būdagān⁴ bi-kullī rastī—(O. K.)

“And, when you drink of His entrancing cup,

You hasten your escape from quick and dead.

(Whin. Trans. Rub. 429).

(4) It can take the place of a clause:—خدم دیدہ و شنیدہ را عرض نمود: *khādīm dīda va shunīda rā 'arz namūd* (m.c.) “the servant related what he had seen and heard”: تخم اول کاشتہ *tukhm-i avval-kāshta* “the first-sown seed, the seed that was first sown.”

(5) It can take the place of an adjective: یک شب تأمل ایام گزشتہ میکردم *yak shab ta'ammul-i ayyām-i guzashta mī-kardam* (Sa'di) “one night I was pondering on ancient times”: و بر عمر تلف کردہ تأسف میخوردم *va bar 'umr-i talaf-karda⁵ ta'-assuf mī-khwurdam* (Sa'di) “and was regretting my wasted life”: آرامیدہ *ārāmīda* ⁶ (Afghan) “quieted, quiet.”

¹ Compare the Ar. Past Part. *malbūs* ملبوس (dressed), pl. ملبوسات *malbūsāt*, used in m.c. to signify “dress, dresses.”

² But این را نوشتہ دیدم *in rā navishta دیدم* (m.c.) “I saw this written.”

³ Sins of omission and commission. Note the unusual use of نافرمودہ *na-farmūda* for نہی فرمودہ *nahī farmūda*.

⁴ For بودہ *būda* and نبودگان *na-būdagān*.

⁵ Or شدہ *shuda*.

⁶ In mod. Pers. آرامیدہ *ārāmīda* from آرامیدن *ārāmīdan* is preferred.

آسوده شبی باید و خوش مهتابی
تا با تو حکایت کنم از هر بابی

Āsūda shab-i bāyad u khush mahtāb-i
Tā bā tu hikāyat kunam az har bāb-i

Couplet.

I need the quiet night-time and the pleasant morn as well,
That to thee I may the story of all my sorrows tell.

(Eastwick's Trans.).

(6) It can be used as a passive participle: ابن لطیفه بر طاق ایوان فریدون نوشته بود *in laṭīfa bar ṭāq-i ayvān-i Farīdūn navishta būd* (Sa'di) "this pleasantry¹ was written over the arch of the palace² of Faridun":
پای من بسته است *pā-yi man basta ast* (m.c.) "my foot is tied."

(7) Sometimes this participle supplies the place of the present participle in English, as: از شیراز گرفته تا طهران عرض خواهیم کرد *manāzil-i rāh az Shīrāz girifta tā bi-Tahrān 'arz khwāham kard* (m.c.) "I will tell you the stages to Tehran commencing from Shiraz": خوابیده است *khwābīda ast* "he is sleeping, asleep": نشسته است *nishasta ast* "he is sitting, seated": ایستاده است *istāda ast* "he is standing": دو ساعت بگروب مانده *du sā'at bi-ghurūb mānda* (m.c.) "two hours (remaining) to sunset." Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:—*Davīda āmad* آمده *bi-daw āmad* (m.c.) "having run he came, he came running," but *davān dān āmad* دوان دوان آمده implies that the running was continuous: "he ran the whole way."

(9) The Past Participle frequently indicates a state, and in this case is often in apposition to the object. It sometimes supplies the place of the Pluperfect: او را دیدم از بام افتاده *ūra dīdam az bām uftāda* (m.c.) "I saw him fallen (i.e. after he had fallen) from the roof" has the same signification as (or است) *ūra dīdam ki az bām uftāda būd* (or *ast*)³ (m.c.): کاروان را دیده بودم *kāravān rā dīd būm* (Sa'di) "he saw that the caravan had departed": زن خواسته و فرزندان برخاسته و بیخ نشاطش *ba'd az ān dīdam-ash zan-khwāsta va farzandān bār*

¹ In the dictionary one meaning of *laṭīfa* is "mysterious meaning," which better suits the context than the modern meaning of *laṭīfa*.

² In mod. Pers. *ayvān* is a veranda or a room with pillars and without doors.

³ But *ūra dīdam ki az bām uftād* "I saw him fall from the roof": in this sentence the Preterite takes the place of an English Infinitive.

⁴ = دیده بودم که کاروان رفت است *dīd būm ki kāravān raft ast*.

khāsta va bikh-i nashāt-ash burīda va gul-i hivās-ash pazhmurda (Sa'di) "afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined": شبانگه که دزدان باز: "afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined" : *shabāngāh ki duzdān bāz āmadand safar-karda va ghārat-āvarda silāh bi-kushādand* (Sa'di) "at night when the thieves returned (in a state of) having travelled and having brought plunder with them, they unbuckled their arms."

(10) The Past Participle of certain transitive verbs is also used in a passive sense, thus; *navishta ast* نوشته است may signify "he has written" or "it is written": similarly the perfect participles *rānda* رانده, *kushta* کشته, *āvikhṭa* آویخته, *rīkhta* ریخته, *kūbīda* کوبیده, *shunīda* شنیده, *gufta* گفته, *dīda* دیده, etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed with *nā*— . In modern Pers. *na* is preferred. 'Umar-i *Khayyām* uses both.

ناکرده گناه در جهان کیست نگو

Nā-karda gunāh dar jahān kīst ? Bī-gū

"Was ever man born that never went astray?" (O.K.).

But for the scansion, *na-karda gunāh* could be used.

ای نیک نکرده و بدبها کرده

Ay nīk na-karda u badīhā karda

"O thou who hast done ill, and ill alone."

(*Whin. Trans. Rub.* 406).

Vide also example in (3).

(n) Hodgson says, "Participles are often a valuable means of condensation, as instead of two clauses, with two finite verbs, one finite clause and participle will suffice, when there is a common subject"; also, "Too great care cannot be exercised to leave no doubt as to what a participle really is placed in apposition to, if one would avoid the error known as the 'misrelated participle.'" This author then cites as errors examples from well-known English writers, where the sentences sometimes contain no word to which the participle can possibly refer,¹ or where the participle refers to a Possessive Pronoun only, or where the true relation of the participle is obscured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)

¹ In Urdu and Hindi, instances of the 'misrelated participle' are rare. A few phrases similar to the above, as, *akṣar karke* (vulg. Hindu.) "generally": —*se lekar* (Hindu.) "commencing from—" etc. = *az ānjū giriṣṭa* (Pers.), are used absolutely like concerning, notwithstanding, etc., in English.

three hours—; when being fatigued¹ by his exertions, their lordships adjourned to the following day,” is repeated in:—*شاوتا نیم ساعت نطق کرد و پس از آن خسته شده وزرای مملکت از دربار بیرون رفتند* *Shāh tā nīm-sa‘at nuṭq kard va pas az ān kḥasta-shuda vuzarā-yi mamlakat az darbār bīrūn raftand* (m.c.) “the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.”²

In *زن در باز کرده مرد بیرون رفت* *zan dar bāz kardā mard bīrūn raft* (m.c.) “the woman having opened the door the man went out,” though the participle may be ‘misrelated’ there is no ambiguity whatever. Further if the view of some grammarians be correct that the final *z* of the participle is equivalent to the conjunction ‘and,’ the sentence may also be grammatically correct according to the laws of Persian grammar.

The misrelated participle is a construction common in modern Persian. *هنوز در آنجا جاگیر نشده پیرزن بیرون آمد و در در بکوفت* *hanūz dar ānjā jā-gīr na-shuda, pīra-zan-i bi-shiddat-i harchi tamāmtar dar bī-kūft* (Tr. H. B. Chap. II), ‘I, scarcely having settled down there, an old woman came and knocked violently at the door.’ In *از این سخن مردم ده انگشت بر دهان کسی* (Tr. H. B. Chap. XXXIV, p. 288), the participle (misrelated) “being” is understood. Also as there is nothing to show whether there is an *īza‘at* after *سخن* *sukhan* or not, it would be better, to avoid a possible misreading, to put *مردم ده* *mardum-i dih* first.

To a reader, the following is hardly intelligible; to a listener, the ambiguity might be removed by the gesture and the intonation of the speaker: *مضمون کاغذ الله اینکه انشاءالله در تربیت فرزندی نورچشمی دقت و بتعلیم* (H. B. Chap. XV, p. 128); here *ناموده* *namūda* refers to the *lala*, the addressee, and *نا کرده* *na-karda ast* to the son.

Though this construction is common in m.c., and considered correct by many Persians, it is better avoided.

For other kinds of participial obscurity *vide* § 142 (f).

(o) The Present Participle in *آن* *ān* is not much used. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: *بمحکم ضرورت سخن گفتیم و تفرج کنان بیرون رفتیم* *bi-ḥukm-i zarūrāt sukhan guftam va tafarruj kunān bīrūn raftīm* (Sa‘di) “I was forced to open my lips and we left (the garden) rejoicing as we went.”

¹ Their Lordships or Sir Charles ?

² Here it was the Shah who was fatigued and not the ministers. If the word *vuzarā* were placed before the participle *kḥasta shuda* it would be clear that the vazirs were tired.

مگو اندوه خویش با دشمنان که لاحول گویند شادی کنان

Ma-gū andūh-i khwīsh bā dushmanān

Ki lā hawl gūyand¹ shādī kunān.—(Sa'di)

“Tell not your secret grief to your enemies

For they will express their horror rejoicing all the while.”

...من چرا... *Zibā² Khānum*—(*lund lund kunān rafta zīr-i lab mī gūyad*) *Man chirā*—“Ziba Khanum (going off muttering, says under her breath) ‘Why should I—’” از پهلوی آبادانها با کمال: *az pahlū-yi ābādānīhā bā kamāl-i ihtirāz murūr kunān shabhā mī-rāndīm* (Tr. H. B.) “we travelled with much precaution as long as we were in the inhabited parts of the country, lying by during the day,—” (H. B.): او بسیار خواهان آن بود: *ū bisyār khwāhān-i ān būd ki*—(m.c.) “he was very desirous to—” مگر ترسان بودی: *magar tarsān būdi?* (m.c.) “were you in a state of fearing (when you saw him); but مگر ترسیدی *magar tarsīdi* “did you fear (at the moment you saw him)?”

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: مگر ترسان هستید *magar tarsān hastīd* “you are fearing I think?” می ترسید *mī-tarsīd* might refer to the future as well as the present. اینجا بیایم *khwāhān-i ān būdam ki injā bi-yāyam* = *mī-khwāstam ki*—: گریان شد: *griyān shud* “he began to weep, he became weeping” گریان است: *griyān ast* “he is a in state of tears” (present only); but گریه میکند *griya mī-kunad*, or میگرید *mī-griyad* might be future: گریان می شود *griyān mī-shavad* (future only).

ان لحظه که از اجل گریه-زان گردم چون برگ ز شاخ عمره-ریزان گردم
عالم نشاط دل به غریب-ال کذیم زان پیش که خاک خاک بیزان گردم

Ān lahza ki az ajal garīzān gardam

Chūn barg zi shākh-i ‘umr rīzān gardam

‘Ālam bi-nashāt-i dīl bi-ghīrbāl kunīm³

Z‘ān pīsh ki khāk-i khāk-bīzān gardam.—(O.K.)

“When Khayyam quittance at Death’s hand receives,
And sheds his outworn life, as trees their leaves,
Full gladly will be sift this world away,
Ere dustmen sift his ashes in their sieves.”

(Whin. Trans. Rub. 309).

¹ *Lā hawl^a wa lā quwwat^a illā bi-‘llāh* “there is no power nor strength except in God,” i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

² Stage directions: *Vazīr-i Lankurān*.

³ This change of persons is called *iltifāt* *iltifāt*. Possibly there is a misprint for *kunam*.

Remark.—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in *ā*, as; بازوان توانا *bāzuwān-i tavānā* (Sa'di) "powerful arms": گویا طوطی *tūtī-yi gūyā* (m.c.) "a talking parrot": کور نابینا *kūr-i nā-binā*¹ (m.c.) "a blind man": *khatt-i khwānā* (m.c.) "legible writing": مرد دانا *mard-i dānā* گوش شنوا *gūsh-i shīnāvā* (m.c.) "a hearing ear."

(p) In classical Persian, the Noun of Agency in *anda*² is occasionally used as an adjective as well as a noun of agency, as: ناخون درنده *nākhūn-i daranda* (Sa'di and m.c.) "claws that rend; rending claws".

اول اودی بهشت ماه جلالی بلبل گوینده بر مذابر قضبان

Avval-i Urdī-Bihisht-māh-i³ Jalālī

Bulbul gūyānda bar manābir-i quzbān.—(Sa'di.)

"In the beginning of the month of Urdibihisht of the Jalali year,
When the bulbuls were singing on the pulpits of the branches—."

(2) نویسنده دانده که در نامه چیست *navīsanda dānad ki dar nāma chīst* (Sa'di and m.c.) "the writer knows what is in the letter he wrote": روزگار از گذار مجلسی *ravanda-ī az kinār-i majlis guzar kard* (Sa'di) "a wayfarer passed by the assembly": خواننده مغربی در صف بزازان حلب میگفت *khwāhanda-ī maghribī dar saff-i bazzāzān-i Halab mī-guft*—(Sa'di) "an African⁴ beggar was saying in the company of some cloth merchants in Aleppo—."

بگشای درم که در گشایندۀ نوئی بنمای و هم که را نهانندۀ نوئی
من دست بهیچ دست گیرى ندهم کیشان همه فانی اند و پاینده نوئی

"Open the door! O Entrance who procurest,
And guide the way, O Thou of guides the surest:
Directors, born of men, shall not direct me,
Their counsel comes to naught, but thou endurest!"
—(Whin. Trans. Rub. 449).

(q) In modern Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: مرد بخشنده *mard-i bakhshanda* (m.c.) "a generous man," and خیلی بخشنده *khaylī bakhshanda* (m.c.) "very generous": آن جانور درنده است *ān jānavār-i daranda-ī⁵ st* (m.c.) "that is a beast of prey."

¹ An example of Persian تاکید *ta'kid* or مبالغه *mubālagha*, not tautology or حشو قبیح *hashv-i qabīh*.

² An Abstract noun can often be formed from the noun of agency by adding *gī*, as: *bakhshā'idan*, *bakhshāyā'nda*, *bakhshāyāndagī* (class.) "liberality"; *bakhshāndagī* (m.c.): *jumbāndagī* from *jumbīdan*: *darmāndagī*.

³ *Urdibihisht-māh* "month of Urdibihisht"; but *Urdibihisht* alone would stand for 3rd day of the month. The Zardushtis always add the word *māh* to the old names of the month.

⁴ *Maghrib* Barbary or Morocco: Mauritania.

Even in modern Persian it is occasionally used as a noun of agency, as: در کیست کوبنده *kīst kūbanda-yi dar?* (Prof. S. T.) "who is it that knocks at the door?": آن شخص نویسنده خوب است *ān shakhs navīsanda-yi khūb-i 'st* (m.c.) "he is a good writer": آن چاقو گزنده است *ān jānavar gazanda ast* (m.c.): سازنده *kushanda-yi ūst* (m.c.) = قاتل اوست *qātil-i ūst* (m.c.): سازنده *sūzanda* (m.c.) "singer": نوازنده *navāzanda* "player": رقصنده *raqṣanda* (m.c.) "dancer": خواننده میداند که *khvānanda mi-dānad ki*—(H.B.) "the reader can easily guess that—".

(2) The following is an Afghan idiom: برجهازیکه بدانطرف رونده بود سوار شدم *bar jahāz-i ki bi-dān tarāf ravanda¹ būd savār shudam* "I embarked in a ship that was on the point of sailing for that country." In modern Persian در شرف رفتن بدانطرف بود *ki bi-dān tarāf ravān būd*, or در شرف رفتن بدانطرف بود *dar sharaf-i raftan bi-dān tarāf būd*, or در صدد رفتن بدانطرف بود *dar ṣadad-i raftan-i bi-dān tarāf būd*, or رفتنی بود *raftanī būd* would be used.

(r) The Future Participle or Noun of Possibility, formed by adding the *yā* *yā-yi liyāqat* to the Infinitive, is illustrated by the following examples:—

حضرت مسیح در عالم آمدنی بود *Haṣrat-i Masīh dar 'ālam āmadanī būd* (m.c.) "Christ had to (or was to) come into the world": از گارشدن نمیتوان گریخت *az kār-i shudanī namī-tavān gurīkht* (m.c.) "it is impossible to escape what is destined, what has to happen": ماهز-ی محض ترک وطن درین جزیره ماندنی شده *mahz-i tark-i vaṭan dar 'in jazīra māndanī shudam* (m.c.) "by leaving my home I have had to remain in this island": سوختنی *sūkhtanī* (m.c.) "fit to be burned," or "for burning": خوردنی *khvurdanī* "what has to be eaten"; *khvurdanīhā²* "eatables": من رفتنی ام *man raftanī am* (m.c.) "I have to go now": نه خیرین گل مردنی نیست *na khayr 'in gul mordanī³ nēst* (m.c.) "not at all, this flower will not die (said of a pot that doesn't look healthy)": هرچه شدنیست می شود *har chī shudanī'st mī-shavad⁴* (m.c.) "what has to happen, will happen."

(s) The Infinitive is used as a noun, as: رفتن من *raftan-i man khūb nēst* از رفتنهای شما به حمام *az raftan-hā-yi shumā bi-hammām 'ājiz shudam* خوب نیست دروغ گفتن: "I'm tired of these everlasting goings to the bath": عاجز شدم از دروغ گفتن: *darūgh-guṭtan-hā* "tellings of lies": اطاعت نکردن *iṭā'at nā-kardan* (in m.c. gen. *nā-kardan*) "disobedience." As a verbal noun it may govern the genitive, as: برای کشتن او *barāy-i kushtan-i ū* "for the killing him." It can also govern the accusative in such constructions, as: ملاقات کردن مجنون:

¹ Corresponds to the Hindustani idiom *jāne-wālā*.

² Note that the Future Participle can be used in the plural. *In davā khurdanīst yā mālīdanī* یا مالیدن یا خوردنیست (m.c.)?

³ An unusual expression, if correct: خشک شدن or پژمرده شدن *khushk shudan* or *pazhmurda shudan* is used for plants, but مردن *murdan* of trees.

⁴ But هرچه بادا باد *harchi būdā būd* (m.c.) "happen what may."

را لیلی *mulāqāt kardan-i Majnūn Laylī rā* (Heading of a Chapter) “Majnun’s meeting Laili” (*vide* Verbal Nouns): کشتن گناه نیست *fulān rā kushtan gunāh nīst* = گناه کشتن فلان گناه نیست *kushtan-i fulān gunāh nīst*.

(2) In classical Persian, the negative of the Infinitive is usually formed with *nā* but in modern Persian *na* is preferred.

(3) The Infinitive of a Transitive Verb is often used in an intransitive sense, as: اورا بکشتن دادند *ūrā bi-kushtan dādand* “he was handed over to be killed (lit. they banded him over for their killing him).”

(t) Just as the Perfect Tense signifies that the speaker was not present [*vide* (k)], so the Continuative Perfect gives the same notion, but with the idea of continuance. This Continuative Perfect is rarely if ever used in classical Persian, its place being supplied by the Imperfect. The Continuative Perfect is rare even in modern Persian. Examples: *tā ḥāl mī-karda* فلان شهرده سال است and “they have been doing this up till now”; *fulān shahr dah sāl ast taraqqī mī-karda* فلان شهرده سال است و بی چندیست بخوابی افتاده *ast valī chand-i st bi-kharābī uftāda*; here *taraqqī mī-karda ast* “has been rising, was rising”; *mī-kard* could be substituted but would not be so forcible.

In the sentence تو اورا دیدی که در مسجد استاد قرآن میخوانده و سر خود را بلند میکرده است *tu ūrā dīdā-i ki dar masjid istāda Qur’ān¹ mī-khwānda va sar-i khud rā pāyīn mī-āvarda va buland mī-karda ast²* “have you seen him standing in the mosque while he was reading the Qoran, etc., etc.?”

Remark.—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: شنیده ام که مسلمانان را میکشند است ولی احتمال دارد که آنها را که : *shunīda am ki Musalmānān rā mī-kushta ast valī ihtimāl dārad ki ānhā rā ki wājib¹ l-qatl būdā-and mī-kushta bāshad* “I have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death.” This tense is not used in modern Persian, but is common in *Abū’l Fazl* and in the *Hamāyūn-Nāma*.

(u) The Continuative Pluperfect is not used in Persian.

(v) The Imperative is in m.c. sometimes used in a precative sense, as: خدا عمرت بده *Khudā ‘umr-at bi-dih* (vulg. for *dihād*) “God grant thee a long life”; in classical Persian, the Optative form *dihād* would probably be used in this instance.

¹ Note omission of *rā*, the verb being a compound قرآن خواندن *Qur’ān khwāndan* but خوانده ای *khawānda īd*? “Have you read the Qoran?” (i.e. he whole of it).

² Example from St. Claire Tisdall’s Grammar, p. 87.

However, the 2nd Pers. Impera. is even in classical Persian used precatively as :—

یا رب تو مرا توبه ده و عذر پذیر *ای توبه ده و عذر پذیر همه کس*

Yā Rabb! tū marā tawba dih u 'uzr pazīr

Ay tawba-dih u 'uzr-pazīr-i hama kas

“Grant me repentance, and accept my plea.

O! Thou who dost accept the pleas of all!”

(O. K. 278 *Whin.*)

The Continuative Imperative formed by prefixing *mī* or *hamī* is not used in m.c.¹ In classical Persian it is common only in poetry :—

گر راحت جاودان طمع میداری *میرنج همیشه و مرنجان کس را*

Gar rāhat-i jāvidān ṭama' mī-dārī

Mī-ranj hamīsha u ma-ranjān kas rā

Also negatively : *می مخور کافور اگر داری عنن* (Qasānī).

The negative of the Imperative is classically formed by prefixing *مه*, but in m.c. the less forcible and consequently more polite *نه* is preferred.²

این را گفته باش *این را گفته باش* “continue saying this,” *این را کرده باش* *این را کرده باش* *in rā karda bāsh*, *نشسته باش*, *nishasta bāsh*, etc., is an Indian and perhaps an Afghan idiom : it is not good Persian.

¹ Instead, the m.c. Continuative Particle *hay* is prefixed, as *هی بکن*, *hay bi-kan*.

² For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative : *میرود* *mī-ravid* “you will go” for *برود* *bi-ravid* “go.”

§ 126. Subjunctive Mood.

The verb in the subjunctive sentence is under the subjection of a Conjunction, which in m.c. is frequently understood. Uncertainty is generally supposed.

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end, *bāshad ki* طرفی از مال ما دست بدارند که درخ باشد که چندین نعمت ضائع گردد *taraf-i az māl-i mā dast bi-dārānd ki darīgh bāshad ki chandīn ni'mat zāsi-gardad* (Sa'di) "perhaps (it may be that) they will give back a portion of our property to us, for it would be a pity that so much wealth should be lost"; [in m.c. شاید که از بعضی مال ما دست بدارند زیرا که جای افسوس است *shāyad ki az ba'z-i māl-i mā dast bar dārānd zira ki jā-yi afsūs ast ki in hama chi'z pāy-māl shavad*].

* هرچه بگویم بکن *karchi bi-gūyam bi-kun* (m.c.) "do whatever I tell you at any time to do"; but هرچه میگویم بکن *harchi mī-gūyam bi-kun* "do what I am now telling you to do."

Remark.—It should be observed that که in all its significations, except when introducing direct and indirect narration, is usually followed by the Subjunctive: میگوید که نمی آید *mī-gūyad ki namī-āyad* (indirect), or میگوید که نمی آید *mī-gūyad ki namī-āyam* (direct) “he says he won’t come.”

(b) When the second of two verbs is in English in the Infinitive,¹ in modern Persian it is usually in the Present Subjunctive, even when the principal verb is in a past tense, as: “I wish to go” بروم *mī-khūwām (ki²) bi-ravam*: “I seized him to bring him before you” *mī-khūwāham (ki²) bi-ravam*: *urā giriftam tā pīsh-i shumā biyāvaram*: “who gave you leave to enter my harem” ترا که اجازت داد که به حرم من در آئی *turā ki ijāzat dād ki bi-haram-i man dar āi*; (here می آئی *mī-āi* might be used, but with the signification ‘since you are coming’): میدانم *namī-dānam chi tawr bi-raqsam* “I don’t know how to dance,” but میرقصم *namī-dānam chi tawr mī-raqsam* “I don’t know in what manner I am dancing”; vide § 123 (b) (4): هر کسیکه میخواست بزدی حرکت کند بغیر از نان و ماست و تخم مرغ چیزی دیگر نمیخورد که *(m.c.)* “whoever wishes to—”.

In classical Persian the Infinitive was also used, as: مصلحت ندیدم *maslahat na-dīdam az īn bīsh-rīsh-i darūn-ash kharāshīdan³ va namak pāshīdan* (Sa’di) “I did not consider it advisable to probe his wound further or rub salt on it”: لئمان گفت که *Luqmān guft ki darīgh bāshad kalima-yi hikmat bā īshān guftan* (Sa’di) “Luqman replied that it would be a pity to waste the words of wisdom on them”: گفت اندیشه کردن که چه گویم به از پشیمانی *guft andīsha kardan ki chi gūyam bih az pashimānī khwurdan ki chirā guftam* (Sa’di) “he⁴ replied it is better to think before-hand what to say than to regret afterwards for having spoken.”⁵

Remark.—In, *sukhan bar īn muqarrar shud ki yak-i rā bi-tajassus-i īshān bar gumāshand* (Sa’di) “it was decided to despatch some one to spy on them (the robbers)”, the Preterite is used instead of the Present Subjunctive to show that the order was carried into effect. Vide page 514.

(c) The following are instances of the *Present Subjunctive* used instead of the *Past Indicative* in English: “I did this before I arrived in Kerman”

¹ Expressing command, desire, object, consequence, etc.

² In m.c., these Conjunctions would probably be omitted.

³ In modern Persian *ki—bi-kharāsham*.

⁴ In modern Pers. گفت بیدانم که چه گویم بهتر از آن است که پشیمان بشوم که *guft biyandīsham ki chi bi-gūyam bihtar az ān ast ki pashimān bi-shavam ki ohirā guftam*.

⁵ Note the direct narration in Persian.

باید راه افتاد, *bāyad rāh bi-yuftīm* or *bāyad rāh uftād* "we ought to start, we must start": شاید بیاید *shāyad bi-yāyad* "perhaps he may¹ come"; شاید آید *shāyad mī-āyad* (m.c.) "perhaps he will come": این کار را نباید کرد *in kār rā na-shāyad kard*, or این کار را نکنی *turā na-shāyad ki in kār rā bi-kunī* "it is not suitable for you to do this."

(e) The Future² Indicative sometimes takes the place of the Future Subjunctive; "I would³ go through fire and water for you" برای تو خود را *barāy-i tu khud rā dar āb u ātash khwāham andākht* (or *mī-andāzam*); but in, "Did you think I would not come to see you to-day?", the Persian subordinate clause is introduced by *ki* and must be in the Present Subjunctive or Aorist; من بخيال تو ميرسد (که) *bi-khayāl-i tu mī-rasīd* (*ki*) *man bi-dīdan-i tu imrūz nayāyam?* (m.c.); *man gumān kardam ki shumā dīrūz mī-āyīd* که من گمان کردم که شما دیروز می آیدید *bi-yāyīd* "I felt certain you would come yesterday," یا این زهر چنان *in zahr chunān sakht ast ki shumā rā mī-kushad* (or *khwāhad kushd*) "this poison is strong enough⁴ to kill you and will kill you", but — *bi-kushad* "is so strong that it might kill you": رفتم به دیدن آنها چه میکنند *raftam bi-bīnam ānhā chi mī-kunand* "I went to see what they are doing" (Present only); گفت ای خداوند بیدار هستم چگونه دزد *guft ay khudāwān bīdār hastam chigūna duzdān khwāhand āmad*⁵ (class. and m.c.) "he said 'O master, I'm awake; how can the thieves come?'" *hīch bi-khayālam na-rasīd* (or *khwāhad āmad*) *ki in imrūz bi-yāyad*, or *khwāhad āmad* (m.c.) "I never thought he would come to-day"; here the Pres. Subj. leaves it doubtful whether he did or did not come; the Future gives the idea that he did come.

¹ Note the Pres. Subj. after *shāyad*, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, *shāyista* "suitable" and *shāyad* "perhaps" are the only parts of this verb used.

² In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used *Vide* § 128.

³ In English, would is often a past tense, as: "he would not regard their enchantments"; but it is often hypothetical without any regular respect to time. After verbs of wishing it denotes a future event as *kāsh bi-bārād* "I wish it would rain—" (not Future). In conditional clauses, it denotes hypothetical desire, as: "if he would hearken to reason"; "if his wife would have permitted him." It also expresses conditional and ardent desire, as: "Would to God I had died for thee, oh Absalom, my son, my son." It has numerous other significations.

⁴ But *chunān sakht būd ki shumā rā mī-kushd* or *mī-tavānist bi-kushad* "was so strong that it might have, could have killed you."

⁵ Or *mī-āyand* (m.c.), or *mī-tavānand bi-yāyand* (m.c.).

In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: گفتند که هرگاه ما هر دو خواهیم گفت *guftand ki hargāh¹ mā har du khwāhīm āmad ān rā khwāhīm girift* (class.) “whenever we both of us return we will take it (the deposit) back”; here *خواهیم آمد khwāhīm āmad* gives the force ‘when we return as we shall do’; in modern Persian بیائیم *bi-yāyīm* would be preferred: کرد هرگاه یادگار ترا خواهیم دید *hargāh yādgar-i turā khwāham dīd turā yād khwāham kard* (class.) “whenever I shall see your keepsake (the ring on my finger) I will recollect you”; in mod. Pers. بینم *bi-bīnam*: کرد هرگاه بچشم خود خواهیم دید *hargāh bi-chashm-i khud khwāham did bāvar khwāham kard* (class.) “whenever (if) I see it with my own eyes I will believe it”; here there is no apparent necessity for the Future and بینم *bi-bīnam* would probably be better in classical as it is in modern Persian.

(f) The Perfect Subjunctive is used to express doubt where the Present would obviously not be correct: پیش ازین اینقدر محنت که کشیده باش *pīsh az īn īn qadr miḥnat ki kashīda bāshad?* (class.), (but in m.c. کشیده است *kashīda ast* would be used): قبول نمیکنم که شعله خانم صاحب این امر بوده باشد *qabūl namī-kunam ki Shu‘la Khānum ṣāhib-i īn amr būda bāshad* (m.c.) “I will not believe that Shu‘la Khanum can have done this”; بوده است *būda ast* “has done this”: وصله و زو نشده باشد *vaṣla va rufū na-shuda bāshad?* (m.c.) “it has not, I hope, been patched and darned?”: نمک تو کورم کند اگر خلاف عرض *namak-i tu kūr-am kunad agar khilāf ‘arz karda bāsham?* (m.c.) “may⁸ your salt blind me, if I have misrepresented the facts?”: گلوله بمن *gulūla bi-man na-khurda bāshad?* (m.c.) “I hope that I may not have been hit, I haven’t been hit, have I?”: و گویند که کس در سرای نیست *va gūyand ki kas dar sarāy nīst va bi-ḥaqqāt rāst gufta bāshand?* (Sa‘di) “and they (the coarse ruffians at the door) say ‘there is no one at home’ and in fact they may have spoken the truth in so saying”: هارگز بعمر خود چنین حمله ندیده باشد *hargiz bi-‘umr-i khud chunīn ḥamla na-dīda bāshand* (class.) “I don’t suppose⁶ they had ever in their lives seen such a furious onslaught.”

(g) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: *vide* § 125 (g) last example.

¹ In m.c. *hargāh* means “if”; and *har vaqt* is used for “whenever.”

² *Agar khilāf ‘arz kunam* اگر خلاف عرض کنم “should I misrepresent matters” (immediate future).

³ Pres. Subj. expressing wish, desire.

⁴ In mod. Pers. either شاید گفته باشند *shāyad gufta bāshand*, or بحقیقت گفته اند *bi-ḥaqqāt gufta and*.

⁵ If دیدند *dīda and* (without شاید *shāyad*) were used it would do away with the doubt and the sentence would then mean “they never saw.”

This is also in m.c. the case with the Subjunctive, as: عرض میکنم که اگر قالی خوبی خواسته باشید چیزی نشانان میدهم که مثلش را هرگز ندیده باشید *arṣ mī-kunam ki agar qālī-yi khub-i khvāsta bāshīd*¹ *chiz-i nishān-i tān mī-diham*² *ki miṣl-ash rā hargiz na-dīda bāshīd*³ (m.c.) "let me say that if you want (wanted, were wanting) a really good carpet, I will show you something the like of which I don't suppose you have ever seen": بمن نوشت که بمشار ایله حکم شده است به: *bi-man navisht ki bi-mushār⁴ ilayh hukm shuda ast bi-Kābul rafta hisāb-i khud rā pardākhta ma'zūl būda bāshad* (Memoirs Amir Abd^{ur}-Rahmān, Vol. I, p. 123); in mod. Pers. *bi-shavad*: امیدوارم که وجود مبارکت سلامت بوده باشد *umīdvār-am ki vujūd-i mubārak-at bi-salāmat būda bāshad* (mod. letter), "I hope you may⁴ have been well"; here *bāshad* alone, or *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:—هرچه کم آمد در مراجعت باینجا کار سازی می شود *harchi kam āmad* (for *bi-āyad*⁵) *dar murāja'at bi-injā kār-sāzi mī-shavad* (Vaziri-i Lankaran) "whatever is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. Vide § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of داشتن *dāshtan* signifies "to have," the Past. Subj. of this verb is usually used instead of the Present; دارید *har chiz-i ki mayl dāshta bāshīd* (or *dārīd* do want) *mawjūd ast* (m.c.) "whatever you may happen to want is ready there."

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: *va āvāz-i bar āvard ki murg⁶ azhavā dar āvardi* (Sa'di) "and he sang with a voice that might have brought⁶ down the very birds to listen to him": in modern Persian آورد *mī-āvard* would be used here for the Past Habitual.⁷ Vide also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:—و دیگر لباسی خشک نبود که آنرا بدل میکردم *va digar libās-i khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. اگر جهاز هم غرق نمی شد چیزی نبود که می آوردم: *ivaz bi-kunam*) *agar*

¹ Or *bi-khvāhid* "if you want."

² Note Future Indicative.

³ The Past Subj. here indicates doubt, 'I don't suppose': *hargiz na-dīda id* could be used, but the doubt would vanish, "— the like of which I'm sure you have never seen."

⁴ i.e. have been all along and still are.

⁵ *harchi kam ast* would mean that the money is not sufficient.

⁶ The protasis or if-clause is understood.

⁷ The Past Habitual is not used in m.c.

jahāz ham gharq namī-shud chēz-i na-būd ki mī-āvardam (Afghan; modern Persian *بیارم bi-yāvaram*).

(k) Note the following examples:—*آفتاب است نشنیده ایم که کسی اورا دوست گرفته باشد* *ṣāhib-dīl-i rā pūrsīdand bi-dīn khūbī ki āftāb ast na-shunīda im ki kas-i ūrā dūst girifta bāshad*¹; the Subj. here expresses the doubt. Compare *آیا شنیده اید که شخصی آن خانم را دوست گرفته باشد* *āyā shunīda id ki shakhs-i ān khānum rā dūst girifta bāshad* “have you ever heard that any one has ever made love to that lady? (I think no one has ever has),” but *آفتاب است گرفته* *ṣāhib-dīl-i rā pūrsīdand bi-dīn khūbī ki āftāb ast na-shunīda im ki kas-i ūrā dūst girifta bāshad* “have you heard that So-and-so has taken her as a mistress”: i.e. the latter tense would refer to the present time rather than to the past. *اینقدر فراست در او کجا بود که این ایما را بفهمد* *in qadr firāsāt dar ū kujā būd ki in imā-rā bi-fahmad* “it was beyond his sagacity to understand this”; if *میفهمید mī-fahmīd* were used, it would signify surprise that he was understanding or did understand it.

(l) For the Continuative Perfect of the Subjunctive, *vide* § 125 (t), Remark.

(m) Note the signification of the Subjunctive in the second example of the following:—*بخوری* *in qadr bi-paz ki mī-tavānī bi-khūrī* “cook only such a quantity as you are able to consume (now),” but *بخوری* *in qadar bi-paz ki bi-tavānī bi-khūrī* “cook only such a quantity as you may be able to consume at any time.”

¹ In modern Persian *dūst dāshta bāshad*.

CHAPTER XVIII.

COMPLEX AND COMPOUND SENTENCES.

§ 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses.

Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner object or cause.¹

Other Subordinate clauses are, Relative and Predicative clauses, *vide* § 130 and § 131.

Adverbial clauses will be treated first—

(a) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by *اگر* *agar* 'if', or some particle of kindred meaning.² The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جواب or جزاء).

Remark.—The Apodosis of a command as *بیجا بیگویم ترا* *bi-gūyam turā* "come here and I'll tell you," is called جواب امر, while the Apodosis of an oath as in *من نمی آیم* *bi-Khudā man namī-āyam* "by God I won't come," is called جواب قسم.³

(b) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(c) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

¹ *Vide* "The Syntax and Idiom of Hindustani" by Kempson.

² Expressed or understood. In m.c. the Conjunctions are frequently omitted.

³ The Conditional particles (حروف شرط) are, *اگر* *agar*, *گر* *gar*, *ا* *ar*, *چون* *chūn*, *چو* *chu*, and according to Indian grammarians the temporal conjunctions *چون* *chūn*, *وقتیکه* *vaqtī ki*, etc., etc., as well as the concessional *اگرچه* *agarchi*, *هرچند* *ha-chand*, etc., and *هرکه* *harkī*, *هرچه* *harchi*, *هرکس* *har kas*, *هرجا* *harjā* and *هرکجا* *har kujā*: *وقتیکه* *vaqtī ki* *باغ خوبی داری* *vaqt-i ki mā āyam turā khwāham kalabid*, and *من ترا خواهم طلبید* *vaqt-i ki bāgh-i khwāb-i dāri birūn ma-raw*, are according to them Conditional sentences.

Imperfect Indicative,¹ the same tense being used in the protasis and apodosis, or one in one, and the other in the other. Examples: عین حقیقت است که اگر در سلک صحبت آن بدان تربیت یافتی یکی از ایشان شدی *‘ayn-i haqiqat ast ki agar dar silk-i shuhbat-i ān badān tarbiyat yafiti² yak-i az īnshān shudī* (Sa’di) “it is quite true that had he remained in the constant society of those evil men, he would have become one of them”: پسر چون پیل *pisar chūn pīl-i mast dar āmad bi-šadmat-i ki agar kūh-i āhanīn būdī az jāy bar kandi—* (Sa’di) “the boy entered (the arena) like a *mast* elephant, with a shock sufficient to tear up from its roots, a mountain of iron” (*lit.* “if it had been a mountain of iron, he would have torn it up from its place”).”

گر نبودی امید راحت ورنج پای درویش بر فلک بودی
در دُزخ از خدا بترسیدی همچنان کز ملک ملک³ بودی

Gar na-būdī ummīd-i rāhat u ranj

Pā-yi darvīsh bar jalak būdī

Var Vazīr az Khudā bi-tarsīdī

Ham-chunān k’az malik,³ malak³ būdī— (Sa’di).

“Were there no daily anxiety (for food and clothing),
The darvish’s rank would be ⁴ high as the sky.
If the Vazir were to fear ⁴ God
As he fears the king, he would ⁴ be an angel.

اگر شما را انصاف بودی و مرا قناعت رسم سؤال از جهان بر خاستی *agar shumā rā ‘insāf būdī va marā qanā‘at, rasm-i su‘āl az jahān bar khāstī—* (Sa’di) “had you justice and I content, the custom of begging would ⁵ disappear from the world”.

آه اگر مرده باز گردیدی میان قبیله و پیدوند

Ah! agar murda bāz garīdī⁴

Bi-miyān-i qabīla u-payvand— (Sa’di).

“Ah! if the dead were to return,
To his friends and connections.”

لائی قدر من آنستی که با زانی بر دیوار باغی خرومان همی رفتی *lā‘iq-i qadr-i man ānasti⁶ ki bā zāgh-i bar dīvār-i bāgh-i khīrāmān hamī-raftamī—* (Sa’di)

¹ Vide example in § 126 (i) where the protasis is understood, and also § 125 (h) (8).

² In classical Persian, and in India and Afghanistan, this final ی is *majhūl* (e).

³ Example of تَجَنُّسِ خطی *tajnis-i khatfī*.

⁴ Note the time. Though future, the first condition is one impossible of fulfilment; while later, the same tense is used to express past time, for conditions that might have been, but were not or could not be, fulfilled.

⁵ From an obsolete verb, “to be”: *aste* = *ast* in ancient Pers. Later *aste* is used only for the Past Habitual. In mod. Pers., *na-būd*, or *na-mī-būd*, or *na-bāshad* would be used in prose.

“rather were it fitting my dignity that I should be strutting proudly on a garden wall in company with a fellow magpie” (said by a magpie¹ imprisoned with a parrot).

سود دریا نیک بودی گر نبودى بیم موج صحبت گل خوش بدی گر نیستی نشویش خار

Sūd-i daryā nīk būdī gar na-būdī bīm-i mawj

Ṣuḥbat-i gul khush būdī² gar nīstī tashvīsh-i khār—(Sa'di).

“The profit from a sea voyage would³ be great were there not the terror of the deep.

Pleasant would be companionship with the rose were it not³ for the thorn.”

اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

Agar Laylā va Majnūn zinda gash-tī⁴

Ḥadīṡ-i 'ishq az īn daftar navīsh-tī⁴—(Sa'di).

“Were Laila and Majnun to come to life

They would learn love's methods from this book of mine.”

اگر جور شکم نبودى هیچ مرغی در دام نیفتادی بلکه صیاد خود دام نه نهادی
agar jawr-i shikam na-būdī hīch murg-i dar dām na-yuftādī balki ṣayyād khud dām na-nihādī (Sa'di) “were it not for the pressure of hunger, no bird would fall into the snare, what's more no bird-catcher would ever set a snare.”

گراز عهد خوردیت یاد آمدی که بیچاره بودی در آغوش من

نکردی درین روز بر من جفا که توشیر مردی و من پیره زن

Gar az 'ahd-i khurdīt⁵ yād āmadī

Ki bī-chāra būdī dar āghūsh-i man

Na-kardī dar īn rūz bar man jafā

Ki tu shīr-mard-i u man pīra⁶ zan

“If thou hadst remembered thy childhood's days

When thou wert a helpless babe in these arms,

Thou wouldst not have been rough with me now

When thou art a strapping fellow and I an old woman.”

1 *Zāgh* is the English magpie, but Persians are not very exact in the names they give to birds or flowers. Elsewhere in the same story the *zāgh* is called a *ghurāb* which is properly a “raven.” *Zāgh* is sometimes used instead of *zāghcha* “the chough.”

2 *Būdī*, poetical for *būdī*.

3 Note the Past Habit., for mere supposition referring to no special time.

4 Note that this impossible supposition though future, is expressed by the Past Habitual. Also note the singular verbs, Laila and Majnun being by a poetical license treated as one idea; vide also § 125 (*h*) (6). Also *va* for *u*. In speaking, *Laylā* is generally *Laylī*.

5 Properly *khurdiyyat*; read *khurdīt* for scansion.

6 Note this feminine *pīra*, or does the *g* stand for the *izafat*? Persians always say *pīr-i mard*, *pīr-i zan*, etc.

Remark.—Sometimes the Protasis is understood, as:—

و یکی از ایشان را که کرشمهٔ جمالش عروسان بهشت را جلوه گری آموختی و از تاب
 — و عذارش آفتاب جهان تاب بر آتش فیرت بسوختی چشم مستش —
va yak-i az īshān rā ki kirishma-yi jamāl-ash 'arūsān-i bihisht rā jalva-garī āmūkhti va az tāb-i 'izār ash āftāb-i jahān-tāb bar ātash-i ghayrat bi-sūkhti, chashm-i mast-ash—(Anv. Suh. Chap. 1, St. 8) “—and one of them (the damsels)—the winning glance of whose beauty might have taught blandishment to the brides of Paradise (if —) and at the glow of whose cheeks, the sun, which warms the world, was consumed¹ with the fire of jealousy; whose languishing eye—” (East. Trans.). *Vide* also example in § 126 (i).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:—

اگر مرا جهت کردمی بهتر بودی چرا که پدر مرا قبول میکرد
agar murāja'at kardamī bihtar būdī² chirāki pidar marā qabūl mī-kard “if I had returned it would have been better for me, because my father would have received me back;”
 در کشتی هیچ بادبان نبود و اگر هم می بود در آنوقت چه میکردم
dar kashti hēch bādbān na-būd va agar ham mī-būd² dar ān vaqt chi mī-kardam? “there was no sail in the boat, and even if there had been what could I have done with it?”
 اگر با ایشان هلاک می: *agar man jā-yi tu būdam īn kār rā namī-kardam* (m.c.) “if I were you I would³ not do this”
 اگر آن وقت زمین دهن: *agar bā īshān halāk mī-shudam bihtar³ mī-būd* (m.c.) “had I perished with them, it would have been better for me”
 اگر درین باغ سه چیز دیگر بود (می بود) بی: *agar ān vaqt zamīn dahan bāz mī-kard bi-khushī-yi tamām farū mī-raftam* (Prof. S. T.) “had the earth only opened I would gladly have been swallowed up in it”
 اگر درین باغ سه چیز دیگر بود (می بود) بی: *agar darīn bāgh si chiz-i digar būd (or mī-būd) bi-naqīr būd* (m.c.) “if this garden had only contained three things more, it would have been unrivalled”
 اگر بقدر مایهٔ خود زندگی میکردیم این تہی دستی هرگز دست نمیداد: *agar bi-qadr-i māya-yi khud زندagī mī-kardīm īn tuhī-dastī hargiz dast namī-dād* (Prof. S. T.).

Remark I.—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

¹ Or ‘might be consumed’?

² In classical Persian, the Past Habit. *būdām*, and the Imperfect *būdam* *mī-būdam* are in common use. In modern Persian however the Past Indicative *būdam* usually takes the place of both these tenses. Sometimes however *būdam* *mī-būdam* is still used for euphony, in conditional sentences.

³ Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean “If I had been you, I would not have done this”; the context (*garīna* or *maḥlab*) gives the time; either Past or Future time is indicated.

ons refer to a time either past or future;¹ as: "If I had wrestled with him yesterday I would have thrown him" اگر دیروز با او کشتی میکردم *agar dīrūz bā ū kushtī mī-giriftam ūrā zamīn mī-zadam* (n.c.). لایق شأن من نیست و الا اگر فردا با او کشتی بگیرم او را بزمین میزنم: *lāyiq-i shān-i man nīst va-illā agar fardā bā-ū kushtī bi-gīram ūrā bi-zamīn mī-zanam* (r) و الا اگر فردا با او کشتی *khwāham zad* (has the same meaning as *va illā agar fardā bā ū kushtī mī-giriftam ūrā bi-zamīn mī-zadam* است: *namī-dānam, agar bi-dānam guftan-sh mushkil ast* (not *būd*) "I don't know, but were I to know (as I may or may not) I couldn't tell"; but *namī-dānam* اگر میدانستم گفتنش مشکل بود *ar mī-dānistam guftan-ash mushkil būd* (not *ast*) "I don't know, it even if I knew (as I certainly don't) I couldn't tell": جواب دادم لایق شأن من نیست و الا در این پنجاه سالگی با تیمور آقا کشتی میکردم زمینش میزدم میدید *vāb dādam lāyiq-i shān-i man nīst va illā dar īn panjāh-sālaḡī bā Tīmūr qā kushtī mī-giriftam² zamīn-ash mī-zadam mī-dīd* (Vazīr-i Lankarān) "I replied 'it is not fitting to my position, otherwise in spite of my fifty years, would wrestle with Tīmūr Āqā and throw him; you would see for myself'" (lit. "I was² wrestling and was throwing, etc.').

In modern Persian, the Imperfect Indicative is the tense most in use in conditions, though occasionally its place is supplied by the Pluperfect indicative as in English; *vide* (d) below.

Remark II.—For the classical (and modern Afghan) use of the Imperfect for the Pres. Subj. in a condition, *vide* § 126 (j).

(d) In modern, and occasionally in classical Persian, the Pluperfect can take the place of the Imperfect in the protasis, as: اگر آن گل را چیده *agar ān gul rā chīda būdam³ dar utāq-i man mī-dīd* (i.c.) "if I had plucked that flower you would have seen (or would see) in my room" اگر از اینطرف اقدام کردیم از آن طرف فتنه بر ملا می افتاد: *agar az īrāf iqdām kardā būdām az ān tarāf fitna bar malā mī-uftād* "had we or

¹ The context decides the time, as: اما آقا اگر اندازۀ نیم تنه معلوم میشد بسیار خوب *ammā āḡā, agar andāza-yi nīm-tana ma'lūm mī-shud bisyar khūb būd* (Vazīr-i Lank.) but, Sir, if the size of the coat were known it would be better"; here the context shows that the meaning is not "if it had been known, it would have been better": اما اگر اندازۀ معلوم بشود خیلی خوب است *agar andāza ma'lūm bi-shavad khaylī khūb ast* would imply it was not possible to obtain the size of the garment; but *namī-dānam* اگر میدانستم گفتنش مشکل *namī-dānam; agar mī-dānistam guftan-ash mushkil būd* (m.c.) "I don't know, and if I did I couldn't tell," can equally well be expressed in m.c. by *namī-dānam* اگر میدانستم گفتنش مشکل است *namī-dānam agar bi-dānam guftan-ash mushkil ast* (m.c.).

² The Imperfect Indicative is used in preference to the Present Subjunctive to indicate a supposition that is not likely to be fulfilled: the Vazīr's position forbids him an unseemly action as wrestling.

³ Or *mī-chīdam*.

our part taken any action, the conspiracy would have been public"; اگر اینها
 بهم آشتی کرده بودند خشنود می شدیم *agar inhā bā-ham āshlī kardā būdand*
khushnūd mī-shudam (mod.) "if they had been reconciled (to each other)
 I should have been glad"; اگر آن روز عاقبت این ندیده بودی و از خون ریختن اجتناب
 کرده بودی *agar ān rūz 'āqibat-i in bi-dīda būdī va*
az khūn rīkhtan ijtināb kardā būdī dar in vaqt in vāqi'a rūy na-namūdī (Anv.
 Suh., Chap. X, Story 2) "if on that day thou hadst seen the conclusion of this
 affair, and had'st shunned to spill blood, this event would not now have oc-
 curred, and such an adventure would never have taken place"—(East. Tr.).

(e) Similar constructions in Optative Clauses (which are but a form of
 Conditional Clauses) occur after the optative word *kāsh*, *kāshki*
 or *kāshakī*, and *chi būdī*, etc., "I wish that, would to Heaven!",
 i.e. it is followed in classical and modern written Persian by the Past
 Habitual, and in modern colloquial by the Imperfect and Aorist:—

کاش کان روز که در پای تو شد خوار اجل دست گیتی بزدی¹ تیغ هلاکم بر سر

Kāsh k'ān rūz ki dar pā-yi tu shud khār-i ajal

Dast-i gīti bi-zadī tiğ-i halāk-am bar sar! (Sa'dī).

"Oh, would that, the day death's thorn pierced² thy foot

Fortune's hand had³ struck me with the sword of destruction."

با رفیقان آهسته میگفت چه بردی که من آن درخت را بدانستمی که کجا است
bā rafīqān āhista mī-guft, chi būdī ki man ān
darakhṭ rā bi-dānistamī ki kuja ast tā du'ā kardamī ki pidar-am bi-mīrad
 (Sa'dī), "(The son said) Oh, would that I knew⁴ where that tree is,
 so that I might offer up a prayer for my father to die"; کاشکی دانستمی
kāshki dānistamī "would that I knew"; کاش دیروز می آمد
kāsh dīrūz mī-āmad (mod.) "would that he had come yesterday";
 کاش فردا می آمد
kāsh fardā mī-āmad "would that he had come to-morrow (instead of
 to-day)," but کاش فردا بیاید *kāsh fardā bi-yāyad* "would that it would happen
 that he should arrive to-morrow": *kāsh in javān barādar-i shumā būd*⁵
 کاش این تمیزی که خدا بتو عطا کرده است در همه: (m.c.): کاش این جوان برادرش
kāsh in tamīz-i ki Khudā bi-tu 'atā kardā ast dar hama kas

¹ This prefix *bi-* would not be used in modern Persian.

² m.c. زده *zadā būd*.

³ Note that the time is past. The meaning is 'would that I had died when thou didst die!'

⁴ Note that the meaning is 'would that I were knowing now': دعا بکنم که پدرم
tū du'ā bi-kunam ki pidar-am bi-mīrad would be the ordinary construction. *Murdī*
 (Past Habitual) could be substituted for *bi-mīrad* in the sentence above: whether
 the two last verbs are both put in the Past Habitual or both in the Pres. Subj., makes
 no difference in the meaning.

⁵ *Kāsh būd* کاش بود (m.c.) "would that he were (but he is not)"; کاش باشد
bi-shad (m.c.) "would that he might turn out to be (as he may)."

⁶ For *tamīz*.

būd (m.c.) “would that all possessed that discretion which God has given to you.”

Kāshki pārsāl īn rā guftamī ki ūrā kushandī (old) کاشکی پارسال این را گفتمی که او را کشتندی “would that I had said this last year so that they might have killed him (by now)”: if the Pres. Subj. *bi-kushand* were here substituted for the Past Cond *kushandī*, the time would be indefinite and might refer either to past, present, or future killing.

Remark.—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

(f) In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist¹ or the Imperfect, and the Past Optative by the Pluperfect also, as: (*or* می شد) *kāsh murakhkhaḥāḥi dāda bi-shavad* (or *mī-shud*²) m.c., “would that leave were granted”: کاش او حکم : *kāsh ū hukm rā famīda būd* (or *mī-fahmīd* but not *bi-fahmad*) m.c. “would that he had understood the order”: کاش پیش از دعوت از من : *kāsh pīsh az da‘vat az man pūrsīda būdi* “would that you had asked me before issuing the invitation”: کاشکی متولد نشده بودم : *kāshki mutavallid na-shuda būdam* (or *namī-shudam*), m.c., “would that I had never been born.”

This Aorist construction is also admissible in classical Persian as:—

کاشکی قیمت انفس بدانندی خلق نا دمی چند که مانند غنیمت شیرند

Kāshkī qīmat-i anfās bi-dānandī khalq,

Tā dam-i chand ki mānanī, ghanīmat shimurand.

(*Tayyibāt-i Sa‘dī*)

“Would that people knew the value of life

That these few moments they have to live, they might not waste.”

تا بگویم کاشکی یزدان مرا در عوض قربان کند بهر فتی

“Until I say ‘would that God would

Sacrifice me in place of that youth!’—(*Magnavī*).

(g) By inverting the order and substituting *ki* for *agar*, Conditional clauses may occasionally be changed into predicative clauses,³ as:—

“How nice it would have been, if leave had been allowed” چه خوب می

¹ In Urdu *kāsh* is followed by any one of the three Optative tenses as *kāsh māre* “would that he would strike him”: *kāsh mārta* “would that he had struck him”: *kāsh mārta hotā* “would that he had been striking him”: *kāsh mārā hotā* “would that he had struck him” (remote time).

² Imperfect for either past or future time. *Mī-shud* می‌شد may refer to Past or Future time, but *bi-shavad* to Future time only. Vide (g).

³ Vide § 131 Predicative Clauses.

میشد *chi khūb mī-būd* (or *būd*) *ki¹ murakhkhaṣi dāda mī-shud* (m.c.), or *chi khūb ast agar* (or *ki*) *murakhkhaṣi dāda bi-shavad* [Fut. vide (f)]: چه خوب بودی: *chi khūb būd* *agar* (or *ki*) *murakhkhaṣi dāda shudī²* (Future or Past): اگر بهار الان شروع شده است: *chi khūb ast agar bahārālān shurū' shuda ast* (better *shuda bāshad*) "how nice if spring have commenced." *bi-shavad* would signify "were to commence just now."

(h) The apodosis is occasionally placed first: این باغ بی نظیر می بود اگر *in būgh bi-naẓīr mī-būd agar dar ān si chīz-i dīgar būd* [vide (c) (2)]. این تپی دستی هرگز دست نمیداد اگر بقدر مایه خود زندگی می کردیم *in tuhī-dastī hargiz dast namī-dād agar bi-qadr-i mūya-yi khud zindagī mī-kardīm*; [vide (c) (2)].

§ 128. Conditional Clauses (continued).

(a) We now come to the second class of conditions, viz. those that may be (or may have been) realized.

The tense most commonly used in the conditional clause of conditions of this nature, is the Present Subjunctive³ (Aorist) introduced by *agar*; but the Indicative Mood can usually take the place of the Subjunctive Mood⁴ if there is little or no doubt in the supposition.

Examples:—

مثلاً اگر درویش جرئت نماید حمل بر تهور کند و اگر سخاوت ورزد اسراف نام نهند و اگر در *maṣāla^a agar dar vīsh jur'at numāyad ḥaml bar tahavvur kunand⁴ va agar sakḥāvat varzad isrāf nām nihand⁴ va agar dar ḥilm kūshad ān rā 'ajz va bi-'izzatī shumārānd⁴* (Anvār-i Suhaylī, Chap. III, Story V) "thus for example, if a poor man show boldness, they ascribe it to rashness; and if he choose to be liberal, they call it extravagance; and if he try to be mild, they account it weakness and want of spirit"—(East Trans.): *qāẓi ar bā mā nishīnad bar fīshānad dast rā* (Sa'dī) "were the Qāẓī even to join our party he would wave his arms in time

¹ Or *agar*. Classically *būdī* and *shūdī* would probably have been used. This sentence has the same meaning as *kāsh murakhkhaṣi dāda shuda būd* (m.c.).

² *Mī-shud* میشد could be substituted for *shudī*; but *bi-shavad* could not be used after the previous tense *būdī*.

³ If the Aorist is used in a conditional sentence it generally supposes that the condition may possibly be fulfilled, whereas if the Imperfect Indicative is used in a future condition it generally supposes a condition that will not be fulfilled; vide Remark I (c) (2) § 127 and footnote 2, p. 548.

⁴ The 'Aorists' in the apodosis appear to be the old Present Tense.

to the dancing”¹: *دارد: ۱: اگر بر صورت حال تو مطلع گردد پاس خاطر عزیزان همت دارد: ۱: agar bar šurat-i hāl-i tu muttalli¹ gardad pās-i khātir-i ‘azīzān² minnat dārad³ (Sa’di)* “should he become informed of your condition he would gladly assist you”: *اگر این را بجهت من نکنی خیلی ممدون خواهم شد: ۲: agar in rā bi-jihat-i man bi-kunī khaylī mamnūn khwāham shud⁴ (m.c.)* “if you do this for me I shall be much obliged to you”: *ارستو این مثل را نوشته است که اگر فقط یک ابابیل دیده: ۳: Aristū īn maṣāl⁵ rā navishta ast ki aṣar faqat yak abābīl dīda shavad dalīl-i āmadan-i bahār nist (m.c.)* “Aristotle made the proverb that one swallow does not make a Summer”: *اگر کتاب را پیدا بکنم نزد: ۴: agar kitāb rā paydā bi-kunam nazd-i shumā khwāham firistād (m.c.)* “should I find the book, I will send it to you”: *اگر شما اوقات شبانه روز: ۵: agar shumā awqāt-i shabāna-rūz-i marā bi-binīd mutahayyir khwāhīd shud ki īn shakhs chigūna bi-sar mī-barad⁶ (m.c.)* “if you were to see the manner I pass my daily life, you would be astonished how I live”: *اگر از دستم بر آید رشوه ستانی را از میان: ۶: agar az dast-am bar-āyad rishva-stānī rā az miyān-i mardum⁷ mawqūf khwāham karī (m.c.)* “the prevention of bribery shall be contrived if I can help it.”

(b) As already stated, the Indicative Mood can take the place of the Subjunctive when there is little or no doubt, as: *اگر چانت عزیز است: ۱: agar jān-at ‘azīz ast bi-našihat-i man ‘amal bi-kun (m.c.)* “if thy life⁸ is dear to thee take my advice”: *اگر حقیقت را از: ۲: agar haqīqat rā az man mī-pursīd⁹ khwāham guft ki ū aḥmaq ast (m.c.)* “if you are asking me for the truth I should say he is a fool”: *اگر غضبناک نیستید چرا باین تغیر حرف: ۳: agar ghaṣab-nāk nēstīd¹⁰ chirā bi-īn taghayyur harf mī-zanīd (m.c.)* “if you are not angry, why speak so angrily?”

¹ Music and dancing are generally held to be forbidden. The writer says that the music at his parties was so delightful that even the Qāzī, the judge and administrator of the law, would fall a victim to its temptation.

² ‘Azīzān عزیزان, pl. used for respect, “you and other dear ones like you.”

³ Dārad دارد appears to be the Aorist used for the Future: old.

⁴ Or mī-shavam می شوم (m.c.).

⁵ Or mīṣāl مثال (class.).

⁶ Direct narration. The indirect *man chigūna bi-sar mī-baram* (m.c.) would also be correct.

⁷ If the words *از میان مردم* *az miyān-i mardum* were omitted, the sentence might be taken to mean “I will try to give up my habit of taking bribes.”

⁸ Ast as every one’s life is dear to him.

⁹ Or پرسید به *bīpursīd* “were you to ask.”

¹⁰ “And you evidently are angry.”

The Present and not the Aorist tense of خواستن *khwāstan* is usual after *agar*, when a dependent verb follows, as: و اگر ملک میخواهد که مرا خدمت *agar agar malik mī-khwāhad ki marā khidmat kunad va taqw-i minnat-i dar gardan-i man afkanad tavaqqu' chunān dāram*—(Anvār-i Suhaylī, Chap. 14, Conclusion of Book) “and if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that—”: اگر میخواهید زود بروید باید چایپاری بروید: *agar mī-khwāhid zūd bi-ravīd bāyad chāpārī¹ bi-ravīd* (m.c.) “if you want to travel quickly you must travel post”; here it is quite correct, grammatically and idiomatically, to say زود بروید (که) *agar bi-khwāhid (ki)² zūd bi-ravīd*, but there is properly a slight shade of difference in meaning.

Remark.—In conditional sentences the past is, in m.c., often used for the present, as: اگر چیزی دیگر خواسته باشید از ده می آورند *agar chīz-i dīgar khwāsta bāshīd⁴ az deh mī-ārand* (m.c.) “should you want any thing besides these, it will be brought from the village (near).”

(c) The alternative construction mentioned in § 127 (g) can also be used in this class of unrealized conditions, as: چه خوب است که مورخصی داده بشود: *chi khūb ast⁵ ki murakhkhaṣī dāda bi-shavad* (m.c.) “how nice if leave be granted.”

(d) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as: آهنگر را فرمود که اگر باز چنین *āhan-gar rā farmūd ki agar bāz chūnīn jāvshan⁶ khwāhī sākhī⁷ sar-i tu du nīm khwāham kard* (Indian) “the king said to the smith, ‘if you make again (for any one else) such a good coat of mail I’ll split your head in two’”: vide also § 125 (e) (1) and (2).

Similarly in a temporal clause: هرگاه که شوقی غالب خواهد شد بخوار معادت: *hargāh ki shawq-i ghālib khwāhad shud akhbār-i sa’ādat-aṣar-i malik az nasīm⁸-s-saḥar khwāham pūrsīd va jamāl-i bā kamāl-i Shāh dar āīna-yi khayāl khwāham dīd* (Anvār-i Suhylī, Chap. 8, Story) “and hereafter whenever desire prevails, I will inquire of the morning-breeze happy tidings of the king, and will behold in the mirror of imagination, the perfect beauty of his majesty—”.

¹ Adv. from *chāpār*: generally written چایپار

² Or incorrectly بروید زود بروید باشید *agar khwāsta bāshīd zūd bi-ravīd*.

³ The *ki* is omitted colloquially.

⁴ *Bi-khwāhid* بخواید though really correct would not in m.c. be considered quite so polite.

⁵ Or *khwāhad būd* with *agar* instead of *ki*. *Kūsh murakhkhaṣī dāda bi-shavad* (or *mī-shud*), m.c., has the same meaning.

⁶ In mod. Pers. چنان زرهی بسازی *chunān zirah-i bi sūzī*, and *rū* after *tu*.

⁷ Also *bi-sūzī* (class. and mod.).

(East. Trans.): چون او بطن خود خواهد رسید *chūn ū bi-vaṭan-i khud khwāhad rasīd* (Indian) "when he reaches his home (as he will do);" but in m.c. برسد *bi-rasād*.

(e) Sometimes the speaker assumes that the condition is realized and puts the verbs in the protasis and apodosis in the Preterite; or the first in the Preterite, and the second in the Future or even Present. In m.c., however, this refinement of meaning is generally neglected. The example *agar raftī burdī; agar khufī murdī* (Sa'di and m.c.) has already been cited in § 125 (g): اگر رفتی باختی *agar dar jang tarsīdī bākhtī* (m.c.) "if you fear in battle, you'll lose": اگر زدی خوردی و *agar zadī khwurdī va agar mahabbat kardī mahabbat khwāhī dīd* (m.c. saying) "if you do ill, you'll receive ill; if you are kind to people, you'll receive kindness" (i.e. kindness wins kindness): اگر پول بدها داد پیش من بیاورید *agar pūl bi-shumā dād pīsh-i man bi-yāvarīd* (m.c.) "if he gives you the money (which I think he will do), bring it to me": اگر حکم شد (or بشود) میروم: *agar hukm shud (or bi-shavad) mī-ravam* (m.c.) "if I'm ordered to go, I'll go": اگر امسال برای او بیخطر گذشت بعدا: *agar īmsāl barāy-i ū bi-khatar guzasht ba'dahā 'umr-ash tūlānī'st*¹ (m.c.) "if he escapes danger this year, he will¹ have a long life" (astronomer's prediction): اگر غریبا را گزید اثر سختی می نماید و گاهی منجر به هلاک می شود *agar gharibā ra gazīd āth-e sakhṭi mī namāyad va gāh-i munjarr bi-halāk mī-shavad* (m.c.): اگر گاو از سر پنجه شبر خلاص یافت ممکن نیست که بتلافی و تملق او از: *agar gāv az sar-panja-yi shūr khalāṣ yāft mumkin nīst ki bi-talāṭuf va tamalluq-i ū az rāh ravād* (Anv. Suh., Chap. I, Story 26) "and hereafter if the ox should escape from the claws of the lion, it is not possible that he should be moved by his courtesies or kind speeches": اگر فرمودید و اطاعت: *agar farmūdīd va iṭā'at na-kardam muqassir-am*³ (m.c.) "if you order me and I disobey, then I shall be guilty": یقین دانستم که اگر این دانه: *yaqīn dānistam ki agar īn daṭ'a tūfān āmad jahāz rā khwāhad shikast* (m.c.) "I felt sure that if a storm came now, it would break up the ship": اگر فریاد زدی ترا می کشم (or کشتم): *agar faryād zadī turā mī-kusham (or kushtam)* (m.c.).

(f) A similar construction is admissible in temporal clauses, which are often identical with conditional clauses; but the Future (or Imperative)

¹ Or خواهد بود *khwāhad būd*. *Asī* assumes that he has escaped the danger, and is therefore luckier and more polite.

² Ar. pl. of غریب *gharīb* "stranger" here used as a singular; vulgar. The *mallā* or گند *gana* is said to be a sort of poisonous bug that bites strangers only, and hence is nicknamed غریب گز *gharīb-gaz*.

³ Here the Present tense is more forcible than the Future بود *khwāham būd*

⁴ Or طوفانی *tūfān-i*.

Remark.—It is not necessary for the apodosis to be introduced by one of these correlatives:—موش با وجود آنکه با مردم هم خانه است بواسطهٔ ایداو *mūsh bā-vujūd-i ānki bā mardum ham-khāna ast*¹ *bi-vāsita-yi īzā u āzār-i ki az ū mī-rasad*—(Anv. Suh., Chap. I, St. 6) “though² a rat be a partner in the same abode with men, yet by reason of the annoyance and injury which result from it—.”

(c) The English phrase “no matter how—” or “however—”, is rendered by هر قدر *har qadr*, هر حالت *har hālat*, etc. with the Aorist, followed or not by اگرچه *agarchi*:—

“No matter in what circumstances a man is placed, he will derive benefit from knowledge” انسان در هر حالت باشد از علم فائده حاصل خواهد کرد *insān dar har hālat bāshād az ‘ilm fā‘ida hāsil khwāhād kard* (or *mī-tavānad kard*): “no matter how many cases are on the file, it is impossible that they should not be decided on the appointed date” هر قدر مقدمات *har qadr muqaddamāt dar*⁴ *pīsh bāshād mumkin nīst ki dar tārikh-i muqarrara fayṣal na-yābad*⁵: “though it may be four *farsakh* distant, an object will be visible to you by means of the telescope, as though it were close at hand” بتوسط دوربین هرچیز چنان نظر خواهد آمد *bi-tavassuṭ-i dūr-bīn*⁶ *har chiz chunān bi-nazar khwāhād āmad ki gūyā dar pahlū-yi shumā ast agarchi bi-fāsila-yi chahār farsakh ham dūr bāshād*: “where a man’s condition remains the same for years, no matter how good and pleasant that condition may be, he cannot help becoming tired of it at last” چایکه سالهای سال یک حالت بماند ولو آن حالت هرچه خوب و پسندیده باشد انسان خواهی نخواهی از آن ملول *jā-ī ki sāl-hā-yi sāl yak hālat bi-mānad va-law ān hālat harchi khūb va pasandīda bāshād insān khwāhī na-khwāhī az ān malul mī-shavad*, or better اگر یک حالت سالهای سال با انسان بماند هرچند حالت خوبی باشد باز لابد از آن ملول میشود *agar yak hālat sāl-hā-yi sāl bā insān bi-mānad har chand hālat-i khūb-i bāshād bāz lā-bud az ān malul mī-shavad*: “however easy a thing is, it always seems difficult to a beginner” کاری هر قدر آسان باشد باز بنظر مبتدی مشکل *kār-i har qadr āsān bāshād bāz bi-nazar-i muḥtadī mushkil mī-āyad*: “I shall not sell it now, no matter how much you offer” حالا نمی فروشم هر قدر *hālā namī-farūsham har qadr bi-dihī*.

1 *ast* because the rat does dwell with man. *bāshād* could be wrong.

2 Note collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.

3 Note the collocation.

4 *Dar pīsh* در پیش does not mean “under trial.”

5 Or فیصل نشود *fayṣal na-shavad*.

6 In m.c. با دوربین *bā dūr-bīn*.

7 Or اگرچه *agarchi*.

(b) The following are further examples of concessional clauses:—

“Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts¹ to each other”
agarchi dar maymūnhā quvva-yi takallum nīst līkin bāyad zabān-i ḥāl-i¹ dar miyān-i khud dāshta bāshand: “you have no affection for me left, albeit I am so devoted to you”
turā bā man hīch muḥabbat bāqī nemande ast va ḥālānki man fidā-yat mī-shavam: “though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature”
 شخص مقروض
 هرچند بتکرار عذر می آورد که این نمسک جعلی است ولی آخرنا چار شده نتوانست امضایش را
shakhs-i maqrūz² har chand bi-takrār³ ‘uzr mī-āvard ki īn tamassuk-ja’lī-st valī ākhīr nā-chār shuda na-tavānist imzā-yash, rā inkār bi-kunad:
 اگرچه تو مرا نمیشناسی لیکن
agarchi⁴ tu marā namī-shinās-i līkin⁵ man turā khūb mī-shināsam: “notwithstanding that you have disguised yourself in a man’s clothes, I know from your voice that you are a woman”
 با وجودیکه خود را
bā vujūd-i ki khud rā dar libās-i mardāna⁶ ārāsta-i ammā az sadā-yat ma’lūm mī-shavad ki zan-i:
 “granted that men’s natures are different, yet this is no reason why there should not be concord in a family”
 گویم که طبع انسان مختلف است لیکن این چه
gīram ki ṭabāyī-i insān mukhtalif ast līkin īn chī sabab ast ki dar khāndān-i muvāfaqat na-bāshad?; “though the story is long, it is interesting”
 اگرچه آن حکایت طویل است مع هذا دلچسپ⁷ است
agarchi ān ḥikāyat tavīl ast ma’hāzā (or bāz or valī, or vulgarly nēz) dil-chasp⁷ ast: “you are addicted to drinking, albeit the practice is contrary to Islam”
 برای شرب خوردن می میند و حالانکه آن امر خلاف شریعت است
barāy-i sharb khurdan mī-mīrid va ḥāl ān ki ān amr khilāf-i sharī‘at ast.

§ 130. Relative Clauses.

(a) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns “who, which, what, that, whoever, whatever,” etc., and by the pronominal adjectives of quality and quantity.

¹ *zabān-i ḥāl* is opposed to *zabān-i qāl*. It is difficult to translate the former. It is the mute language expressed by one’s appearance and condition.

² Or *shakhs-i madyūn*.

³ In m.c. *tikrār*.

⁴ Or *harchand* هرچند, or *harchand ki* که.

⁵ Or *ammā* اما or *bāz* باز.

⁶ Or instead of the adjective *mardāna* مردانه, the plural noun *mardān* مردان.

⁷ Or *shirīn* شیرین; but *mufīd* مفید (m.c.) of books only, not stories.

A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (q) (6).

(2) The position of the relative clause in Persian often nearly corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempson¹ points out that this construction is analogous to the old English "Mr. Pepy's, his diary."² *Vide* also § 138 Order of Words (n) (18) to (21).

(3) In modern frequently, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers.³ اگر مرا ایمن گردانی و تأکیدی که موجب اطمینان گردد "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquillize my heart—." (*Anvār. Suh.*, East Trans., Chap. VII, St. 1) : *chūn hama rā rukhṣat kard shakhṣ-i ki duzdāda būd, tarsād* (class.) "when he had dismissed them all, the person who had committed the theft, began to feel afraid." *Vide* also (b).

(4) The antecedent to که may be a demonstrative pronoun, an indefinite pronoun, a common noun,⁴ a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed موصوف *mawṣūf* 'that which is qualified,' or مفسر *mufassar* 'that which is commented on'; or simply بیان *bayān* 'the explanation.' In this case the connective که *ki* is termed کاف بیان *kāf-i bayān*, and the relative clause مفسر *mufassir* "commenting on" or مبین *mubayyin* "explaining (the antecedent)," or صفت *ṣifat* "the qualification."

In other cases, the antecedent is called موصول *mawṣūl*; the connective, کاف موصول *kāf-i mawṣūl* or کاف صله *kāf-i ṣila*; and the relative clause itself صله *ṣila*. A sentence containing a relative clause referring to such an antecedent is termed موصولیه *mawṣūliyye*.

The pronoun of the relative clause is called راجع *rāji* or عائد *ʿāid* 'that which refers to (the antecedent).'

¹ "Syntax and Idioms of Hindustani."

² Compare also "Christ his sake" and in modern Persian محمد کتابش گم شد *Muḥammad kitāb-ash gum shud* "Muhammad, his book was lost."

³ In mod. Per. write *dād* for *kard* and *shakhṣ-i duzd*.

⁴ Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative ی.

A general term for antecedent is *muqaddam* مقّدم "placed before." *Har kujā* and *jā-i ki* جائیکه and هر کجا, are included in the term اسم موصول *ism-i mawṣūl*.

(5) Examples:—

"How miserably passes the time of women that do not know how to read and write" *chi qadr sakht* چقدر سخت میگذرد اوقات زنانی که سواد ندارند *mī-guzarad awqāt-i zanān-i ki savād na-dārand*; ¹ or چقدر برای زنانیکه خواندن و نوشتن *chi qadr barāy-i zanān-i ki khwāndan va navishtan namī-dānand sakht mī-guzarad*; or زنانیکه خواندن نمیدانند چقدر سخت میگذراند *zanhā-i ki khwāndan namī-dānand chi qadr sakht mī-guzārānd*. "It is very unkind to forget the past claims of aged servants that can no longer work" *khayālī* خیلی بیوفائیت حقوق نوکران سالخورده را فراموش کردن که از کار افتاده اند *bī-vafā'ī-st huqūq-i nawkarān-i sāl-khwurda rā farāmūsh kardan ki az kār uftāda and*; or نوکران سال خورده که از کار افتاده اند حقوق ایشانرا فراموش کردن خیلی *nawkarān-i sāl-khwurda-i ki az kār uftāda-and huqūq-i īshān rā farāmūsh kardan khayālī bī-vafā'ī-st*. "Let that one of you precede who is qualified to take precedence" از میان شماها هر شخصیکه لیاقت پیش رفتن داشته *az miyān-i shumā-hā har shakhs-i ki liyāqat-i pīsh raftan dāshta bāshad pīsh bi-ravad*. ² "Instantly report to me any unusual proceeding on his part that you may observe" هر امریکه خلای معمول از او به بینید فوراً مرا از *har amr-i ki khilāf-i ma'mūl az ū bi-bīnīd jawrān marā az ān muttālī' gardānīd*. "What anyone is in want of, shall be given him" *bi-har kas harchi hājat-ash bāshad dāda khwāhad shud*. "Whatever people thought they thought wrong" مردم هرچه خیال کرده *mardum harchi khayāl karda bāshand ghalat khayāl karda-and* (m.c.). "What kind of a man is he who eats no flesh?" *ān chi jūr insān-i-st ki gūsh-t namī-khurad* ³; *namī-khurad* = does not eat; certain); the Present Tense here indicates a reference to some one that does not eat meat; the Aorist would indicate a doubt, as: *ān chi jūr insān-i-st ki gūsh-t na-khurad* "what sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?"). "Are your mother and sisters in the same house as yourself?"

¹ In this sentence, the position of the relative clause corresponds to its position in the English sentence.

² Note the demonstrative ی (preceding که) affixed to the qualifying adjective. Also note that *nawkarān* the logical subject has no verb, *vide* (a)(2).

³ Note the two verbs together at the end, *vide* (a) (3).

⁴ Note the collocation, subject first and then the relative *harchi*. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.

⁵ Collocation close to the English: *ān chi jūr insān-i bāshad ki gūsh-t na-khurad*.

پیشہ روزنی کہ نسل بعد نسل بمن *mādar¹ u khwāhirhā-yat dar hamīn khāna-i ki tu hastī hastand²?* “I practise the profession of marauding, which has come down to me from my father” مردم فقیر کہ *pīsha-yi rāhzanī ki nasl^{an} ba^da naslⁱⁿ bi-man rasīda ast dar ān bāqī-am* (m.c.). “What you tell me of the weight of air, is inconceivable” *vazn-i havā bi-mīzān-i ki shumā mī-farmāyīd khilāf-i qiyās ast.* “The women of poor folk, amongst whom *parda* is not maintained, work in the fields like men” مردم فقیر کہ *mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst zan u khwāhirhā-yi shān miḡl-i mardān dar kishtzār kār mi-kunand.*³ “The wages which are due to any one will be given” *ānchi mavājib-i har kas ast dāda khwāhad shud.* “The price you named was absurd” *ān qīmat-i ki tu guftī bi-hūda ast.* “The girl was some six years old—in short just the age of our Fāṭima” *ān dukhtar qarīb-i shash sāl dāsht khulāṣa⁴ bi-‘ainih ham-sinn-i Fāṭima-yi mā.*

(b) In (a) (3) it was stated that the subordinate and principal verbs sometimes come together at the end of the sentence. In a long sentence, however, with more than one relative or subordinate clause, as many as three verbs are found at the end of a sentence, even in good modern authors.⁵ The following example, far simpler than many, will suffice:—

“In order to get rid, for a while, of the importunities and jealousy of his first wife, and also to acquire the good opinion of his father-in-law (who, although noted for clipping money, and passing it for lawful, affected to be a saint), he undertook a pilgrimage to the tomb of Husain at Kerbelah”—
Hājī Bābā of Isfahan) پس بدان خیال کہ اقل چند سبحی از درد سرزن اول فارغ شود

¹ Note that *mādar* here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

² Two verbs at the end of a sentence, *vide* (a) (3). Note that the repetition of the locative case *dar ān* is avoided after *ki*. In Urdu it would be inserted.

³ Note the collocation — ‘Mr. Pepy’s, his diary’; no verb to مردم فقیر *mardum-i faqīr*. Note that in *زن و خواهرها* *zān u khwāhirhā*, the plural termination is added to the second noun only, though both are plural; *zanhā* would also be correct. In India *riwāq-i parda* would be used, instead of گرفتن *qānūn-i rū giriftan*.

It would also be correct to turn this: *زن و خواهرهای مردم فقیر کہ در آنها قانون رو گیری* *zan u khwāhirhā-yi mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst, miḡl-i mardān dar kishtzār kār mi-kunand.*

⁴ An Indian would probably here say *bas* instead of خلاصہ *khulāṣa*.

⁵ The ‘suspense’ is of course excessive. The sentence that follows has puzzled even Persians at the first reading.

و در نزد پدر زن تازه که با اینکه در بریدن کنار درهم و دینار و روائی نقد نا سره بجای سره مضایقه نمی کرد درسندن شرع و آداب دین دعوی پایداری داشت - تقدسی بفروشد عازم *pas, bi-dān khayāl ki aqall¹ chand šabāh-i az dard-i sar-i zan-i avval fāriḡh shavad, va dar nazd-i pidar-zan-i tāza-i¹ ki bā īnki dar burīdan-i kinār-i dirham u dīnār va ravā'i-yi naqd-i nā-sara bi-jā-yi sara muḡāyaqa namī-kard, dar sunan-i shar' va ādāb-i dīn da'vā-i pāyadārī dāsht, taqaddus-i bi-farūshad, 'āzim-i Karbalā shud.*

In the above quoted example the principal verb عازم کرولا شد *'āzim-i Karbalā shud* might be inserted between پس *pas* and بدان خیال *bi-dān khayāl*; the subordinate verb *taqaddus-i bi-farūshad* بفروشد تقدسی might then be construed with *dar nazd-i pidar-zan-i tāza* تازه در نزد پدر زن, while the first relative *ki* following these words would have for its verb پایداری داشت *pāyadārī dāsht* and the concessional clause...مضایقه نمیکرد *...mūḡāyaqa namī-kard* might be inserted between the first relative and its verb.

(c) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by: بطور مناسب بمکافات اعمال خود رسید *bi-tawr-i munāsib bi-mukāfāt-i a'māl-i khud rasīd*,² than by *tawr-i ki munāsib būd bi-mukāfāt-i a'māl-i khud rasīd.*

(d) A relative clause may often be converted into a conditional clause; thus, *shakhṣ-i ki īn jūr khayālāt dārad kāfir ast* "a person who holds these opinions is an infidel," may be rendered *agar shakhṣ-i īn jūr*—"if a person holds—."

In long sentences this conditional equivalent is sometimes useful.

§ 131. Predicative (Subordinate) Clauses.

(a) Predicative Clauses are those which form part of the predicate and without which it would not be complete. These clauses are generally linked to the principal verb by the connective *ki* که.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.³

(b) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

¹ Note demonstrative ی (before که) affixed to the qualifying adjective.

² Or پاداش عمل خود را دید *pādāsh-i 'amal-i khud rā دید.*

³ Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.

“He is not the man he says he is” can in modern Persian be either in direct or indirect narration, as:—

(1) *ū ki mī-gūyad man fulān shakhṣ am nīst*, or (2) *ū ki mī-gūyad fulān shakhṣ ast, nīs*.

In modern Persian اینجا باش *bi-ū gufti tā bar-gashtan-it man injā bāsh?* would at once be taken to mean “did you tell him to wait till my return?” but if باشد *bāshad* were used instead of *bāsh*, the meaning would be “—your return.”

Even in classical Persian the indirect narration is preferred in cases like the following:—

گرفتۀ همسایه را دل بزناۀ وزاری او بسوخت و مقرّر کرد که این نوبت بی او بر سر دعوت *gurba-yi hamsāya rā dil bar nālā u zārī-yi ū bi-sūkht va muqarrar kard ki īn naubat bī ū bar sar-i da‘vat ḥāzīr na-shavad*¹ (Anv. Suh., Chap. I, Intro., St. 3), “the heart of the neighbour-cat melted at his lamentations, and he resolved that he would not attend the feast without him.”

Remark.—In English, the indirect narration is preferred²; or the addition of a clause is avoided either by using the infinitive as “tell him to go home,” or by using a participle as, “I thought of going to Yezd.”

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقوله *maqūla*; even in the sentence *bi-gū asp biyārad* “tell him to bring a horse” the second clause is a مقوله *maqūla*.

(c) After verbs of commanding and forbidding³ etc., the indirect narration is preferred, though the direct, as well as the indirect, narrations are employed, both in the classical and in the modern language:—

پادشاه جلالد را فرمود که روبروی من او را بکش *pādishāh jallād rā farmūd ki rū bi-rū-yi man ūrā bi-kush* (class., direct) “the king ordered the executioner to put him to death in his presence”⁴: *bi-farmūd tā musāra‘at kunand*—(Sa‘dī) (indirect) “he (the king) ordered them to wrestle”: *va ham nāik siḡārish namūd ki dar vaqt-i bīrūn raftan az dar-i khāna rūy bi-vāpas bīrūn raw tā*—(Trans. *Hājī Bābā*) (direct) “she (my mother) further directed me to leave the house with my face towards the door, by way of propitiating a happy return from a journey undertaken under such inauspicious circum-

¹ The direct narration would also be right, in which case تو *tu* would be substituted for او *ū*, and نشوم *na-shavam* for نشود *na-shavad*.

² The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

³ For negative after verb of prohibition, vide § 122 (i).

⁴ If بکش *bi-kushad* were used instead of بکش *bi-kush*, the meaning would be “the king ordered him to be beheaded in my (the speaker’s) presence.”

stances'' : به مهر بگو اسپ حاضر کند *bi-mihtar bi-gū asp ḥāzīr kunad*¹ (m.c., indirect) "tell the groom to bring the horse."

(d) The following examples illustrate the *Direct Narration*:—

(1) سیاهی گیسوان بر نانت که من علویم وبا قافلہ حجاز بشہر در آمدہ کہ از حج می (1) *sayyāḥ-i gīsuwān bar tāft ki 'Man 'Alavī-am,' va bā qāfila-yi Ḥijāz² bi-shahr dar āmad ki 'Az Ḥajj mī-āyam,' va qaṣīda-i pīsh-i malik burd ki, 'Man gufta-am'*—(Sa'dī) "a traveller twisted his ringlets (saying) 'I am a descendant of 'Ali'; and entered the city with the caravan of Ḥijāz (saying), 'I am on the return journey from the Pilgrimage'; and carried a *qaṣīda* to the king (saying) that 'I composed it.'"

(2) "He sent word that he would come to-morrow" فردا او پیغام داد کہ *ū payghām dād ki fardā khwāham āmad³*; 'vide' (e) (1). *Khvāhad āmad* خواهد آمد, indirect, would also be right, but might refer to some third person.

Remark.—The direct narration often occurs in subordinate clauses expressing purpose or resolution. *Vide* also (c).

(3) "I am glad that you have come" خوشحالم کہ شما آمدہ اید *khush-ḥāl-am ki shumā āmada id* (or *āmādīd*) (or آمدید).

(4) "I regret that I came" چرا آمدم *afsūs mī-khūram ki chirā āmadam* (or *āmada am*)?⁴

(5) "I fear that he will come to day" من میترسم کہ مبادا او امروز بیاید *man mī-tarsam ki mabādā⁵ ū imrūz bi-yāyad*. (For example of a negatively final clause *vide* also § 133 (b) (2).

(6) "He asked me who I was" از من پرسید کہ تو کیستی *az man pursīd ki tu kīst-i* (also = "who are you?"); or پرسید کہ کیستم *pursīd ki kīstam* (or coll. *ki am*)?

(7) "Ask if any one is there" کسی آنجا هست *bi-purs ki⁶ kas-i ānjā hast?*

(8) "Tell him to go home" برو کہ بخانه *bi-ū bi-gū ki bi-khāna bi-raw⁷*, or better *bi-ravad*. *Vide* (e) (2).

¹ Or less common *ḥāzīr kun* حاضر کن.

² *Ḥijāz* حجاز the province of which *Makkah* is the capital.

³ Or *mī-āyam* می آیم.

⁴ This could also be expressed by *āman* من از آمدن خود افسوس میخورم (or *pashimān*) *az āmadan-i khud afsūs mī-khūram* (or *pashimān am*).

⁵ Or omit *mabādā*; *vide* § 133 (a).

⁶ *Āyā* آیا (but not اگر *agar*) could be substituted for *ki*.

⁷ The indirect narration would nearly always be used in such a sentence, though the direct narration is correct.

(9) "My custom is to read the¹ paper daily" *روز* *adāt-i man ān ast ki har rūz rūz-nama² bi-khṡānam.*

(10) "I thought of going to Tehran to-morrow" *خیال* *khayāl-am āmad ki fardā bi-ravam bi-Tāhrān*; or *خیال* *khayāl bi-man guft ki bi-raw bi-Tāhrān.*

(11) "I saw a gorilla advancing from the opposite direction" *من دیدم* *man دیدم ki yak nasnās-i ṡaraf-i man mī-āyad.*³

(12) "Husain tells you to speak in his language" *ما* *Husayn mī-gūyad ki bi-zabān-i mā ḥarf bi-zan*; or *بزبان* *bi-zabān-i ū ḥarf bi-zanī.*

Remark.—A person soliloquizing may, in *direct* narration, address himself in the 1st or 2nd pers. according to the attitude he assumes towards himself (*vide* 4 & 10). Further examples: *کرد* *bi-ēn fkr uftādam ki chi khṡāhī kard lit.* "I fell into this thought (that) "what wilt thou (i.e. I) do?""; or *چکنم* *bi-ēn fkr uftādam ki chi kunam?* (*direct*). "He wondered what he would do" *چکنم* *bi-ēn khiyāl uftād ki chi kunam*, or *کرد* *chi khṡāhī kard?* (*direct*). These two sentences might have different interpretations, if treated as *indirect* narration.

(e) The following are modern colloquial examples of the *Indirect* Narration:—

(1) "He sent word that he would come to-morrow" *پیغام داد که فردا بیاید* *payghām dād ki fardā bi-yāyad* [or *می آیم* *mī-āyam*]; *vide* (d) (2).

(2) "Tell him to go home" *برود* *bi-ū bi-gū ki bi-khāna bi-ravad.* The *direct* narration though correct would not be used in m.c. in such a sentence, *vide* (d) (8).

(3) "He said that he was expecting you" *جنابعالی را یاد کرده گفت که منتظر* *janāb-i 'ālī rā yād kardā guft ki muntazir-i shumā 'st*; [or "—*muntazir-i īshān hastam* *منتظر ایشان هستم*"].

¹ The *indirect* narration would nearly always be used in such a sentence, though the *direct* narration is also correct.

² If a *rā* were inserted after *روز* *rūz-nāma*, it would mean the particular newspaper taken in daily. *Mī-khṡānam* could be used, but with a slightly increased force.

³ *Mī-āmad* *می آمد* might be substituted. This sentence in India would be dramatically rendered by, *چی می بینم که نسناسی بطرف من می آید* *chi mī-binam ki nasnās-i bi-ṡaraf-i man mī-āyad* "what do I see, but that a gorilla is advancing towards me."

(4) "Ask the 'farrāsh' if¹ his master is awake yet *از وراثش به پرس که آغایش بیدار است* *az farrāsh bi-purs ki āghāyash bī-dār ast*² ?

(5) "Ask the witness if he speaks¹ English" *از شاهد به پرس که انگریزی* *az shāhid bi-purs ki angriẓi harf mī-zanad*.³

(6) "The four agreed among themselves to hunt in company" *باهم عهد کردند که بیایند و هر چهار تن باتفاق یکدیگر شکار کنند* *bāham 'ahd kardand ki biyāyand va har chahār tan bi-ittiḥāq-i yak dīgar shikār kunand*.⁴

(7) "He ordered me not to leave this place" *فرمود که از اینجا بیرون نروم* *farmūd ki az īn jā bīrūn na-ravam*⁵ (class.).

(8) "I came to ask Haydar whether you would go out riding to-day" *من آمده بودم از حیدر به پرسم شما امروز سوار می شوید* *man āmada būdam az Ḥaydar bi-pursam shumā*⁶ *imrūz savār mī-shavād*.—(Vazīr-i Lankarān).

(9) "That very moment he will go and tell the *Khān* that you have cast eyes on his intended" *همان ساعت می رود به خان خبر میکند که تو بندام زد او چشم* *hamān sāt mī-ravad bi-Khān khabar mī-kunad ki tu bi-nāmzad-i ū chashm dūkhṭa-ī*.⁷

(10) "I have told Nisā Khanam to sit in the hall, and should the Vazīr appear, to come and tell us at once" *اگر* *bi-Nisā Khānum gufta-am tū-yi dālān bi-nishīnad; agar vazīr paydā shud*,⁸ *bi-yāyad, zūd*⁹ *mā rā khabar kunad*.

(f) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real.

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.

¹ *ki*, or *āyā*, or *kā āyā*; but not *agar*.

² Or direct narration, *آغای شما بیدار است* *āghā-yi shumā bīdār ast*?

³ Or direct narration, *می زنی* *mī-zanī*.

⁴ This could also be expressed in direct narration by *باهم عهد کردند که ما هر چهار تن می آئیم و باتفاق یکدیگر شکار می کنیم* *bā ham 'ahd kardand ki mā har chahār tan mī-ayīm va bi-ittiḥāq-i yak dīgar shikār mī-kunīm*; or *باهم عهد کردند که بیایند ما هر چهار نفر* *bāham 'ahd kardand ki bi-yāyīd mā har chahār nafar bi-ittiḥāq-i yak dīgar shikār mī-kunīm*.

⁵ Or direct *مرو* *ma-raw*; 'vide' (c).

⁶ Note that this is indirect narration. The direct narration *که وزیر امروز سوار می شود* *ki vazīr imrūz savār mī-shavād* could be used but would not be so good.

⁷ It would also be correct to say, *که تیمور بغام زد شما چشم دوخته است* *ki Taymūr bi-nāmzad-i shumā chashm dūkhṭa ast* (direct).

⁸ *Paydā shud* *پیدا شد* more dramatic than *paydā bi-shavad*.

⁹ From its position *zūd* might refer to either the verb preceding it or following it.

Examples:—

(1) “He says *my* father is dead” *ū mī-gūyad lar-am murda ast* (indirect : if direct = he says *his* father is dead.) *Vide* (ii) below.

(2) “He says his father is dead” (i) *ū mī-gūyad lar-ash murda¹ ast* (indirect): (ii) *ū mī-gūyad lar-i man murda ast* (direct).

(3) “He says your father is dead,” *ū gūyad ki pidar-i shumā murda ast* (indirect).

The indirect narration would ordinarily be used as in the above mentioned am-
ples.

The Persian of No. (3) would never be interpreted by the direct narration. Were it to be so interpreted, it would signify in English, “He says father is dead” (lit. He says thus ‘your father is dead’). The direct narration for No. 3 would be, *mī-gūyad pidar-i Zayd murda ast*.

(4) “He asked me who I was” *ū az man porsīd ki kistam* (indirect).

“He asked me who he (the speaker) was”, i.e. “he said to me ‘who am I’” *ū az man porsīd ki kistam* (direct); *vide* also (d) (6).

Remark I.—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says : *āghā salām mī-rasānd va mī-gūyand mumkin ast imrūz bi-khidmat-i shumā bi-rasand?* (c.). In Kerman, the writer has never heard the direct narration used in such a message.

Remark II.—Possibly the two constructions account for the difference in use in certain subordinate clauses, thus : *va‘da mī-kunam* *bi-yāyam* may be indirect narration “I promise to come,” while *va‘da mī-kunam ki khvāham āmad²* may be direct narration “I promise this that ‘I will certainly come’” : *bi-khayāl na-rasīd ki ū biyāyad²* “I did not think he would come” (indirect), *bi-khayāl-am na-rasīd ki ū khvāhad āmad²* (direct) : *bi-khayāl at mī-rasīd man imrūz tidan-i tu na-yāyam?* (indirect); *bi-khayāl at mī-rasīd man imrūz tidan-i tu na-yāyam?* (or *khawham āmad*) (direct).

¹ This might also refer to some third person.

² The construction with the Present Subjunctive (the Aorist) is preferable in modern Persian. When the Future Indicative is used instead of the Present Subjunctive, it is more forcible than the latter.

(g) The following examples illustrate other Predicative Clauses:—

(1) “I am fortunate in your arrival” این از سعادت من است که شما آمدید *in az sa'ādāt-i man ast ki¹ shumā āmadid.*

(2) “It is impossible he escaped by this road” ممکن نیست که او ازین راه *mumkin nist ki ū az in rāh firār karda bāshad.*²

(3) “How did you know without counting that they were sixty?” *na-shimurda chi tāwr dānistid ki īshān shašt nafar būdand* (or *hastand*, according to idea).

(4) “What did I see on reaching there but that the straw was on fire” *anjā rasīda chi mī-bīnam ki kāh ātash girifta ast?* (Afghan): (as this construction is uncommon in modern Persian and not always intelligible, it is better to say *anjā rasīda chi dīdam ki kāh ātash girifta* (m.c.).

(5) “He put a mirror into his hand and said ‘now look at yourself and me, and see if there is any difference at all between us’” *bi-dast-i ū āina dāda guft hālā sūrat-i khud-at rā bi-bīn va tarāf-i man nigāh kun³ va bi-bīn āyā farq-i miyān-i mā hast?*

(6) “An idea came into my head to go to Yazd” *bi-khayāl-am rasid ki bi-Yazd bi-ravam.*

(7) “I do not know what answer to give to the manager's letter” *bi-navīsam hayrān-am ki kāghaz-i nāzīr rā chi javāb bi-navīsam.*⁴

(8) “I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month” *dar rūznāma-i navishta⁵ dīdam ki dar 3rd māh dar rūznāma-i navishta⁵ dīdam ki dar 3rd māh āftāb khwāhād girift (or kusūf⁶ vāqi⁶ khwāhād shud).*

(9) “It is to be regretted that I gave him permission” *jā-ye afsos ast ki chirā bi-ū ijāzat dādam* (direct nar.).

(10) “People began to be afraid that the police would hear the noise and burst into the house” *mardum binā kardand bi-tarsidan ki mabādā gazma ghāwghā rā shunīda bi-zūr dākhil-i khāna shavand.*

¹ *Ki* “in that.”

² Subjunctive to express doubt: *karda ast* *کرده است* would be incorrect after *mumkin nist*.

³ — *sūrat-i khud-at va marā bi-bīn* would mean “look at your own reflection and at mine.”

⁴ Or better *ki chi javāb-i kāghaz-i nāzīr rā bi-navīsam* *که چه جواب کاغذ ناظر را بنویسم*

⁵ *Navishta* *نوشته* for a printed as well as a lithographed newspaper.

⁶ But *khushf* *خسوف* “eclipse of moon.”

(11) "I saw it stated in the *Adab*¹ that a meeting of the *Anjuman*² would be held at two o'clock on Saturday" در روز ناعنه آدب نوشته دیدم که در روز dar shabih sā'at dar i'itqād anjuman dar pish ast (or) anjuman khawad bud, (or) dar ruz-nāma-yi 'Adab' navishta didam kt dar ruz-i shamba sā'at-i du in 'iqād-i Anjuman darpish ast (or) in 'iqād-i Anjuman khwāhad būd, or khwāhad shud).

(12) "He boasted that he would checkmate him without his queen" گمان غالب است که او درین راه زنی با شما دست یار بوده gumān-i ghālib ast ki ū dar in rāh-zanī bā shumā dast-yār būda ast.

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery" شما خیلی خدمت بحکومت ظاهر کردید که از همان ابتداء shumā khaylī khidmat bi-hukumat zāhir kardid ki az hamān ibtidā mufsidān rā sākut namudid.

(14) "You did a very imprudent thing in setting him free without security" شما خیلی جرأت کردید که بی ضمانت او را خلاص کردید shumā khaylī jur'at kardid ki bi-zamānat ūrū khalāsh kardid.

(15) "You did a great service to the Government in putting down the rebels at the very first" شما خیلی خدمت بحکومت ظاهر کردید که از همان ابتداء shumā khaylī khidmat bi-hukumat zāhir kardid ki az hamān ibtidā mufsidān rā sākut namudid.

(16) "He told my son he was coming to my house to-morrow" او بفرزندم گفت که فردا خدمت پدرت میرسم ū bi-farzand-am⁵ gufta⁶ ki fardā khidmat-i pidar-at mī-rasam.

(17) "I entreat you to overlook this my first offence" من توسل هستم که ازین تقصیر اولم در گذرید multamis hastam ki az in taqsir-i avval-am⁷ dar guzarid.

(18) Compare the following:—

(i) "I could not guess from his countenance that he would deceive me" از قیافه او احتمال نمیرفت که گول بزند (با خواهد زد با میزند) ihtimāl namī-raft ki gūl bi-zanad⁸ (or) khwāhad zad, or mī-zanad).⁹ Here the

¹ Published in Meshed (*Mash-had*).

² *Anjuman* انجمن lit. "committee." The Zardushtis ordinarily have a weekly meeting called the *Anjuman* at which religious and commercial business is transacted, and culprits are sentenced to bastinado or fine for small offences. There is an *Anjuman* in Bombay.

³ With or without *izū'at*. In m.c. generally *gimān*.

⁴ "Service to the Government" could also be well rendered by دولتخواهی *dawlat-khwāhī*, which corresponds to the Indian expression خیرخواهی *khayr-khwāhī*.

⁵ *Farzand* فرزند means child, male or female, young or old.

⁶ For گفته است *guft ast*.

⁷ Or اولین ام *avvalin-am*.

⁸ —namī tavānistam qiyās bi-kunam ki marā gūl khwāhad zad *namī-tavānistam qiyās bi-kunam ki marā gūl khwāhad zad* shows that he *did* afterwards deceive.

⁹ In Hindustani either *deitā hogā* or *deregā*.

Aorist leaves it doubtful whether he has or has not cheated; but the Fut signifies that he *has* cheated.

(ii) از قیافۀ او احتمال نمیرفت که مرا گول زده باشد *az qiyāfa-yi ū ihtimāl namī-ki marā gūl zada bāshad* (m.c.) “from his countenance it did not appear probable that he would have deceived me (as he has done).”

(iii) از قیافۀ او احتمال نمیرفت که مرا گول میزد *az qiyāfa-yi-ū ihtimāl namī-ra, marā gūl mī-zad* (m.c.) “from his countenance it did not appear probable that he was deceiving me.”

§ 132. Subordinate Clauses (*continued*).

Adverbial (Temporal, Local, and Modal) Clauses.

(a) Those adverbial clauses dealing with time, place and manner now be dealt with.

Their construction nearly resembles that of relative clauses, *vide* § 1 i.e. the adverbial clause with وقتیکه *vagt-i ki*¹ “when”; هر وقتیکه *har vagt-i* “whenever”; جاییکه *jā-i ki* “where”; هر جائیکه *har jā-i ki*, or هر کجا *har k* “wherever”; بطوریکه *bi-tawr-i ki* “as, in the manner that”; از طرفیکه *az taraf* “from the direction that,” etc., usually stands first, being followed by principal clause with or without the correlatives mentioned in (d).²

Remark.—A جمله ظرفیه (“adverbial clause”) does not in Persian make a subordinate adverbial clause as in English, but merely a clause that contains an adverb of place.

(b) The particle که *ki* may take the place of وقتیکه *vagt-i ki* “when” or از وقتیکه *az vagt-i ki* “since,” usually when the adverbial clause is initial; ما را دیدم شما را دیدم *man ki shumā ra dīdam bi-ū guftam* = وقتیکه شما را دیدم *man vagt-i ki shumā ra dīdam bi-ū guftam* “When he went, another came” او که رفت بعد دیگری آمد *ū ki raft ba’d digar-i āmad* (m.c. only) = *ba’d az ānki raft digar-i āmad*.

(c) *Tā* تا, with the verb preferably in the affirmative,³ means ‘until’ *vide* § 123 (e).

(d) The correlatives are همان وقت *hamān vagt*, همان جا *hamān jā*, همان طور *hamān taur*, همان طرف *hamān taraf*, etc.

(e) “Somehow or other” is rendered by محوری (یا بهر قسمی) که بود *bi-har tawr-i* (or *bi-har qism-i*) *ki būd*, etc. “As before” by مؤخر, or السابق *fi*

¹ Or چون *chūn*, در هنگامیکه *dar hangām-i ki*, حینیکه *hīn-i ki* “when.”

² The normal shape and order of the clauses are those of the line: “Where the sucks, there suck I.”

³ In Hindustani, when *jābtak* signifies “until” or *yahānti ak ki*, it is correctly followed by the verb in the negative, but when it means “whilst” by the affirmative verb; “Hindustani Manual,” L. 38 (b).

or مثل پیشتر *miθl pīsh*, or پیش *kamā-fi*, 's-sābiq, or *miθl-i pīsh*, or *miθl-i pīsh*tar. "Still (as before)," by همچنان *hamchunān*.¹

(f) "Before that" and "after that" are rendered by پیش از آنکه *pīsh az ān-ki*, or قبل از آنکه *qabl az ānki*; and by پس از آنکه *ba'd az ān ki*, *pas az ān ki*.

(g) Examples:—

(1) "I cannot help laughing when I recollect the matter" هر وقتیکه آن *har vaqt-i² ki ān amr yād-am mī-āyad marā khanda mī-gīrad* (or بی اختیار می خندم *bi-ikhtiyār mī-khandam*).

(2) "I enjoy good health since I came here" از وقتی که اینجا آمده ام خود *az vaqt-i ki injā āmada-am khud³ rā salāmat mī-bīnam*.

(3) "Sit in the verandah till I return" در ایوان بنشین تا من بیایم *dar ayvān bi-nishīn tā man bi-yāyam*; or ایوان بنشین تا من نیایم در ایوان *tā man na-yāyam dar ayvān bi-nishīn* (rare). Vide § 123 (e).

(4) "It is a long time since (that) my father died" والد من مدتیست که *vālid-am muddat-i st ki marhūm shuda*.

(5) "Every one will have leave to go wherever he pleases" هر کس هر جا *har kas har-jā bi-khwāhad bi-ravad murakkhāst*.

(6) "He went off⁴ in the direction he came from" از طرفیکه آمد بهمان *az taraf-i ki āmad bi-hamān taraf raft ki raft*.⁴

(7) "Sweep out all these carriages before the train starts" پیش از آنکه *pīsh az ānki gārī⁵ haraka bi-kunad hama-yi in kāliskahā* (or *dabbahā rā*) *jārūb kun*.

(8) "The only plan I could think of was to go myself" بجز اینکه خودم بروم *bi-juz inki khud-am bi-ravam⁶ hāch bi-'aql-am na-rasid*.

(9) "Both of us are all but caught" ما هر دو قریب است که گرفتار بشویم *mā har du, qarīb ast, ki giriftār bi-shavīm*.

(10) "When you yourself see them eating you will admit that I am right" وقتیکه خود شما ایشانرا دیدید (or نه بینید) که چه طور میخورند قبول می کنید *vaqt-i ki khud-i shumā īshān rā دیدید* (or *bi-bīnīd*) *ki chī tawr mī-khurand, qabūl mī-kunīd ki qawl-i man saħīh ast*.⁷

جوهری اگر دو خلاب فند همچنان نفیس است و غبار گر بفلک رود همچنان خسیس *jawhar-i agar dar khilāb uftad hamchunān nafis ast va ghubār gar bi-falak rasad ham chunān khasis* (Gul., Bk. 8, 55). In mod. Pers. همان طور *hamān tawr* or هم باز *bāz ham*, for همچنان *ham chunān*. *Mīθl-i pīsh* مثل پیش could not be used here.

² Or هرگاه *hargāh ki*.

³ Not آمدم *ādam*.

⁴ *raft ki raft* (m.c.) "he went right off," i.e. without hesitating or looking back.

⁵ From the Hindi گاری *gārī* any "carriage or cart."

⁶ Note the Persian Pres. Subj., for the English Past Pot.

⁷ Note dramatic *ast*. *Rāst gufta am* راست گفته ام could also be used; and also اگر *agar* "if" could be substituted for *vaqt-i ki*.

(11) "You have no resource left but to take service" *سواى ايذكه نوکري* *sivā-yi īnki nawkarī kunīd chāra-ī¹ digar nīst.*

(12) "Sit where my voice may be heard" *جائى بنشين كه مدام را بشنوي* *jā-ī bi-nishīn² ki šadā-yam rā bi-shīnavī.*

(13) "Wherever you find any curiosity bring it to me just as it is" *هر کجا كه چيز انتيكه ديدي آنرا به جنسه برآى من بياور* *har kujā ki chīz-i antika-ī³ didē ān rā bi-jīnsih barā-yi man bi-yāvar.*

(14) "I saw what was in his mind before he could make any complaint" *پيش از آنكه شكايت كند ما فى ضميرش را دريافتم* *pīsh az ānki shikāyat kunad mā fī zamīr-ash⁴ rā daryāftam.*

(15) "His eyes were no sooner closed than he was in another world" *چشم بستن همان و بعوالم ديگر رفتن همان* *chashm bastan hamān va bi-'avālim-i digar⁵ raftan hamān.*

(16) "He could not have gone five or six steps when he heard a man's voice close by" *پنج شش قدم بيشتر نرفته بود كه دفته صدای مردی نزدیک خود شنيد* *panj shash qadam bīshlar na-rafta būd ki daf'at^{an} šadā-yi mard-ī nazdik-i khud shunīd.*

(h) As in conditional and causal clauses [*vide* § 128(d) and § 133(e)], the Future Indicative can in classical Persian often take the place of the Aorist or the Present, as:—

چون آفریدگار حق سبحانه و تعالی حکمی بنفاز خواهد رسانید به میل غفلت دیدۀ *chūn* بصیرت بینایان را تیره و خیره گرداند تا راه خلاصی از آن حکم بر ایشان پوشیده شود *Āfarīdagār Haqq Subhānuh⁶ va ta-'ālā hukm-ī bi-nafāz kh wāhad rasanīd⁶ bi-mīl-i ghaflat dīda-yi baṣīrat-i bināyān rā tīra va khīra gardānad tā rāh-ī khalāṣi az ān hukm b-i īshān pūshīda shavad* (Anv. Suh., Chap. I, S. 18) "and when the Creator, the Most High God—may He be sanctified—causes His decree to issue, He clouds and darkens the eye of the vision of the clear-sighted with the anointing needle of negligence, so that the way of escape from that mandate becomes hidden to them, for—."

¹ Or *چهارگى ديگرى* *chāra-yi digar-ī nīst* (vulg.).

² Note that *جائى* *jā-ī* and *كه* *ki* are separated.

³ Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called *انتيكه* *antika*. *Tuḥfa* is any choice article that has not yet become common.

⁴ *Mā fī zamīr* *مافى ضمير*, Ar., "that which (is) in mind."

⁵ If the singular *عالم* *ālam* were used, it would imply death or departure from this world.

⁶ In modern Persian *ميرساند* *mī-rasūnad*, Present Tense " (when) he does," or *برساند* *bi-rasūna-d* (when) he may do."

§ 133. Subordinate Clauses (*continued*).

Adverbial (Final and Causal) Clauses.

(a) Those adverbial clauses dealing with the end or reason, *i.e.*, Final and Causal clauses, will now be dealt with.

Final clauses are constructed like Predicative Clauses [*vide* § 131 (a)], being linked to the principal clause by a final conjunction *که* *ki*, *تا* *tā*, or *که* *تا* *tā ki*, or *تا* *که* *ki tā*.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases *مبادا* *mabādā*, or *خدا نکند* *Khudā na-karda*: or else by *که* *ki* 'that' with the verb in the negative. Examples of these conjunctions have been given.

Under *Hurūf-i 'Illat* and *Kalimāt-i 'Illat*, native grammarians include both the final and the causal conjunctions; they are:—*چرا که* - *زیرا که* - *چون که* - *بعلت اینکه* - *بسبب اینکه* - *از این صبر* - *باببران* - *از رهگذر اینکه* - *از این سبب* - *از این رهگذر*.

(b) Examples of Final Clauses:—

(1) "My companions held out inducements to the end that I might journey in their company" ^۱ *rufaḡā-yam marā tarḡīb kardand* ^۲ *tā* ^۳ *man nīz bi-hamrāh-i īshān sajar kunam*.^۳

(2) "Keep your hand here lest the child should awake and feel frightened" *dast-at rā hamīn jā bi. guzār mabādā bachcha bīdār shuda bi-tarsad*.

Here *خدا نکند* *Khudā na-karda* could be substituted for *مبادا* *mabādā*. If however *که* *ki* were substituted for *مبادا* *mabādā*, the sentence would have to be reconstructed: *dast-at rā hamīn jā bi. guzār ki bachcha bīdār shuda bi-tarsad*, or *dast-at rā hamīn jā bi. guzār tā bachcha bīdār shuda na-tarsad*, or *dast-at rā hamīn jā bi. guzār tā bachcha bīdār shuda na-shavad va na-tarsad*.

[The sentence *dast-at rā hamīn jā bi. guzār ki bachcha bīdār shuda bi-tarsad* would mean "place your hand here so that the child may wake up but may not be frightened."]

(3) "I should not wonder if he has deceived you, in order to get something for himself" *من تعجب نمی‌کنم که او شما را فریفته باشد تا ازین میان یک چیزی*

¹ *Kardand* *کردند* here implies that 'I agreed to go with them.' *Mī-kardand* *می‌کردند* would leave the matter doubtful.

^۲ Or *که* *ki tā*, or *تا* *که* *ki tā*, or *که* *ki* alone.

^۳ This final clause can be converted into a predicative clause by substituting *که* *ki* for *تا* *tā* and employing the direct narration, as: *که* *ki* *rufaḡā-yam marā tarḡīb kardand ki hamrāh-i mā biyā*.

+ *کی* *ki* "when."

شود *man ta'ajjub namī kunam ki ū shumā rā farīfta* *tā az īn miyān yak chīz-i 'ā'id-i khud-ash bi-shavad*; or *که ترا فریفته* *chi 'ajab ki turā farīfta bāshad tā*—; or *عجب نیست اگر—* *agar—*.

(4) "Write me word of his departure, in order that I may set preparations for his reception" *تاریخ حرکتش را بنویسید تا من در تدارک* *az ānjā tārikh-i ḥarakat-ash rā bi-navīsīd tā man dar ta-pīshvāz-i¹ ū bāsham* (m.c.).

(5) "Grease his palm a little lest he put a spoke in our wheel" *پیش از وقت* *pīsh az vaqt ūrā bi-bīn² tā dar mu'ān mā mukhīl na-shavad* (m.c.).

(6) "He shook the pot to find out what it was filled with" *تکان داد* *dīg rā takān dād tā ma'lūm ki dar ān chīst* (or *pur az chīst³*).

(7) "Chastisement ought to be inflicted, to the intent that people see it and take warning" *ب تنبیه کردن لازم است تا مردم دیده عبرت گیرند* *az īn sabab tambih kardan lāzim ast tā⁴ mardum dīda 'ibrat gīrand*.

(c) Unlike final clauses, Causal Clauses generally precede the principal clause (after the manner of temporal, local and modal clauses). are introduced by the causal conjunctions 'since,' 'because,' *چون* or *چونکه* *chūnki*, *از آنجائیکه* *az ān jā-i ki*, *از بسکه* *az baski*,⁵ *چونکه* *chi*, *که* *ki*, *از آن جهت* *az ān jihat*⁶ *ki*, etc., *بنابر آن که* *binā bar ān ki*, *چرا که* *chirā ki*, *بلکه* *bi in ki*, etc.

The correlatives are *از این جهت* *az īn jihat*, *از این سبب* *az īn sabab*, etc. Causal clauses may also follow the principal clause.

(d) Examples of Causal Clauses (جملهٔ معلله)⁷ :—

(1) "As this verb is intransitive, the sign of the agent is not with the past tenses" *این فعل لازم است ازین سبب در صیغهای ماضی* *chūnki īn fi'l lāzim ast az īn sabab dar shighahā-y alāmat-i fā'il namī-āyad*. Vide also No. (6).

(2) "You had better post a sentry here too, for this ravine is, speak, the postern of this place" *شما که اینجا نیز پاسبانی دارید چونکه این رود*

¹ Or *استقبال* *istiqbāl*.

² Or *پیش از وقت دم او را به بین* *pīsh az vaqt dam-i ū rā bi-bīn*. Also *شما را گو* *ism-i shab rā bi-ū bi-gū* "tell him the countersign."

³ Vulgarly *pur-i chīst*.

⁴ Or *که ki*.

⁵ For classical and m.c. meanings of *از بسکه* *az bas ki* 'vide' elsewhere.

⁶ The *که ki* is frequently separated from *از آن جهت* *az ān jihat*.

⁷ The term *حرف تعلیل* *ḥarf-i ta'līl* "a causal particle," includes such particles and all the final particles.

⁸ Urdu grammar. In India *لازمی* *lāzimī* is generally used for "intransitive

است *bihtar in ast ki injā nīz pāsbān-i vā dārīd*
chūnki in rūd-khāna gūyā madkhal-i¹ makhfi-yi in mahall ast.

(3) "I cross-examined him, because they say he was one of the deceased man's intimates" من از این سبب جرح میکردم که مردم میگویند این شخص یکی از رفقای مرد متوفی بود *man az in sabab² jarh mī-kardam ki² mardum mī-gūyand in shakhṣ yak-i az rufaḡā-yi mard-i mutavaffa³ būd.*

(4) "Do not take his part, for his criminality is unquestionable" حمایت او را نکند از این جهت که او لا کلام مقصّر است *himāyat-i ūrā na-kunīd az in jihat ki ū lā kalām muḡaṣṣir ast.*

(5) "Inasmuch as nothing was found against me in the informers' statements, I was not summoned" چونکه در اظهارات مخبرین ابرادی بر ضد من یافت نشد حکومت مرا نطلبید *chūnki dar izhārāt-i mukhbīrīn īrād-i bar zidd-i man yāft na-shud hūkūmat marā na-talabīd.*

(6) "As this verb is transitive the sign of the agent is used" چون این فعل متعدّدی است علامت فاعل استعمال می شود *chūn in fi'l muta'addī-st⁴ 'alāmat-i fā'il isti'māl mī-shavad.* 'Vide' No. (1).

(7) "As he learned English in his childhood, he must be more or less proficient in the language" چون در ایام طفولیت زبان انگلیسی را یاد گرفته است لهذا مهارت کم *chūn dar ayyām-i tufūliyyat zabān-i Inglīsī ra yād girifta ast lihāzā mahārat-i kam yā bīsh-i bāyad dāshṭa bāshad.*

(8) "As you are fond of obliging me, I feel sure you will not grudge me (help) in this matter" از بسکه خاطرم را عزیز میدارید یقین است که دین امر نیز از بسکه خاطرم را عزیز میدارید یقین است که دین امر نیز *az bas ki⁵ khāṭir-am rā 'azīz mī-dārīd yaqīn ast ki dar in amr nīz muḡāyāqa na-khṡāhīd kard.*

(9) "You ought to confess your fault, for reconciliation is impossible without it" باید که بتقصیر خود اقرار کنی زیرا که بغیر اقرار آشتی کردن ممکن نیست *bāyad ki bi-taṣṣīr-i khud iqrār kunī zīrā-ki bi-ghayr-i iqrār āshṭī kardan mumkin nīst.*

(e) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as: چون عاقبت کار رخت زندگی به عرقاب فنا خواهد افتاد میخواهم که هرچند زود تر خود را از مضیق تعلقات دنیا بغضای راحت آباد عقبی رسانم *chūn 'āqibat-i kār rakht-i*

¹ In m.c. *makhraj* is generally used for the throat, as: از مخرج باید خواند *az makhraj būyad khwānd* "pronounce the Arabic guttural letters well out of the throat."

² Note that *az in sabab* is separated from *ki*.

³ Generally applied to a Christian or a Jew. *Marhūm* معروف for a Muslim.

⁴ Note the correlative *az in jihat* or *lehāzā* is omitted: it could of course be inserted.

⁵ *Chūnki* more modern than *az bas ki* چونکه.

⁶ Instead of the pronoun 'it', it would be better in English also to repeat the noun —"without confession."

zindugī bi-gharqāb-i fanā khwāhad uftād mī-khwāham ki har-chand zūdtar khud rā az mazīq-i ta'alluqāt-i dunyā bi-fazā-yi rāhat-ābād-i 'uqba rasānam:— (Anv. Suh., Chap. IV, St. 11) “and since in the end the goods of life must fall in the whirlpool of annihilation, I desire with all possible speed to transport myself from the narrow strait of worldly things to the expanse of the blissful regions of Eternity.”—(East. trans.).

(f) If the causal clause precedes the principal, the conjunction may be omitted, as: *روم است بیرون نمی روم* *havā garm ast bīrūn namī-ravam* = *روم چونکه هوا گرم است* *bīrūn namī ravam chūnki havā garm ast* = *روم چونکه هوا گرم است بیرون نمی روم* *chūnki havā garm ast bīrūn namī ravam*.

§ 134 — Co-ordinate Clauses.

(a) “Another form of the Compound Sentence is that in which a simple sentence is extended by the annexure of co-ordinate clauses. These differ from subordinate clauses in being accessory, or even antithetic to the leading sentence, rather than explanatory of its parts. They may indeed be connected with it by conjunctions augmentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

“Co-ordinate Clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

“The appositive or collateral relation is that in which no intermediary conjunction unites the clauses.—” *Kempson*.

(b) The following are a few m.c. examples of Appositive Clauses:—

از آثار پا میدانست که راهرو از چه قبیل است و از کجا بکجا میروند - بار دار است یا بی بار
az āghār-i pā mī-dānist ki rāh-raw az chi qabīl ast va az kujā bi-kujā mī-ravad; bār-dār ast yā bi-bār (Tr. H. B. Chap. V) “from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen.” [*Va* or *ya* “*nī* is understood after *mī-ravad*, but the omission of the Copulative makes the sentence more dramatic].

دوست بگو درست بشنو² “Say ‘Sir’ to others and ‘Sir’ will be said to you”³ *durust bi-gū durust bt-shinaw*³ (m.c.): “I gave you this order, did I not?”
in farmān rā bi-tu dād būdam-na? “I have never heard the name of the man, to say nothing of never having seen him” اسم آن مرد
*ism-i ān mard rā ham na-shunīda am dīdan rā bi-guzārīd kinār*⁴ (m.c.): “well I have enjoyed a sight of you; please God I shall soon hear you speak” باری دیدار میسر شد گفتار نیز اگر خدا بخوهد خواهم شنید *bār-i*

¹ A complex sentence may also be so extended.

² Hindustani *Jī kaho jī kahāṅṅ*.

³ Or آورد *izzat* ‘*izzat mī-āvarad*’ (m.c.).

⁴ Or classically—*chi jā-yi dīdan*.

dīdār muyassar shud guftār nīz agar Khudā bi-khṡāhad khṡāham shunīd (Prof. S. T.): "the earth moves round the sun, I allow. Why 'allow'? Say rather it does so move" گیرم دنیا دور آفتاب میگردد. گیرم چرا بلکه چنان بگو که حقیقتاً میگردد *gīram dunyā dawr-i āftāb mī-gardad Gīram chirā? Balki chunān bi-gū ki ḥaqīqat^m mī-gardad* (m.c.): "I looked for him in all directions—not a trace of him could be found" عقب او اینجا آنجا گشتم هیچ اثری از او نیافتم *‘aqab-i ū injā ānjā gashtam*; ¹ *hīch aṡar-i az ū na-yāftam* (m.c.): "why should I object? I am at the service of my friends" اعتراض چرا من خادم احباب هستم *i'tirāz chirā? man khādīm-i aḥbāb hastam*: "it is easy for some people to lie, difficult for others" برای بعضی دروغ گفتن آسان است برای بعضی مشکل *barāy-i ba'z-i darūgh guftan āsān ast, barāy-i ba'z-i mushkil* (m.c.): "some are devoted to philosophy, others have a greater liking for mathematics" بعضی برای علم حکمت *ba'z-i barāy-i 'ilm-i ḥikmat² mī-mīrand, ba'z-i dīgar shawq-i riyyāzī dārand*: "the higher I ascended the lighter the air became" من هر قدر در بالون سعود میکردم همانقدر هوا خفیفتر میشد *the more I cherished you the lazier you became*" (هر قدر ترا بیشنرمی پروردم (or پروردم) همانقدر) بیشتر تنبل و بیکاره بر آمدی).

(c) The Adjunctive Conjunctions (حروف عطف) enumerated by native grammarians are—*va*, پس *pas*, سپس *sipas*, نیز *nīz*, and هم *ham*. Adjunctive Clauses (جمله عطفیه):—

(1) In these the principal connective is 'and', *va*³, which may denote simultaneity of action, or antithesis.

Examples:—"What is right is one thing and what one wishes is another" راه صلاح دیگر است و خواهش دل دیگر *rāh-i ṡalāḥ dīgar ast va khṡāhish-i dīl dīgar* (m.c.): "nausea (of cholera) was no sooner felt than Fate⁴ overtook him" *hālat-i qayy hamān būd va rasīdan-i qazā-yi mubram⁴ hamān*: "what comparison is there between the Raja Bhoj and Ganga, the oilman⁵?" شاه کجا و گدا کجا *shāh kujā va gadā kujā?*: "such a big business as this, and you not to know of it!" امری باین بزرگی و تو بیخبر *amr-i bi-īn buzurgī va tu bi-khabar!*: "look at your own insignificance before you abuse others" خودت را نگاه کن و دشنام به بزرگان دادن را *khud-at rā nigāh kun*

¹ Or *ūn ṡaraf va īn ṡaraf nigāh kardam*.

² Or *ṡaylasūfiyya* Gr., or *ṡalsafa* Ar. form.

³ When a number of clauses are connected by و, as, زید آمد و نشست و بعد از آن رفت: *Zayd āmad va nishast va ba'd az ān raft*, the sentence is called جمله عطفیه.

⁴ "Many Muslims hold that Fate is, in some respects, absolute and unchangeable; in others that it admits of alteration; and almost all of them act, in many of the affairs of life, as if this were their belief. In the former case, it is called '*el-kadā el-moḥkam*': in the latter, '*el-kadā el-mubram*' (which term, without the explanation, might be regarded as exactly synonymous with the former)." — Lane's *Arabian Nights*.

Compare *ajal-i maḥtūm* (beyond which period a man cannot possibly live), and *ajal-i mu'allāq* (accidental death that may occur before the previous period).

⁵ *Kahān Rājā Bhoj aur kahān Gangā telī*, a common Hindustani proverb.

*va dushnām*¹ *bi-buzurgān dādan rā* (or add *ma-dih*): "my son and capable of theft!" *پس من و دزدی* *pisar-i man va dūzdi!*: "this amount of labour and you gasp for breath!" *اینقدر زحمت کشیدن و نفس زدن* *in qadr zahmat kashidan va nafas zadan!*: "it is the property of lodestone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force" *در سنگ مقناطیس این خاصیت است که آهن را جذب میکند و هر قدر آهن نزدیک تر باشد همانقدر* *dar sang-i magnātis in² khāssiyat ast ki āhan rā jazb mikunad va har qadr āhan nazdīktar bāshad³ hamān qadr quvva-yi jāziba bishtar ast⁴*: "it is not advisable to leave him to live alone, accordingly⁵ do you and he continue together" *اورا تنها گذاشتن مصلحت نیست بنابراین شما و او باهم بمانید* *ūrā tanhā guzāshatan maslahat nist binābar⁶ in shumā va ū bāham bi-mānīd*.

(2) If the adjoined clause implies a logical sequence of thought, then for *va*, may be substituted *pas* "then"; *bāz* "again"; *ba'd* "again, afterwards"; *binābar in* "therefore." Examples:—"There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" *درین ده رهنی فریبی واقع شده است بنابراین آقای ضابط خود شان* *dar in dih rahzanī-yi ghārīb-i vāqi' shuda ast binā-barīn Āqā-yi zābit khud-i shān bi-nafsih bi-jihat-i taḥqīqāt tashrīf āvarda and* (m.c.): "he asked for you, so you must go" *ایشان است را گرفته اند پس باید رفت* *ishān ism-at-rā girifta and, pas bāyad raft*: "His Excellency presented me with a watch; well it was of no use to me; for four days I kept thinking I would return it, then I thought he would be offended, so at last I retained it" *حضرت اجل یک ساعتی مرحمت فرمودند خوب بچه درد من میخورد ؟ تا چهار روز فکر میکردم* *Hazrat-i Ajall yak sāt-i marḥamat farmūdand-khūb bi-chi dard-i man mī-khwurd? Tā chahār ruz fikr mī-kardam ki pas bi-diham, bāz khayāl kardam ki dilgīr khwāhand shud; ākhir sāt-rā nigāh dāshtam*: "first that man came, then this one" *اول آن مرد* *avval ān mard āmad ba'd in yak-i*: "the wood is damp and yet you ask why it does not burn" *هیزم تر است باز هم می پرسد که چرا نمی* *hizam tar ast, bāz ham mī-pursi ki chirā na mī-sūzad?* (m.c.): "what need was there for him to put in his oar? Then too he had no right to contradict me" *مدخله او چه لازم بود و ازان گذشته رد قولم نیز جهت نداشت* *mudākhala-yi ū chi lāzim būd? va az ān guzashta radd-i qawl-am nīz jihat na-dāsht*.

¹ In m.c. often pronounced *dushmūn* (for *dushnūm*), by educated Persians even.

² If *hamīn* were used here it would mean "only this."

³ Or *ast*.

⁴ Or *mī-shavad*.

⁵ In Urdu *chunānchī* would be correct, but not in modern Persian:—*usko akelā khōrjānā maslahat nahīn-chunānchī tum aur wuh sāth rahā karo*.

⁶ Not *chnānchī* which might, however, be used by Indians and Afghans for "accordingly," even at the beginning of a sentence

Remark.—What are apparently adjunctive clauses introduced by ‘therefore’ or a synonym, are in reality principal clauses which are preceded by causal clauses with the conjunction چونکه *chūnki*, etc., understood, as:—

“It is not advisable to leave him to live alone, accordingly let you and him continue together” may also be rendered by چونکه اورا تنها گذاشتن مصلحت نیست لهذا شما و او باهم بمانید *chūnki ūrā tanhā guzāshstan maslahat nīst lihāzā shumā va ū bāham bi-mānīd*.

(d) Alternative clauses (جملهٔ تردیدیه) are joined:—

(1) By the conjunction یا *yā*, or ¹ *va yā* “or,” as: چندان مبالغه در وصف ایشان گردی و سخنهاى پريشان گفتی که وهم تصور کند زهر فاقه را تریاق اند و یا کلید خزینة ارباق *chandān mubālagha dar vasf-i īshān kardī va sukhānhā-yi parīshān guftī ki vahm tasavvur kunad ki zahr-i fāqa rā taryāq and, va yā kalīd-i khazīna-yi arzāq* (Sa’di): او : یا نقش پای او : *bi-hamān qāni būd ki gāh gāh bū-yi mūsh-i az sūrāk-i shunīdī va yā naqsh-i pā-yi ū bar rū-yi takhta-yi khāk bi-dīdī* (Anw. Suh., Chap. I, St. III) “it (the cat) was content if occasionally it smelt the odour of a mouse from its hole, or saw the print of the foot of one on the surface of a board” (East. Trans.): یا نه : *mā-bayn-i tu va ū hīch khuṣūmat-i ast yā na?* “is there any enmity between you two or not?”

The pleonastic *va* is seldom used in connecting two short clauses unless there are two *yā*.

In some phrases the “or” is omitted, as: دو سه کتاب *du si kitāb* “two or three books”: یکی دو تا *yakī du tā* “one or two”: هفت هشت ده تا *haft hasht dah tā* “about seven or eight” or “about nine and ten”: ده بیست سی تا *dah bīst sī tā*; چهل سی *chihāl sī*; چهل پنجاه *chihāl panjāh*, etc.; but هشتاد نواصد *hashtād navad* or نواصد *navad sad* are not used.

Interrogation can be expressed by adding the words یا نه *yā na* to the end of the sentence, as: یا نه *hamchunīn ast yā na* (m.c.) “is this so or not?”

(2) “Either..or,” is, یا *yā* .. یا *yā*; or یا *yā* .. یا *va-yā*; but when the sentence is interrogative the first *yā* becomes *āyā*.⁴ Examples: یا تخت یا تخته *yā takht yā takhta* “a throne or a bier, a man or a mouse, do or die” = یا سر یا کلاه *yā sar yā kulāh*: یا کار خودت بکن و یا دست از سر من بکش *yā kār-i khud-*

¹ *Va yā* یا common in classical and consequently in Indian Persian.

² The reading *takhta-yi khāk* means the “mud floor” compared to the board or canvas for painting on which the *naqsh* or drawing of the foot was made.

³ In m.c. generally slurred into *haḡ ash dah tā*. The word ‘nine’ is always omitted.

⁴ Only in interrogative clauses in direct narration does یا *āyā* mean ‘whether.’ In m.c. مگر *magar* generally takes the place of یا *āyā*.

at bi-kun va¹ yā dast az sar-i man bi-kash (m.c.) “either do your work or be off and don’t bother me”: *āyā² bīdār-am yā khwāb mī-binam* “am I awake or in a dream?” (آیا) *man taraddud-i khātīr dāram ki (āyā) bi-vilāyat-i khud biravam yā in tābistān rā dar kūhistān bi-sar baram?* “I am perplexed whether³ to go home or spend the hot weather in the hills” *āyā tu az khud iqrār kardī va⁴ yā kas-i bi-tu ta’līm dāda būd* “did you confess of your own accord, or did some one prompt you to do so?”

(3) Other alternative conjunctions are the verbal derivative *خواه khwāh*, or the interrogative *چه chi*⁵. Examples: *مودة اهل صفا چه در روی و چه در* *the friendship of the sincere shows itself in the same way before your face as it does behind your back* “من بني نوع انسانرا عزیز میدارم خواه مسلم خواه هندو (و) خواه نصرانی: (Sa’di.) *man banī nau’-i insān rā ‘azīz mī-dāram khwāh Muslim khwāh Hindū (va)⁶ khwāh Naṣrānī* “I love the sons of Adam, be they Muslims, Hindus or Christians” *هر قدر جستجو بشود درین شهر مسلمان پیدا نمیشود چه از امیر (و) چه از فقیر و چه از اهل حرفه* *har qadr just u jū bi-shavad dar in shahr Musalmān paydā namī-shavad chi az amīr (va) chi az faqīr va chi az ahl-i ḥirfa⁷* “search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman” *هماهی شهر خواه هندو خواه مسلم دعای نذرستی او را می کنند* *hama-yi shahr khwāh Hindū, khwāh Muslim du’ā yi tandurustī-yi ūrā mī-kunand*, (or *هماهی شهر چه مسلم باشد و چه هندو دعای شفای او را میکنند* *hama-yi shahr chi Muslim bāshand va chi Hindū du’ā-yi shifā-yi ūrāmī-kunand*⁸) “the whole city, Hindus and Muhammadans alike, are praying for his recovery”

¹ Or better omit the *va*. In mod. Pers. the *va* is usually prefixed to *yā*, only when it is preceded by another *yā*.

² Here *āyā* simply introduces the direct question and does not mean “whether.” *Magar* could not be substituted.

³ Note that *āyā* translated “whether” introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit *āyā* when possible.

⁴ Or better omit *va*.

⁵ *Chi* “what does it matter one way or the other?” There is no distinction between *chi* and *khwāh* as there is between the Hindi verbal form *chāhe* . . . *chāhe* and the Hindi interrogatives *kyā* . . . *kyā* (‘Vide’ *Hindustani Stumbling Blocks*).

⁶ *Mī-dāram* *میدارم* (and not *dāram*); comp. verb.

⁷ Here *az* gives the sense of ‘amongst’ and means *chi az amīr just u jū bi-shavad*: omit *az* and the meaning is *na muslim-i amīr na muslim-i faqīr paydā mī-shavad*.

⁸ From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed. *تمامی شهر چه از مسلم چه از هندو tamāmī-yi shahr chi az Muslim chi az Hindū* shows that the population is mixed. *تمامی شهر چه مسلم باشد چه هندو tamāmī-yi shahr chi hama Muslim bāshand chi Hindū*—needs no explanation.

چه من و چه شما: *a'amm az īn yā ān* "whether this or that": *chi man va¹ chi shumā* "whether you or I."

"Whether or not" is rendered by *خواه-خواه na*, both verbs being in the Subjunctive, as: *خواه مصلحت باشد خواه نباشد میروم* *khvāh maslahat bāshad khvāh na-bāshad mī-ravam*: "whether advisable or not I'm going": *خواه مصلحت بود خواه نبود رفتیم* *khvāh maslahat būd khvāh na-būd raftam* "whether it was advisable or not, I went."

(4) Negative alternation is expressed by *نه na... نه na*, or *نه na... و نه na*.

The English adverb 'else' is rendered by *ورنه varna* or *وگرنه vagarna* (contractions of *و اگر نه va agar na*), and are consequently conditional clauses in a contracted form. Synonyms for these are *و الا va illā*, and *یا اینکه yā īnki*.

Examples:—

نه او از مواجب خود راضی است و نه من از کار کردن او خوشنود *na ū az mavājib-i khud rāzī-st, va² na-man az kār kardan-i ū khushnūd* "neither is he satisfied with his pay, nor am I pleased with his work": *نه زیاد و نه کم* *na ziyād va³ na kam* "neither more nor less": *می کاغذ تمام شد ورنه برای تفریح خاطرت زیاده می* *kāghaz-am tamām shud varna barā-yi tafarruj-i khātir-at ziyāda mī-navishtam* "my paper is used up, or I would write more for your amusement": *میان دو آدم آتش روشن مکن و الا دومیان ایشان نزاعی می افتد* *miyān-i du ādam ātash rawshan ma-kun va illā dar miyān-i ishān nizā'-i mī-uftad* "don't light a fire between two persons, otherwise they will have a quarrel": *مراسله اولین شما که* *murāsala-yi avvalīn-i shumā ki dar īn raqīma zikr-ash rā mī-kunīd⁴ bi-man na-rasīda, va illā mumkin na-būd ki javāb-ash rā na-navīsam* (mod.) "I did not get your first letter, which you refer to in this, else I should have answered it as a matter of course."

Remark.—If *ممکن نیست mumkin nīst* were substituted for *ممکن نبود mumkin na-būd*, the Past Subjunctive *نه نوشته باشم na-navishta bāsham* would be correct. In the preceding instances the Subjunctive follows *ki*, but omit — *نه (or نیست) ki* —, and the sentence would have to run — *va illā bilā shak javāb-ash rā mī-navishtam* *و الا بلا شک جوابش را*. Similarly in, "My paper is finished, otherwise I would write more for you" *می نوشته شد و الا برای شما زیادتر می نوشتم* *kāghaz-am tamām shuda va illā barā-yi shumā ziyād-tar mī-navishtam*, the Subjunctive could not be used for *mī-navishtam*, and obviously the Future could not be used; it would

1 Better omit the *و*.

2 Or omit *va*.

3 *Mī-navishtam* می نوشتم could also mean "would have written." *Navishta būdam* (m.c.) however could refer to the past only.

4 Or *karda-īd*, no difference.

however be correct to say, *kāgh az na-dāsh tam ki bīshtan bi-navīsam*. Similarly *برخاسته* *yak hafta pīsh dast az jān shustam*¹ *valī imrūz khud bi-khud bar khāsta dākhil-i dā'ira-yi aḥbāb shudam* "a week ago I despaired of life, whereas to-day I was able to get up and join the company"; but *برخاسته* *valī*—: here *shustam* would be incorrect; the Present Tense *mi-shavad* shows that the action is continuing and therefore the Perfect is necessary to signify "I despaired and still despair."

(e) Adversative Clauses (جملهٔ اضرائیه) :—

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are *لیکن* *lākin* or *لیکن* *lākin* "but", and its synonyms *اما* *ammā*, *ولی* *valī*, *بل* *bal* or *بلکه* *balki*, *جز اینکه* *juz īnki*, *غیر از اینکه* *ghayr az īnki*, *مگر* *magar*, etc.

Balki *بلکه* has properly the enhansive sense of 'more' or 'nay rather' (and in m.c. means 'perhaps'). Sometimes *balki* *بلکه* 'moreover' may be omitted.

Bāz ham *باز هم* 'still, nevertheless,' are also adversative conjunctions.²

To introduce an afterthought *ولی* *valī* *hā*, or the exclamation *هابلې* *hā* *balī* is used, or *باش باش* *bāsh bāsh* (m.c.) "stay, stay."

Examples: *گفتا بعزت عظیم و صحبت قدیم که دم بر نیارم و قدم بر ندارم مگر آنگاه که* *guftā bi-'izzat-i 'azīm va shubhat-i qadīm ki dam bar nayāram va qadam bar na-dāram magar āngāh ki sukhān gufta shavad* (Sa'di) "he said I swear by the Great Glory³ and our ancient friendship that I will not draw breath nor move from this spot till I hear you speak"; *نسبت بشاهزاده* *nisbat bi-shāhzāda khānum sātīr-i dukhtarhā muftis būdand valī*⁴ *nisbat bi-yak digar yak-i*⁵ *ghānī, yakī mutavassitī-l-hāl va yak-i faqīr* "all the girls were poor in comparison with the Princess, but, compared with each other one was well off, another middling, another very poor"; *من بشهر نمی روم جز* *man bi-shahr namī-ravam juz īn-ki*⁶ *shumā bā man bi-yāyīd* (m.c.) "I won't go to the city unless you accompany me"; *هرگز نزد دور زمان*

¹ *Shusta būdam* *شسته بودم* would signify that at the time mentioned, i.e. a week ago, I had previous to that washed my hands of life: the Preterite fixes the action at the time mentioned.

² And *tāham* *تا هم* "yet still" (Indian and Afghan).

³ i.e. God. A common m.c. expression is *بی‌حق خدا و بحق سلام* *bi-haqq-i Khudā va bi-haqq-i salām*.

⁴ Or *اما* *ammā*, *لیکن* *lākin* or *لیکن* *va-lākin*.

⁵ Or *ba'z-i būdand*.

⁶ *Ghayr az īnki* *غیر از اینکه* could be substituted for *جز اینکه* *juz īnki*. *Bi-ravā* *بی‌روید* could not be idiomatically used for *بی‌یاید* *bi-yāyīd*.

نه نالیده بودم و (وی از گردش آسمان درهم نکشیده مگر و قتیکه پایم برهنه بود و استطاعت پای
 نگاشتم *hargiz az dawr-i zamān na-nālida būdam vī rūy az gardish-i āsmān*
darham na-kashida magar vaqt-i ki pūyam barahana būd va istitā'at-i pāy-
pūshī nā-dāstam (*Gulistān*, Book 3, St. 19) “never had I grumbled at my
 ill-luck nor got upset by my ill-fortune, but once, when I had not the means
 to get protection for my feet” : اسم اورا تنها حسن نمی گویند بلکه اورا حاجی حسن :
 اسم *ism-i ūrā tanhā* ¹ *Hasan namī-gūyand balki ūrā Hājī Hasan mī-nāmand*
 “no one calls him by the bare name of Hasan but all call him Hājī Hasan” :
 نه راحت شما بلکه حفاظت چانتان درین منحصر است که از مصاحبت ایشان دست بکشید
na ² *rāhat-i shumā balki hifāzat-i jān-i tān dar īn munhasir ast ki az muṣāhabat-i*
ishān dast bi-kashid “your comfort, nay more, your safety depends on your
 withdrawing from their society” : *na ānki* “ilāj ³ *korde* بلکه معجزه نمود” :
karda-i balki mu'jiza namūda-i “it isn't a cure you have performed, it's
 a miracle” : *ishtibāh chi ma'* ⁴ *nī dārad ! balki fi'l wāqi* ‘*amdan nā-farmānī karda-i* “what do you mean by
 a misapprehension of orders? the plain fact is you have been guilty of
 wilful disobedience” : *na man mī-* ⁵ *khvānam va na tu balki harki* ⁶ *nawbat-ash bāshad*, “neither will you read nor
 I, but he whose turn it is” : زرنگ چیست بلکه چنان بگو که سر پیری مجرب را بردوش :
ziring chīst ! balki chunān bi-gū ki ⁷ *sar-i pīr-i mujarrab rā*
bar dūsh-i javān ī naṣb karda and “you may well call him intelligent; why he
 has an old head upon young shoulders” : نه فقط ما بلکه تمام شهر مشتاق آمدن :
na faqat mā balki tamām-i shahr mushtāq-i āmadan-i ū hastand “not
 we alone, the whole city, I may say, longs for his advent” : از پدر خود پول
az pidar-i khud گرفتن چه بلکه از طلبیدن هم پروائی نیست پول او بعدوند مال خود شماست
pūl giriftan chi, balki az ṭalabīdan ham parvā-i nīst ; pūl-i ū bi-'aynih māl-i
khud-i shumā-st “there is nothing wrong in taking money from your father
 —nay more there is nothing wrong in asking for it; his money is really your
 own” : *tā khaylī* تا خیلی وقت درین کار مشورت کردیم باز هم تدبیری موانق بنظر نیامد
vaqt dar īn kār mashvarat kardīm, bāz ham ⁸ *tadbīr-i muvāfiq bi-nazar na-*
yāmad “we had a long consultation on the matter but no suitable remedy
 was arranged” : *siyāh chīst ? ū* (or قیر است) : سیاه چیست او گویا کون دیگ است

¹ Or *Hasan-i tanhā*.

² Or omit *balki*.

³ Or insert *faqat* after *na*, and *niz* after *tān*.

⁴ Or *har kas ki*: also *ast* could be substituted for *bāshad* but would not be so good.

⁵ Or omit either the words **چونین بی گوی** *chunin bi-gū ki*, or **بالکی** *balki*.

6 Or *līkin*, or *ammā*, or *valī*.

*gūya*¹ *kūn-i dīg ast*² (or *qīr ast*) “black do you call him? why he’s as black as my hat”: *harchi mī-khūwāhīd bīgūyīd bāz ham*³ *jān-i insān az hama chīz ‘azīz-tar ast* “talk as much as you please, a man’s life is the dearest of his possessions” بالفعل هیچ کسی لایق این کار بخوالم نمیرسد - ها بلی - فهرست اشخاصیکه طالب نوکری هستند موجود است *bi-’l-fi’l hīch kas lāyiq-i in kār bi-khāyāl-am namī-rasad, hā bālī fihrist-i ashkhās-i ki tālib-i nawkarī hastand mawjūd ast, shāyad dar ān yak-i dīlkhūwāh-i man paydā bi-shavad* “I can’t think of a good man just now—but stay, the list of applicants is here—perhaps a suitable person may be found in it”: فردا همین وقت بیایید - ها باشی باشی - فردا جایی: *farḍā hamīn vaqt bi-yūyīd, hā bāsh* bāsh, farḍā jā’i va’da dāram* (m.c.) “come to-morrow at this time—but stay, no,—I have an appointment somewhere”: چنین کتابی ناباب است ولی صبر کنید در کتابخانه دولتی چند کتاب صرف و: *chunīn kitāb-i nāyāb ast valī sabr kunīd dar kitāb-khāna-yi dawlatī chand kitāb-i sarf u naḥv hast, agar bi-farmāyīd*⁵ *ānhā rā khūwāham tālabīd* “no such book is obtainable;—but stay there are several works on grammar in the Government Library; if you wish it, I will send for them.”

¹ Or *balki*.

² Or, *az siyālī ham siyāh tar ast* “he’s blacker than a blackey.”

³ Or omit *bāz ham*.

⁴ Note the m.c. singular *bāsh*; the plural *bāshīd* would also be correct.

⁵ Or *agar rāy-i muḥārak qarār bi-gīrad*.

CHAPTER XIX.

§ 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:—

(a) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: پنبه فروشان شکایت به پادشاه بردند *pam̄ba-farūshān shikāyat bi-pādishāh burdand* “the cotton sellers carried their complaint to the king”: حکما گفتند *ḥukamā gufta* and “the (ancient) philosophers have said”: اغلب تهی دستان دامن عصمت به معصیت آلايند *aghlab-i tuhīdastān dāmān-i ‘iṣmat bi-ma’ṣiyat ālāyand* (Sa’di) “most of the poor are forced to do wrong”: تني چند از روندگان متفق سیاحت بودند و شریک رنج و راحت *tan-i chand az ravandagān muttafiq-i siyāḥat būdand va sharīk-i ranj u rāḥat* (Sa’di) “some few travellers joined together to make a journey¹ and share together the pains and pleasures of the way.”

(b) If the plural noun expresses irrational beings the verb is usually in concord with it, as: گفت مگسان تشویشم میدهدند *guft magasān tashvīsh-am mī-diḥand* “he said the flies are worrying me.”

Remark.—*Ast* است “is” and بود *būd* “was” are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination ها *hā* (and not in آن), as: اسپهای اینجا خوب است (بود) *aspḥā-yi injā khūb ast* (or *būd*); but اسپان اینجا خوب اند *aspān-i injā khūb and*. *Vide* (j) (18).

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چون هوا گرم شد پادشاه و شاهزاده لباد را بردوش *chūn havā garm shud, pādishah va shāhzāda labāda-yi khud rā bar dūsh-i maskhara-i nihādand* “when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry”: یاد دارم که در ایام پیشین *yād dāram ki dar ayyām-i pishīn man va dūst-i chūn du magh̄z-i bādām dar pūst-i ṣuḥbat dāsh̄tim* (Gul., Book V, St. 4): ارواي پرسید که زن و فرزند و شتر من همه سالم اند *A’rābī pursid ki zan va farzand va shutur-i man hama sālīm-and?* “the Arab asked if his wife and son and camel were all well.”

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسپ و خر از یک جنس نیستند *asp u khar az yak jins nīstand*² “the horse and the ass are not of the same

¹ *Siyāḥat* سیاحت probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.

² In m.c. *nīst* might be used.

genus": اسپی و خری و گاو کشته شدند *asp-i va khar-i va gāv-i kushta shrudand* "a horse, an ass, and an ox were killed."

(e) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker's mind; vide § 119 (a) to (d): گوسفند پراگنده شدند *galla-yi gūsand parāganda shrudand* (or *shud* in m.c.) "the flock of sheep scattered"; سیاری از اهل علم معتقد اند بر: *bisyar-i az ahl-i 'ilm mu'taqid and bar inki*—(mod.) "a many of the scientists are of opinion that"; صاحب منصب و سر باز زیادی بودند *ṣāhib-manṣab u sarbāz-i ziyād-i būdand* (Shah's D.) "there were a lot of officers and soldiers there."

Remark.—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as: صاحب منصب زیادی بود *ṣāhib-manṣab-i ziyād-i būd* (m.c.), also صاحب منصب رفت *ṣāhib-manṣab-i ziyād-i raft* (or better رفتند *raftand*); but صاحب زیاد بودند *ṣāhib-manṣab va sarbāz-i ziyād-i būdand* (Shah's D.) (or not so good, *būd*). The plural verb gives an idea of greater plurality or of scattered individuals; the singular verb gives a collective idea.

(f) Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as: ده درویش در گلیمی بخسیند و دودبادشاه در اقلیمی ننگینند *dah darvīsh dar gilīm-i bi-khuspand va du pādishāh dar iqlīm-i na-gunjand* (Sa'di) "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."²

Remark.—Occasionally the singular is used, especially with irrational animals and large numbers, as: صد هزار اسب کشته شد *ṣad hazār asp* (or *mard*) *kushta shud* (class. and m.c.) "a hundred thousand horses were killed":

هزار و صد و شصت گرد دلیز یک زخم شد کشته در جنگ شیر

Ḥazār u ṣad u shaṣṭ gurd-i dilir

Bi-yak zakhm shud kushta dar jang-i shīr

(*Shāh Nāma, jild-i avval; Razm-i Īrānīyān bi Turkān va shikast-i Turkān*).

(g) If the noun preceded by the cardinal number expresses irrational beings, the verb is usually in the plural, as: وزیر گفت شونده ام که دو کبوتر در:

¹ Note the English phrases, 'all is well' where 'all' is singular. Also 'a thousand years is as one day,' a 'thousand years' here being taken as a unit of time. "Twelve per cent is extortionate interest." In, 'Nineteen twentieths of his fortune is derived from coal,' the fraction being less than the whole is singular. In 'Thine is the kingdom and the power and the glory,' the word *is*, is probably understood after each nominative.

² *Iqlīm* اقلیم in Mod. Pers. is a "continent" and *mamlakat* a "kingdom." By Arab Geographers *iqlīm* is used in the sense of a province. Sa'di has *Iqlīm-i Fars*.

³ Another reading is *mard-i dilir*.

دو پرنده دمساز بودند *vazīr guft*¹ *shunūda am ki du kabūtar dar āshiyāna-i dam-sāz būdand*¹ (Anvār-i Suh.) "the Vazir said I have heard that two pigeons consorted together in one nest." The verb may however be singular, especially in the Passive, as: چهار اسب کشته شد: *chahār asp kushta shud* "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

(h) Plural neuter nouns expressive of material things are generally followed by a singular verb (especially if the verb is in the passive voice):—

(1) دست از این حرکت کوتاه کن که واقعا در پیش است و دشمنان در پس *dast az īn harakat kūtah kun ki vāqi'ahā dar pīsh ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": آثار شوخی و دلیری از صفحات احوال تو بغایت روشن است *āṣār-i shūkhī va dīrī az šafahāt-i aḥvāl-i tu bi-ghāyat rawshan ast* (Anvār-i Suh.) "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.): "هر کس یک چوب داد که همه آنها در طول برابر بود" *va bi-har kas yak chūb dād ki hama-yi ānhā dar tūl barābar būd*² "and he gave to each a stick, the length of all of them being the same".

(2) Such neuter nouns may however be followed by the plural, as: پادشاهی در خواب دید که همه دندانهای او افتاده اند *bādishāh-i dar khuyāb دید ki hama-yi dandānhā-yi ū uftāda*³ and (Sa'di) "a king once dreamed that all his teeth had fallen out": خانههای مردم خراب شدند *khānahā-yi mardum kharāb shudand*⁴ "the houses of the people were destroyed": خوشا بحال چشمان شما که می بینند: *khushā bi-hāl-i chashmān-i shumā ki mī-bīnand va gūshā-yi shumā ki mī-shinavand* "but blessed are your eyes, for they see: and your ears for they hear"; *vide* end of Remark to (e): جمله وجود او: *ki jumla-yi vujūd-i ū rikhta va khāk shuda magar chashmān-ash ki dar chashm-khāna hamī-gardīdand*⁵ *va nazar mī-kardand* (Sa'di) "that all his body had rotted (gone to pieces) except his eyes which were still rolling in their sockets"; *vide* Remark to (b).

Remark. باز در دلم گذشت اگر شاخهای آن درخت که در دراورخانه نهال کرده ام— *bāz dar dīl-am guzasht agar shākhā-yi ān darakhṭ ki daurū-dawr-i khāna nihāl karda am awarda zambīl bi-bāfam shāyad na-shikanand*

¹ Note absence of *که ki* after گفت *guft*. In mod Pers. *būd* singular.

² Or *būdand*.

³ Note the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also *ū* instead of *khud*.

⁴ *Shud* would be used in mod. Pers. and would probably be better in classical Persian. Possibly the word مردم *mardum* close to the verb has influenced the concord.

⁵ Another reading is *gardīd* after this neuter plural in *ān*. After *rikhta* the word *ast* (or *būd*) is understood. Also note the Imperfect *hamī-gardīd* or *hamī gardīdand*, instead of the more dramatic Present, which would be preferred in modern Persian.

(Af.); here the plural verb *ناشکنند na-shikanand* is required after the neuter plural (*shākhā*) for the reason stated in § 138 (m) (8).

(3) If several such neuter nouns representing *distinct classes* have a common verb, it is in the plural, as: آب و خاک و برضد یکدیگر اند *āb u ātash u khāk bar zidd-i yak digar and*¹ “water, fire and earth are enemies of each other.”

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: در باغ ما انگور و انجیر و گیلاس و شلیل *dar bāgh-i mā angūr va anjir va gilas va shalīl-hā-yi* *khūb paydā mī-shavad*² “grapes, figs, cherries and good nectarines are grown in our garden”: (note that the adjective *khūb* may refer to *शलילהا shalīlhā* only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

(4) Several *abstract* nouns are followed by a singular verb, as: تقصیری *taqqir-i* و تقاعدیکه در مواظبت خدمت بارگاه خداوندی میروند بنابران است که طایفه حکمای هند *va taqā'ud-i ki dar muvāzabat-i khidmat-i bārgāh-i khudāvandī mī-ravad, binā barān ast ki tāyifa-yi hukamā-yi Hind* —“the omission and negligence that I show in your service are due to what the Indian philosophers have—”: غم و شادی و مرگ و زندگی از خدا میروند *gham va shādī va marg va zindagī az Khudā mī-rasad* “grief, joy, death, and life (all) proceed from God”; but if همه *hama* is used, the plural verb is used, as: غم و مرگ و زندگی همه از خدا میروند *gham va marg va zindagī hama az Khudā mī-rasand*.

دوران بقا چو باد صحرا بگذشت تلخی و خوشی و زشت و زیبا بگذشت

Daurān-i baqā chu bād-i sahrā bi-guzasht

Talkhī u khushī u zisht u zibā bi-guzasht (Sa'di)

“Time that we thought would last for ever, has passed like the wind:

Passed too is the bitterness and joy, and the bad and good.”

ای احمق روز و شب در چشم تو یکسان است *ay aḥmaq rūz u shab dar chashm-i tu yaksān ast* “O fool! day and night are alike to thee³”; پادشاهی از منجی پرسید که چند سال از عمر من باقیست *pādīshāh-i az munajjim-i pūrsīd ki chand sāl az 'umr-i man bāqī-st* “a king asked an astrologer how many years he had to live.”

(i) A plural verb is sometimes used with a singular subject (rational) to express respect, as: حضرت اجل تشریف آوردند *Hazrat-i ajall tashrif āvardand* “His Excellency has just arrived.”⁴

¹ Even in m.c., *and* and not *ast* would be used here.

² The plural would probably be used in classical Persian.

³ The person addressed was blind and carrying a lamp.

⁴ The plural of majesty: a form of hyperbole. Similarly ایشان تشریف آوردند *ishān tashrif āvardand* “he has just arrived (lit. they have arrived).” حضرت اجل *Hazrat-i Ajall*, H. E., a title of governors of large districts when not royal princes. In the latter case they are styled حضرت والا *Hazrat-i Vālā*, while نوب والا *Navvāb-i Vālā* is used for princes not royal, or not nearly related to the reigning Shah.

(j) Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.¹ Liberties are especially taken with the verb “to be”—*vide* (8) and § 136 (a), page 593.

The following examples are taken from modern colloquial:—

(1) “There are many sheep here” اینجا بره بسیار است *injā barra² bisyār ast*, or اینجا بره بسیار است *injā barra-yi bisyār ast*.

(2) “There are many wind-mills here” اینجا آسیای بادی هم بسیار است *injā āsiyā-yi bādī ham bisyār ast*.

Remark.—If the word for “wind-mills” were qualified by any other adjective, it would be in the plural, as: اینجا آسیاهای خوبی است *injā āsiyā-hā-yi khūb-ī ast*, or اینجا آسیاهای بادی خوبی است *injā āsiyāhā-yi bādī-yi khūb-ī ast*.

(3) — کالسکهای همه وصل بود طوری که *kāliskahā hama bi-ham vaṣl būd tawr-i ki*—(Shah’s D.) “the (railway) carriages all communicated with one another so that”—

(4) کالسکهای این شهر واسپهای کالسکه بزیادی و خوبی کالسکهای روس واسپهای آنجا نیست *kāliskahā-yi in shahr va asphā-yi kāliskahā bi-ziyādī va khūbī-yi kāliskahā³-yi Rūs va asphā-yi ānjā nīst* (Shah’s Diary) “the carriages of this place,⁴ and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.”

(5) اقسام مرغهای آبی در دریاچهها بود⁵ *aqsām-i murghhā-yi ābī dar daryāchahā būd⁶* (Shah’s diary) “there were various species of waterfowl in the ponds.”

(6) دو پلنگ سیاه هم دیده شد⁶ از آفریق که خیلی غریب و مهیب بودند *du palang-i siyāh ham dīda shud⁶ a Afriq ki khaylī gharīb va muhib būdand* (Shah’s D.) “also two black leopards from Africa were there, singular and terrific to look at” : دو شخص دیده شد که در کمال خوشگلی بودند : *du shakhṣ dīda shud ki dar kamāl-i khush-gilī būdand* (m.c.).

¹ In the *Vazir-i Lankarān* occurs the expression مردم همه در فکر و خیال آسایش *mardum hama dar fikr u khayāl-i āsāyish-i khud ast*. This is much the same as the English vulgarism “says we.”

² *Barra* بره properly a “lamb.”

³ Better *asphā-yi kāliska* and not *kāliskahā*. *Biraw asphā-yi kāliskahā rā biyār* (not *kāliska rā*) “go and bring the horses for the carriages: *asphā-yi kāliska rā* would mean for one carriage; but اسپهای کالسکه کرمان *asphā-yi kāliska-yi Kirmān* (not plural) “the carriage-horses of Kirman.”

⁴ i.e. of “Königsberg.”

⁵ A mistake; should be بودند *būdand*.

⁶ In No. (6), note *dīda shud* the Passive singular followed by بودند *būdand* the plural, the subject to both being *du palang*; while in number No. (7), *du fīl* and *si zarāfa* are followed by a singular verb. The plural *dīda shudand* would not be used, but either *būd* or *būdān* could be substituted.

(7) دو فیل بود *du fil būd* (Shah's D.) "there were two elephants," (or not so good *būdand*): سه زرافه بود *si zarāfa būd* (Shah's D.) "there were three giraffes." In these examples the idea is a single collection.

(8) انواع خوک و گراز و حیوانات عجیب دیگر هم آنقدر در آنجا بود که بحساب نمی آمد *anvā'-i khūk u gurāz va hayvānāt-i 'ajīb-i digar ham ān qadr dar ān jā būd ki bi-hisāb namī-āmad* (Shah's D.) "various kinds of swine and other strange creatures were collected in that place to an extent that couldn't be computed": vide *Remark* to (9).

(9) انواع طوطیها و طاووسها و قرقاولهای طلایی استرالیا که بسیار کشنگ بود و انواع مرغها *انواع مرغها* *anvā'-i tūpīhā va tāūs-hā va qarqāvul-hā-yi īlā'i-yi Ūstrāliyā ki bisyār qashang būd, va anvā'-i murghhā-yi khush-rang dar qafas-i bisyār buzurg mashghul-i parvāz va bāzi būdand* (Shah's D.).

Remark.—Note that one verb is singular and one plural. The second verb must be plural to give the idea of number; thus, though *انواع مرغها* *anvā'-i murghhā būd* is correct, *انواع مرغها مشغول خواندن بود* *anvā'-i murghhā, mashghul-i khwāndan būd* is incorrect; the plural *بودند* *būdand* is necessary.

(10) یک گلهٔ گوسفندی دیده شد که بسیار چاق بودند *yak galla-yi gūsfandī¹ dīda shud ki bisyār chāq būdand* "we saw a flock of sheep (the members of) which were very fat".

(11) چاکشهای غربی است مثل کوه *chakushhā-yi gharīb-i² ast miṣl-i kūh* (Shah's D.) "they are wonderful hammers like mountains."

(12) او فعله است *ū fa'ala³ ast* (m.c.) "he is a workman" (specially one engaged in building)."

(13) انگشترهای آئینه دار و چاقو و کارد و مقرانی و تبر و چیزهای خورد خورد بودند *angushlarhā-yi ā'inadār va chāqū va kārd va miqrāz va tabar va chizhā-yi khurd khurd būdand⁴* (m.c.) "there were rings with small mirrors, penknives, knives, scissors, axes and many small articles."

(14) ده هزار فوج کشته شد (or کشته شدند) *dah hazār fawj kushta shud* (or *kushta shudand*) (m.c.) "ten thousand of the army were killed."

(15) و آنچه گندم و چو که بالای جهاز بود همه را موش خورده بودند *va ānchi gandum va jaw ki bālā-yi jahāz būd hama rā mūsh khurda būdand⁵* (Afghan)

¹ *گوسفندی* *gūsfandī*, adj.: the subs. *gūse/and* could be used. Note, first the sing. passive, and then the plural *būdand* for the individuals.

² Note the *ی* of unity with the plural noun, "a set of hammers."

³ *فعله* *fa'ala* (Ar. pl of *فَاعِل* *fā'il*) is in m.c. generally used as a singular.

⁴ Or *būd*, but the pl. *būdand* here is better as the articles are miscellaneous; but if *و غیره* *vaghayrah* were inserted after *khurd*, the singular *būd* would be better, as *vaghayrah* itself gives the idea of miscellany.

⁵ This ought to be *بود* *būd* singular after the generic noun *موش* *mūsh*; or *موشها* *mūshhā* *khurda būdand*; also in Mod. Pers. *در جهاز* *dar jahāz* and not *بالای جهاز* *bālā-yi jahāz*.

“and as for the wheat and barley left in the ship, the mice ate it all”; *vide* No. (16).

(16) In the sentence, “Partridges fly in covies” کبک گله گله می پرد *kabk galla galla mī-parad* (m.c.), the singular is better than the plural می پرند *mī-parand*.

(17) باغها و خانه‌های بسیار بود *bāghhā va khānahā va qanāthā-yi bisyār*¹ *būd* “there were many gardens and houses and underground channels.”

(18) اسبانی کرمانی خوب اند *aspān-i Kirmānī khūb and* (not *ast*) (m.c.), or اسبهای کرمانی خوب است *asphā-yi kirmānī khūb ast* (m.c.) “the Kirman horses are good, but می پرند *mi pārand* اسبهای کرمان *asphā-yi Kirmānī khaylī bār mī-barand* (not *mī-barad*). *Vide* (b) Remark.

(19) باغبانیکه بطرف چال رفته بودند چون تعداد آنها فقط دو هزار بودند چندان نکردند *yāghhā-i ki bi-taraḥ-i chāl rafta būdand chūn ta'dād-i ānhā faqaṭ du hazār būdand chandān īstādagī na-kardand* (Memoirs 'Abdu-l-Rahmān, p. 28); here بودند *būdand* should be بود *būd*.²

§ 136. Concord of Subject and Verb—(continued).

Errors in Concord, etc.

(a) When the nominative is separated from its verb by a phrase or clause, some noun in that phrase or clause is oftentimes mistaken for the nominative. This error has been termed the “Error of Proximity.”

An English example is, ‘His attempt to preach extempore, and the shame and pain to which his failure expose him, are in a small way really tragic’ (‘Failure exposes’, not ‘shame and pain which expose’).

Since in Persian, neuter nouns, even when plural, are followed by a singular noun, the error illustrated above cannot be repeated in translation. Compare however: اند *ān rā karda and* “has any one of them done that?”; the grammatical است *ast* would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after ‘as well as’ or ‘with’, as the joint subject of a plural verb.³ Thus:—“Magnus with 4000 of his supposed accomplices were put to death”

¹ *Vide* (h) (3). Note that *bisyār* may qualify all three substantives or only the last.

² In modern Persian عدد *adad* would be used and not تعداد *ta'dād* for ‘number,’ but تعداد کردم *ta'dād kardan* (m.c.) “to count.”

³ This copulative use of ‘with’ is occasionally adopted by even good English writers.

(Gibbon's Roman Empire) *او هستند کشته Magnas bā chahār hazār nasar bi-khayāl-i īnki hamdast-i ū hastand kushta shudand* (mod. Pers.): *من با او رفتم man bā ū raftīm* (m.c.) "I went with him": *من و او رفتم man u ū raftam* (m.c.). *به اتفاق می گفتیم که بگزار بیایند* *bi-ittifāq mi-guftīm ki bi-guzār biyāyand bi-Khudā agar hazārān hazār bāshand bi-yārī-yi Imām Rīzā yak-i az īshān sar-i zinda bi-gūr na-khūpāhand burd*¹ (Trans. *Ḥaṭī Bābā*, Chap. II) "we one and all exclaimed let them [the Turkomans] come. By God should there be thousands upon thousands of them, by the help of the Imam Rīzā not one of them would go to the grave with a whole head on his shoulders." "I have made some *changāl* and will eat it with my husband."—(Prof. S. T.). The error is traceable to the fact that sentences like 'Pharoah and all his host were drowned in the sea' and 'Pharoah with all his host were drowned in the sea,' convey the same meaning. Grammatically the adjuncts of the nominative should not affect the concord between it and the verb.

The construction under discussion is found both in ancient and in modern languages. It certainly violates strict rules of concord. However, according to one English writer, it is occasionally preferable² to the correct form of expression.

Sa'di in the *Gulistan*, it is worthy of remark, often adheres to the correct concord: *بودم بزرگان در کشتی نشسته بودم* *bā tāyīfa-yi buzurgān dar kashī nishasta būdam*³ (Book I, St. 35) "I was seated in a boat in the company of a party of great people"; *یکی از ملوک با تنی چند از خاشاک در شکارگاهی به زمستان* *yak-i az mulūk bā tan-i chand az khāshāk dar shikārgāh-i bi-zamistān az 'imārat dūr uftād* (Sa'di) "a certain king with his companions was belated in winter while hunting."

¹ A singular verb is correct after *yak-i*.

² "A woman with a child in her arms needs only one ticket" *زنی با بچه بغلش* *zan-i bā bachcha-yi baḡhal-ash faqāt yak bilēt lāzim dārad*) is both good grammar and good sense; but 'A woman with a man requires two tickets' is as faulty in sense as 'A woman with a man require two tickets,' is faulty in grammar."

Where plurality is signified (as in woman and man) the copulative 'and' و must be used both in English and in Persian, and not 'with', or 'as well as.'

³ Apparent violations of this concord are frequent in the *Gulistan*, as: *طایفه اوباش* *tāyīfa-yi awbāsh-i maḥalla dar ū paivastand* (Bk. I, St. 4). It will be found however that Sa'di prefers a plural verb after the collective noun *طایفه tāyīfa*, etc., and that the intervening genitive *اوباش awbāsh* does not here affect the concord: *و گروهی* *va gurūhi* *بخلاف این مصلحت دیده اند* *bi-khilāf-i in maslaḥat dīda and* (Gul., Bk. 8, No. 52).

“The house and the goods were burnt” خانه و اسبابش سوخته شد *khāna va ashbāb-ash sūkhta shud*; but “The house with the goods was¹ burnt” خانه با *khāna bā sbāb-ash sūkhta shud*: no difference in Persian in the concord.

“The material and mental world have their points of union blending them together”—(Read ‘the material and mental worlds have, etc.) Vide also § 123 (d). In, روحانی و جسمانی عالم *ālam-i jismānī va rūhānī rabṭ-i kullī bi-ham dārad* (mod. Pers.) the verb should be plural دارند *dārand*, otherwise عالم *ālam* may at first appear to be one singular noun qualified by the two adjectives جسمانی *jismānī* and روحانی *rūhānī*; it would however be much better to repeat the word عالم *ālam* before روحانی *rūhānī*.

In modern Persian, the correct concord in the case of the verb “to be” is often violated: اما از شومی بخت همه بیماران عطار سده دار و همه کافذ لغانه دوی (Tr. B. Chap. XI), “but unfortunately all my patients were not druggists with an obstruction in their bowels, and every paper was not the wrapper that had contained an emetic.” Vide (j) p. 589.

The correct number of the relative pronoun is frequently overlooked. Vide (c).

(b) (1) When the subject consists of several singular nouns or pronouns connected by the disjunctives ‘or’ or ‘nor,’ the verb, both in English and in Persian, should be in the Singular as:—

“Either Muḥammad or Ḥasan is come” یا محمود یا حسن آمده است *yā Muḥammad yā Ḥasan āmada ast*, (but better یا حسن آمده است یا *yā Muḥammad āmada ast yā Ḥasan*): “neither man, woman, child, nor beast was to be seen” نه مرد نه زن نه بچه و نه حیوان دیده شد *na mard na zan na bachcha va na hayvān dīda shud* (m.c.); better نه حیوان (و) نه بچه (و) *na mard dīda shud, na zan, na bachcha (va) na hāyvān*.

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

“Neither the man nor the woman nor the horses were there” نه مرد نه *na mard na zan na aspān ānjā būdand* (or *aspāh būd*): “neither dog, cat, nor mice, are in the house” نه سگ نه گربه *na sag na gurba va na mūsh² dar khāna ast*.

(3) When the nominatives require different forms of the verb, it is in English generally more elegant to express the verb, or its auxiliary, with each of them, as:—

“Neither were their number, nor was their destination known”; “either thou art a knave or I am.” In Persian it is more elegant to express

¹ Not ‘were.’

² The plural موشها *mūshhā* should not here be used: it would be contrary to idiom.

the auxiliary after the first nominative and let it be understood for the rest, as: *یا تو یا من مقصّر یا تو* *yā man muqassir-am yā tu*: "either Muhammad will take the prize or I will" *یا محمد یا من انعام را خواهم گرفت* *yā man in'ām rā khwāham girift yā Muḥammad*¹ (m.c.). Vide also (d).

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood 'to the rest, as: "Neither he nor his brothers were there", "neither you nor I am concerned." Another writer states, "If the pronoun 'you' forms one of the nominatives grammatically connected by 'or', and the first personal pronoun 'I' is absent, the verb is in the plural form; 'Either he or you were playing.'² If, however, the pronoun 'I' is one of a series of singular nominatives grammatically conjoined by 'or', the pronoun 'I' goes last in the series, and the verb takes the form of the first person singular. One must not say 'John, (or) James, or I is to win the prize,' but 'John, (or) James, or I am to win the prize.'³ Hodgson writes, "A very nice question arises, when two singular⁴ pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say 'Neither he nor I are wrong'; 'Neither he nor I am wrong'; or 'Neither he nor I is wrong?'"

Apparently, "Whenever my wife or I die" should be in Persian *هر وقت که من یا زنم به میرد* *har vaqt ki man yā zan-am bi-mīrad*⁵; (in modern colloquial *بی-میریم* *bi-mīrīm* would often be used). But instead of *از او و من دو* *az ū man va du* *barādar-am bi-vujūd āmadand*, say *آمدیم* *amadīm* because of the copula (not disjunctive) *va*.

(5) *نه من مقصّر نه او* *na man⁶ muqassir-am na ū* (elegant) "neither am I wrong nor is he."

نه من و نه او مقصّر *na man va na ū muqassir-īm* (not elegant).

نه من و نه او هیچ کدام مقصّر نیستیم *na man va na ū hīch-kudām muqassir-i*

¹ For further Persian examples vide (5).

² *یا شما بازی می-کردید* *yā shumā yā ū bāzī mī-kardīd*: better *یا او بازی می-کردید* *yā ū shumā bāzī mī-kardīd yā ū*.

³ *یا محمد انعام را میگیریم (یا میگیرم)* *man yā Muḥammad i'ām rā mī girīm* (m.c.); also *mī-gīram* (m.c.).

⁴ 'You' is by some English grammarians considered singular as well as plural.

⁵ Or *هر وقت که من یا زنم به میرد* *har vaqt man bi-mīram yā zanam*.

⁶ *نه من و نه او مقصّر هستیم* *na man va na ū muqassir hastīm* (m.c.); better *نه من و نه او مقصّریم* *na man muqassiram va na ū*.

nīstīm m.c.; (the grammatical نیست *nīst* is never used in such cases in modern Persian).

یا او بازی میکردید یا *yā shumā bāzī mī-kardīd yā ū*¹ (elegant) “either you were playing or he was.”

یا او بازی میکردید *yā shumā yā ū bāzī mī-kardīd* (m.c.).

یا او یک کدام بازی میکرد *shumā ya ū yak kudām bāzī mī-kard* (class.) (in mod. Persian *mī-kardīd*).

یا او یکی بازی میکرد *yā shumā yā ū yak-ī bāzī mī-kard* (but in mod. Pers. often *mī-kardīd*).

یا من انعام را میگیرم یا محمد *yā man in‘ām rā mī-gīram yā Muḥammad* (elegant) “either I will take the prize or Muhammad.”

یا من انعام را میگیرم *man yā Muḥammad in‘ām rā mī-gīrīm* (modern).

یا من یک کدام انعام را میگیرم *man yā Muḥammad yak kudām in‘ām rā mī-gīrad* (class.); in mod. Pers. *mī-gīrīm*.

یا من یکی انعام را میگیرد *Muḥammad yā man yak-ī in‘ām rā mī-gīrad* (in speaking *mī-gīrīm*).

خواه ایشان باشند خواه *khwāh² man ūrā kushta bāsham khwāh īshān tafāvut na-dārad* (elegant).

خواه ایشان را باشیم خواه *khwāh man khwāh īshan ūrā kushta bāshīm tafāvat na-dārad* (not good, but used).

من کنیزم و تو خانم یا تو کنیزی و من خانم *man kanīz-am va tu khānum, yā tu kanīz-ī va man khānum?* (Tr. H. B. Chap. xxiv) “am I the slave and are you the mistress, or are you the slave and am I the mistress?”

Remark.—In, رفیقى داشتم که سالها باهم سفر کرده بودیم *rafīq-ī dāshtam ki sālḥā bā-ham safar karda būdīm* (Sa‘dī), there is an ellipsis of ما هر دو *mā har du* or *man va ū* after *ki*, “I had a friend that (conj.) (we two) travelled together for years.” Persians delight in elliptical expressions. *Vide* also (d).

(c) (1) When the nominative is a relative pronoun, the antecedent determines the number of the verb: ‘all ye that pass by.’ “The following,” writes Hodgson, “is a common error: ‘one of the most valuable books that has appeared in any language.’”

“‘Snelling is one of the most esteemed numismatical writers that this country has produced’ (Right; but, ‘that have appeared in this country’)”.

از او یکی *ū yak-ī az ash-har muṣannifīn ast ki dar mulk ī Irān paydā shuda ast* (wrong; *and*).

¹ *na ū muḡaṣṣir-ast va na man* is also used in m.c. In English the speaker does not always put himself last though grammars tell him to. Similarly *yā ū bāzī mī-kard yā shumā*.

² The modern tendency is to use *chi*—چه *chi* for *khwāh*—خواه *khwāh*.

“I confess that I am one of those who am unable to refuse *my* assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read ‘are’ for ‘am’ and omit ‘my’)” من اقرار میکنم که من یکی — از جمله آن اشخاص هستم که نمیتوانم قبول بکنم که — *man igrār mī-kunam ki man yak-i az jumla-yi ān ashkhāṣ hastam ki namī-tavānam qabūl bī-kunam ki—*; (write *ki namī-tavānand qabūl bī-kunand*).

(2) By a similar mistake, a demonstrative or personal pronoun is sometimes used that does not refer to the true antecedent, as :—

“I am one of those who cannot describe what I (they) do not see” *man yak-i az ānhā-i hastam ki namī tavānam bayān-i chīzhā-yi nā-dīda bī-kunam* (should be *ni-tavānand—bī-kunand*).

بمرگ خودم و بمرگ خودت من از آنان نیستم که مرشد توهم بتواند این جفنگها را با من *bi-marg-i khudam va bi-marg-i khudat man az ānāu nīstam ki murshid-i tu ham bitavānad in jafanghā rā bā man qālib bi-zanad tā chi rasad bi-tu nar qalandar* (Tr. H. B., Chap. 11);¹ instead of *bā man* read *bā īshān*.

man az ān mard nīstam ki bi-sukhanān-i shumā farīfta u maghrūr shavam (Mirkhond) “I’m not the sort of man to be deluded by your words”; (read *mī-shavad*).

(d) Sometimes in a contracted compound sentence, one predicate has two or more subjects, there being then an ellipsis of one or more verbs, as : “Not a drum was heard, not a funeral note (was heard).” According to Hodgson this contraction is, in English, only admissible when the subjects are in the same number.” The following are examples cited by him as errors :—

“His (Peter the Hermit’s) diet was abstemious, his prayers (were²) long and fervent, and the alms which he received with one hand, he distributed with the other.”—*Gibbon*.

In Persian, on the contrary, not only are ellipses like those just mentioned, considered grammatically correct, but also a species of ornament. Examples :—

guft īn farzand-i tušt, tarbiyat-ash chunān kun ki yak-i az farzandān-i khud³ (Sa’di); (supply—*rā tarbiyat mī-kunī*).

¹ جفنگ *jafang* (m.c.) “bosh”: قالب زدن *qālib zadan* (m.c.) “make to swallow, stuff with (lit. to put inside one as in a mould)” نر قلندر *nar-qalandar* (m.c.) “you buck *qalandar*” (abusive).

² This English error, if true error it be, generally occurs in the case of the verb ‘to be.’

³ The omission of *rā* after *khud* is perhaps a typographical error. The *rā* is necessary in modern Persian.

چه بودی از سر زلفش بدستم افتادی چو آستین گریبان بدست درویشان

Chi būdī ar sar-i zulf-ash bi-dast-am uftādī

Chū āsīn-i karīmān bi-dast-i darvishān—(Sa'di).

ملک زاده را شنیدم که کوتاه¹ قد بود و حقیر و دیگر برادرانش بلند بالا و خوب روی
malik-zāda-i rā shunīdam ki kūtah¹ qadd būd va ḥaqīr, va dīgar baradarān-ash
buland-bālā va khūb-rūy (Sa'di, B. I., St. 13) "I have heard of a certain prince
who was diminutive in stature and mean in appearance, while his brothers
were tall and handsome."

و معلوم که اگر تنها بگریزم مانند بسیاری از دیگران از سر نو گرفتار و عذابم یک بر هزار شود
va ma'lūm² ki agar tanhā bi-gurīzam, mānand-i bisyār-i az dīgarān, az
sar-i naw giriftār, va 'azāb-am yak bar hazār shavad (Tr. H. B., Chap. V.);
though the verb expressed is 3rd pers. شود (*shavad*), the 1st pers. (شوم
shavam) has to be supplied after گرفتار *giriftār*.

در حجره کوچک در رخت خواب دراز کشیده است و نوکرانش در پیرامون او گرد آمده
dar ḥujra-i kūchkak dar rakht-i khwāb dirāz kashīda ast va nūkarān-ash dar pay-
rāmūn-i ū gird āmada (Intro. Trans. Haji Baba) "there, on a bed spread
in the middle of a small room, surrounded by several of his servants, I—":
in the Persian there is an ellipsis of اند *and* after آمده *āmada*, though the
preceding verb است *kashīda ast* is singular.

Compare—همه بلکه من و حکیم هم—*bā ḥālat-i bā'iṣ-i ḥayrat-i*
hama, balki man va ḥakīm ham—(Tr. H. B., Chap. 11) "when, to the
astonishment of all, not excepting myself and the doctor—" (H. B.,
p. 50): (too elliptical even for Persian; repeat *bā'iṣ-i ḥayrat-i* after *balki*).

(e) In English the pronominal adjectives 'each' and 'every' should
be in the 3rd pers., sing., and when they are the leading words in their
clauses they require singular verbs and pronouns to agree with them.

In Persian however a plural verb generally follows 'each' and 'every,'
(هر یک *har yak* and هر کدام *har kudām*) etc., not only in the modern but also
in the classical⁴ language:—

اسپی دارند (هر کدام or هر یک) *har yak* (or *har kudām*) *asp-i dārānd* (m.c.)
"each one has a horse." For examples from Sa'di, vide § 39 (j) (2).

تا هر کدام دست موافقت در دامن عقل زنند به هم شرف بدرجات ولقد کرمنا بنی آدم
tā har kudām dast-i muvāfaqat dar dāman-i 'aql' zanānd bi-qadam-i
sharaf bi-darajāt-i 'va la-qad⁵ karramnā banī Adam' taraqqī numāyānd (Anvār-i
Suhaylī, Chap. I, Intro.) "so that every one should place the hand of compli-

¹ In m.c. قد کوتاه *qad kūtah*.

² Note omission of بود *būd*.

³ Also either and neither; "vide" (f).

⁴ For examples of *hama* before a noun with the ی of unity and signifying 'every' vide § 39 (i) (1).

⁵ Quotation from the Quran, xvii. 72.

ance on the skirt of reason, and by the step of exaltation should be promoted to the rank of, 'And now have we honoured the children of Adam.'"

هر یک از ایشان صفاتی از صفات حمیده و خصلتی از خصال پسندیده را تعریف میکردند
har yak az ishan şifat-ī az şifāt-ī ḥamīda va khaṣlat-ī az kḥiṣāl-ī pasandāda rā ta'rif mī-kardand (Anv. Suh.).

دایشلیم فرمود که تا این خوانده نشود شبهه مرنفع نخواهد شد و هیچ یک از حاضران بر
dābishiīm farmūd ki tā in khwānda na-shavad shubha murtafi' na-khūāhad shud va hīch yak az ḥāzīrān bar qā'ida-yi ān kḥatt vuqūf na-dāshand—(Anv. Suh., Chap. I, Intro.) "Dābishiīm said that until this should be read the doubt would not be removed, and that as no one of those present was acquainted with that character—"

It is however more logical to use the singular verb.

(2) هر کسی *har kas*, however, even in slovenly modern Persian, is usually followed by the singular verb, but همه کسی *hama kas* by a plural one. The Persian translator of *Ḥāqī Bābā of Isfahān* however uses a singular verb after *hama kas*.

ملازمان رکاب دولت انتساب هر یک بر لب جوئی در سایه درختی آرام یافتند
mulāzīmān-i rikāb-i dawlat-intisāb har yak bar lab-i jū-ī dar sāya-yi darakht-ī ārām yāftand (Anw. Suh., Chap. I, Intro.) "the attendants of his auspicious retinue disposed themselves to rest under the shade of trees on the bank of a rivulet and—" (East. Trans.).

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after همه کسی *hama kas*.

(3) Instances of *each* or *every* being in English erroneously followed by a plural pronoun are:—

"He is not tied down to relate *every* minute passage or circumstance, if *they* (it) be not absolutely necessary to the main story, etc." "Each of the girls went up into *their* separate rooms to rest and calm *themselves*"¹; (Mrs. Gaskell's *Wives and Daughters* (1867), Ch. 42, p. 419)" هر یک از دختران
har yak az dukhtarān bi-utāghā-yi khud-i shān raftand tā rāḥat shavand.

In modern Persian همه گفتند *har yak az mā guftand*; هیچ یک از شما
hīch yak az shumā lāyiq-i in kār nāstīd; انکار (از ایشان) *inkār kardand*, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) "Every strong and every weak point of those who might probably be his rivals were laid down on the charts." "'Point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. Crombie, in his *Etymological Syntax of the English Language*

¹ Corrected; "Each of the girls went up into her separate room to rest and calm herself."

(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.''' Professor Bain too says (English Grammar, p. 175):—"Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims'''. The dilemma might be solved by using 'all.'''

In Persian, the plural verb would be preferred for No. (1), as:—*هر صاحب منصب و سرباز ادعا می کنند که* *har šāhib manṣab va sarbāz¹ iddi'ā' mī-kunand ki*—, but the singular verb for No. (2), as: *هر صاحب منصب و هر سرباز ادعا میکند که* *har šāhib manṣab va har sarbāz iddi'ā' mī kunad ki*; in the latter case the verb is understood to the first subject.

(5) "A difficulty arises in the English when both genders are implied in *each*, *every*, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.'² 'In Europe *no one* marries unless *they* have the certain means of supporting their children':—Madame Bonaparte, *Life and Letters* (1879), Ch. 8, p. 135. [Read, 'people do not marry'.]³—Hodgson.

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:—*در فرنگستان هر کس تا وجه کفاف نداشته باشد عروسی نمیکند* *dar Farangistān hīch kas tā vajh-i kifāf na-dāšta bāshad 'arūsi namī-kunad.*⁴ "Let every man do *their* own work"; *هر کس باید کار خودش را بکند* *har kas bāyad kār-i khud-ash rā bi-kunad.*

The indefinite pronoun 'one,' is in Persian آدم *ādam*, انسان *insān*, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(f) Like *each* and *every*,⁴ the distributive pronouns *either* and *neither*, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts⁵ (if the pronoun be the subject) affect the verb,⁶ as: *هیچ یک از شما لایق این کار نیستید* *hīch yak az shumāhā lāyiq-i īn kar nīstīd* (should be *nīst*) (m.c.) "neither (or none) of you *are* [is] fit for this business": *هیچ که از شما لایق مرحمت من*

¹ Note that *har* is not usually repeated. *هر پسر و دختر* *har pisar va dukhtar* "Each boy and each girl."

² *Chūn dar mulk-i—har kas mī-tavānand az vaqt-i tavallud savār bi-shavand*—: better *hama kas*, or else the verb in the singular.

³ Note that in the Persian there are two negatives for one in English.

⁴ For *each* and *every* 'vide' (e).

⁵ "Error of Proximity" vide (a).

⁶ This error may in modern Persian be considered universal.

نیستید *hīch ki¹ az shumāhā lāyiq-imarḥamathā-yi man nīstīd.* (Vazīr-i Lankarān) “not one (none) of you are (is) deserving of my many kindnesses”: که حاجی اگر تو بخوای در این راه با این اسمی خردوانی بکنی: *ki “Hājī agar tu bi-khūwāhī dar īn rāh bā īn asp khar-davānī bi-kunī hīch yak sar-i salāmat bi-manzil na-khūwāhīd burd* (Pers. Trans. *Haji Baba of Isfahan*) “*Hājī, if you mean to play the fool like this with your horse neither of you will finish the day’s march in safety.*”

Concord of Adjectives, and of Pronoun with Noun.

(g) Some errors in the use of the demonstrative pronouns have been noticed [vide (c) (2). An English blunder is to make them plural before the singular nouns *kind* and *sort*, as: “I always delight in overthrowing those [that] kind of schemes and cheating a person of their [his] premeditated contempt.” (Miss Austen, *Pride and Prejudice*, Ch. X.)

In Persian این جور *īn jūr* “this kind” etc., is used before either a singular or a plural noun or verb, as: این جور آدم در ایران خیلی است *īn jūr ādam dar Īrān khaylī-st* “this sort of character is common in Persian” and این جور آدمها در ایران خیلی هستند *īn jūr ādamhā dar Īrān khaylī hastand.*

(h) With the exception of the feminine affix *ē* of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections.² With the exception of the one or two points already referred to in § 43 (n) (s) and (t) and footnote to (t) (1), questions of the concord of adjectives are not likely to arise.

(i) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In: وجود پدیده زن بسبب ند او عورزی ایشان در سر راه شاه *īshān* (Tr. H. B., Chap. XXXIII), not only is *īshān* incorrect but the collocation is faulty. Omit ایشان *īshān*, and after *zan* insert در سر راه شاه *dar sar-i rāh-i Shāh.*

§ 137. Government of Verbs, Prepositions (معمولات افعال), and Errors.

(a) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson:—

“*He*, who had always inspired in her a respect which almost overcame her affection, she now *saw* the object of open pleasantry—(Miss Austen, *Pride and Prejudice*, Ch. 61) [For ‘he’ read ‘him’].”

This error can hardly be repeated in Persian. For one thing, the pronoun ‘in her’ could not in Persian prose precede the pronoun ‘she,’: which is the subject of the principal clause. *Ān kas-i ki hamīsha Muḥammad*

¹ *Hīch ki*, m.c. for *hīch kas*

² The case of a plural adjective being used as a plural noun [vide § 43 (m)] need not be considered.

bi-ū ihtirām mī-kard hālā ū rā dar ma'raz-i mazhaka uftāda dīd آن کسی که همیشه محمد باو احترام می کرد حالا در معرض مضحکه افتاده دید
or ān kas-i rā ki hamīsha Muḥammad ihtirām mī-kard hālā dar ma'raz-i mazhaka uftāda dīd
 آن کسی را که همیشه محمد احترام می کرد حالا در معرض مضحکه افتاده دید
 are both incorrect; the subject to *dīd* is obscure, nor is it clear to whom *ūrā* refers in the first example. In, *Muḥammad ān kas-i rā ki hamīsha bi-ū ihtirām mī-kard*—, the subject to *mī-kard* might be either *Muḥammad* or *ān kas-i*; but omit *bi-ū* and write, *Muḥammad ān kas-i rā ki hamīsha ihtirām mī-kard hālā dar ma'raz-i mazhaka uftāda dīd* and the sense is clear, *Muḥammad* being clearly the subject to both verbs.

(b) Conjunctions connect nouns and pronouns in the same case. Also nouns or pronouns in apposition must in English be in the same case. The following English errors are taken from Hodgson:—

(1) “God will send no such fools as *I* [me] upon His errands:—*Westward Ho!*” *Khudā hīch aḥmaq-i miḡl-i man-i¹ rā bi-payghambari intikhāb namī-kunad* (m.c.).
 خدا هیچ احمقی مثل منی را به پیغمبری انتخاب نمی کند

(2) “In this state Frank Churchill found her, *she* [her] trembling, *they* [them] loud and insolent.” Miss Austen, *Emma*, Ch. 39.” *Fulān ūrā dar īn hālat yāft-ūrā larzan va īshān rā gustākḥ* فلان او را در این حالت یافت و او لرزان را گستاخ
 In the Persian sentence if *ū larzān* were substituted, the pronoun *ū* would refer to Frank.

(c) Prepositions in English govern the objective case, and nouns and pronouns in apposition to a noun or pronoun so governed must be in the same case.

“God forbid that I should refuse a penny to a poor man—and *he* [him] my own son” *hāshā ki man az yak pūl dādan bi-faqr-i inkār bi-kunam va ān ham pīsar-i khud-am*, or *Khudā na-kunad ki man pūl dādan bi-faqr-i inkār kunam va hāl ān ki pīsar-i khud-am ast*.
 حاشا که من از یک پول دادن بفقیری انکار بکنم و آنهم پسر خودم است

Remark.—After “God forbid” and similar expressions, an affirmative verb is required in Persian, thus “God forbid that I should *refuse*, etc.” is correct; but “God forbid that I should *not* give, etc.,” *Hāshā* (or *Khudā na-kunad*) *ki bi-faqr-i pūl na-diham* که بفقیری پول ندهم, etc., is unusual.

(e) One relative pronoun may do duty for more than one clause as, “*Muḥammad* who was born and buried in Tabriz—” *Muḥammad ki dar Tabriz mutawallid va madfūn shud* محمد که در تبریز متولد و مدفون شد.

If however the relative pronoun is in different cases, it should be

¹ Note accusative of *man*. Or *aḥmaq-i miḡl-i manrā* (not *marā*).

repeated in English but not in Persian. An example of an error in English—

“The upper part of the house of which I know nothing, and [which have never seen.—*A Life for a Life* (1859), Vol. II, p. 65.” *بالای خانه را که من در باره آن هیچ نمیدانم و هرگز ندیده ام bāra-yi ān hīch namī-dānam va hargīz na dīda am—*.

(f) The following examples illustrate the government of some verbs & prepositions:—

- (1) *Az ū pūrsīdand* (mod.) } “He was asked; they asked him.”
Ūrā pūrsīdand (class) }
- (2) *Az shumā iltimās dāram ki—* از شما التماس می‌کنم که— } “I beseech you.”
Nīzd-i shumā,¹ iltimās mī-kunam ki— نزد شما التماس میکنم که— }
Az shumā multimas-am ki از شما ملتئمم که } you.
- (3) *Az shumā mamnūn-am* از شما ممنونم } “I am (much) obliged to you.”
Mamnūn-i shumā hastam ممنون شما هستم }
- (4) *Muhtāj-i ān* (or *muhtāj bi-ān*) *nīstam* نیستم } “I am not in need of it.”
 = *ān rā lāzīm na-dāram* آنرا لازم ندارم } “I am not in need of it.”
- (5) *Dar fikr-i īn amr hastam* در فکر این هستم } “I’m thinking about it.”
- (6) *Dar vay nāzar kard* (class.) = *bi-ū nāzar kard* نظر کرد (mod.) } “he looked at him.”
- (7) *Az ū khaylī mī-tarsam* از او خیلی می‌ترسم } “I’m much afraid of him.
- (8) *Bāyad bi-taqṣīr-i khud i’tirāf kunī* باید بنقصیر خود اعتراف کنی } “You ought to confess your fault.”
Bāyad taqṣīr-at ra iqrār kunī باید نقصیرت را اقرار کنی }
- (9) *Az² ‘aqab-i ū īnjā āmada am* از عقب او اینجا آمده ام } “I have come here to look for him” (now or previously).
Az ‘aqab-i ū ānja raftam از عقب او آنجا رفتم } “I went there to look after him” (on a certain day).
Az³ ‘aqab-i ū uftādam از عقب او افتادم (= either *āmadan* or *raft*) } “I followed him.”

(10) *Az mihmānī khaylī mutamatti’ shudīm* از مهمانی خیلی متمتع شدم } “enjoyed the entertainment”; (*mihmānī* here may mean being guests being hosts).

(11) *Khil’at⁴ bar hākīm pūshānīdand* خلعت بر حاکم پوشانیدند (in *bi-hākīm*) } “The governor was presented with a dress of honour”;
hākīm rā khil’at pūshānīdand or *kardand* حاکم را خلعت پوشانیدند or کردند }

(12) *Az namāz pardākht* از نماز پرداخت } “he finished his prayers”:

Bi-namāz pardākht بنماز پرداخت } “he began to pray.”

¹ Or *bi-shumā*.

² Or *dar ‘aqab*, or *bi-‘aqab*.

³ Or *dar ‘aqab*, or *bi-‘aqab*.

⁴ Here *khil’at* is used generally and does not need the *ی* of unity.

(13) *Az naẓar-i shāh pīshkash rā guzarāndand* از نظر شاه پیشکش را گذراندند
 “the gift was presented to the Shah.”

(14) *Az vay dar guzasht* از وی در گذشت (class.) “he passed by him” (but
 in mod. Per. = “he forgave him his fault,” or “he beat him in the race
 etc.).”

Az ū guzasht (or *radd shud*) (از او گذشت or رد شد) (mod.) “he passed
 by him.”

(15) *Bar ū khandīdand* بر او خندیدند (modern); *az ū khandīdand* از او خندیدند (class.): “They laughed at him.”
az harf-i ū khandīdand از حرف او خندیدند (mod.) also *bar harf-i ū*—.

(16) *Ū az man bi-ū* (or *pīsh-i ū*) *shikāyat burd* (or *kard*) او از من باو
 (or کرد or برد) *shikāyat* (or *pīsh*) “he made a complaint against me to him.”

(17) *Az ān sukhan hīch ittilā‘ na-yāfta am* از آن سخن هیچ اطلاع نیافته ام
 = *bar-ān sukhan muttali‘ na-shuda am* بر آن سخن مطلع نشده ام “I know
 nothing about the matter.”

CHAPTER XX.

138. Order of Words and Phrases.

(a) The formal or conventional order of words in a simple sentence is, generally speaking, the same as in Latin, i.e. subject, object or complement, and verb, as: فقير چیزی خواست *faqīr chīz-i khwāst* “the beggar asked for something”; او سفر رفت *ū bi-safar raft* “he started on a journey.”

It is also a general principle that things to be thought of together should be placed in close conjunction. یعقوب یوسف را بیشتر از همه فرزندان دیگر خود *ya'qūb yūsūf rā bīshṭar az hama-yi farzandān-i dīgar-i khud dūst mī-dāshṭ* “Jacob loved Joseph more than all his other sons.”

Remark.—Even if the accusative is part of a compound verb it does not always immediately precede the actual verb, as: در آنوقت یاد خدا کردم *dar ān vaqt yād-i Khudā kardam* (or *Khudā rā yād kardam*¹).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: باز را بادادم *bāz rā bi-ū dādam* “I gave him the female goshawk”: او مرا سلام کرد *ū bi-mā salām kard*.²

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: شبی قاضی در کتابی دید که *shab-i qāzī-i dar kitāb-i دید ki*—“one night a Qazi read in a book that—”: روزی مردی در روزی در شهری درویشی *rūz-i mard-i dar masjid-i nishasta būd ki*—“one day a certain man was sitting (seated) in a mosque when—”: روزی در شهری درویشی *rūz-i dar shahr-i³ darvīsh-i dar-i dūkān-i baqqāl-i raft* “one day, in a certain city, a darvish went to the shop of a green-grocer.”⁴

(d) When the complement to the verb is a complete sentence, it is put last, as: —مرد پرسید مرا احمق می پنداری *mard pūrsīd marā ahmaq mī-pindārī* “the man enquired saying, ‘Do you think me a fool?’”: دیدم که در میان دریا *dīdam ki dar miyān-i daryā chand kūhhā-yi⁵ dīgar ham būd* (m.c.) “I saw that there were several other rocks as well, in the middle of the sea.”

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as: —پادشاهی را

¹ امید خلاصی یافتن *az injā khalāṣi yāftan* امید نیست *ummid nīst*, or *amīd-i khalāṣi yāftan* امید نیست *umīd-i khalāṣi yāftan* *az injā nīst*.

² سلام کردم *salām kardan* “orally, or with the hand.” The Afghans say خواندن *khawāndan* for the former.

³ Or روزی در شهری *rūz-i darvīsh-i dar shahr-i*.

⁴ باقال *baqqāl* “a man who sells dried and fresh fruits, *ghī*, curds, etc.

⁵ Note plural noun after *chand*. The singular could be used.

In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: چشم و استخوان کعب (H. B., Chap. XI) “the eye and knuckle-bones of a wolf, attached to a boy's person, give him courage”; حکیم چون سوارانرا چون چشم بما افتاد: *hakīm chūn raft* “when the doctor departed”; savārān rā chūn chashm bi-mā uftād tūkhtan āvardand, for چون چشمن سواران *chūn chashm-i savārān*—.

(5) *Subordinate before Principal Proposition.*—When a sentence consists of two Propositions, a principal one and a subordinate, greater force¹ is obtained if the subordinate precedes the principal, as: “If you stay I'll go” اگر تو بمانی من میروم *agar tu bi-mānī man mī-ravam*.²

Remark.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called *Synchysis*.

(j) Never crowd many circumstances together. ‘When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate.’³ Example: “At one blow was his head severed from his body” یک ضرب سرش از تن جدا شد *bi-yak zarb sar-ash az tan judā shud*. Here of the two modifications, ‘at one blow’ and ‘from his body’, one is placed before and one after the predicate.

(k) “A circumstance ought never to be placed between two *capital* members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

“By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds.”

“Better thus:—‘By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds.’”

For example *vide* (n) (1).

The following sentence from *Hājī Bābā* is not clear at first sight:—

جای انکار بهتر که دشمنه کیدار پر سینده خود فرو کنم اما نه معلوم است تقدیر چنین بوده است⁴

(l) “When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better سالم و زنده *zinda va sālim* “alive and well”, than زنده و سالم *sālim va zinda* “well and alive.” *Vide* also (n) (5).

¹ And also ‘Suspense.’

² More forcible than “I'll go if you stay” من میروم اگر تو بمانی *man mī-ravan agar tu bi-mānī*.

³ *Vide* Herbert Spencer on “Style.”

⁴ A semi-colon is required after *na* to make the sense clear.

(m) The following Persian examples of collocation will repay study:—

(1) پادشاه گفت منم سلطان این ملک *pādishāh guft man-am sultān-i īn mulk* “the king said ‘It is I who am the king of this realm.’”

(2) ناگاه درویشی در آمد با دلقی و انبانی و عصائی *nā-gah darvīsh-i dar āmad bā dalq-i va ambān-i va ‘asā-i*, “suddenly a darvish entered with his habit, and leather bag, and staff.”

(3) ساقهای گندم دید از قد آدم بلند تر *sāqhā-yi gandum dīd az qadd-i ādam buland-tar* “he saw stalks of wheat, taller were they than a man’s stature.”

(4) خود شهر تجارنگاه بزرگی است *khud-i shahr tijāratgāh-i buzurg-i ast* (mod.) “the same city is a large commercial place.”

(5) بارها دیده شده است که شخصی را که بسیار سود آید همانقدر هم باو زیان میرسد *bārḥā dīda shuda ast ki shakhṣ-i rā ki bisyār sūd āyad hamān qadr ham-bi-ū ziyān mī-rasad*.

(6) سه دفعه زمین بچنان شدت لرزید که روی زمین آنجا عمارت بسیار بزرگی اگر می افتاد *si dafa zamīn bi-chunān¹ shiddat larzīd ki rūy-i zamīn-i ānjā ‘imārat-i bisyār buzurg-i agar mī-būd yaqīn^{an} mī-uftād* “the earth shook three times with such violence that had there been a large building there, it would certainly have fallen”.

(7) در وقت خورد سالی در جائیکه خانه ام بود در آنجا چند خانه ونبیل مازان بود *dar vaqt-i khurdsālī dar jā-i ki khāna-am būd dar ānjā² chand khāna-yi zambīl-sāzān būd* “there were several houses of basket weavers near the home of my youth.”

(8) باز در دلم گذشت که از درختیکه شاخهای را گرداگرد خانه نهال زده ام اگر از همان *būz dar dil-am guzasht ki az darakht-i ki shākhḥā-yash rā gird-ā gird-i khāna nihāl zada am agar az hamān darakht³ shākhḥā-yi kūchak bi-yāram shāyad bi-vaqt-i bāftan-i zambīl na-shikanand* “it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets.”

(9) چون بآفتاب می بر آمدم *chūn bi-āftāb mī bar āmadam* (Afghan) (m.c. *bar mī-āmadam*) “when I went out in the sun (sunshine).”⁴

¹ Or لرزید چنان بشدت *chunān bi-shiddat larzīd*.

² Note repetition of noun of place after relative clause: در جائیکه *dar jā-i ki* and در آنجا *dar ānjā*. Also چند خانه ونبیل ساز *chand khāna-yi zambīl-sāz* (sing.)—.

³ Note repetition of substantive after relative clause. Also that the plural verb *na-shikanand* is used after the neuter pl. *shākhḥā* to avoid the possibility of the word *darakht* being mistaken for the subject.

⁴ *Bar-i āftāb raftan* بر آفتاب رفتن, or *pāsh-i āftāb raftan* پیش آفتاب رفتن, mod. “to go out in the sun.”

(10) *yak-i rā¹ az mulūk maraz-i hā'il būd*—(Sa'di) "a certain king was afflicted with a horrible disease."

(11) *guft ki fulān rā² dīr shud ki na-dīdī*—(Sa'di) "he said with regard to So-and-so—it's a long time since you saw him."

(12) *yak-i rā az³ hukamā shunīdam ki mī-guft*—(Sa'di) "one of the leading men of the day, I heard him say that—".

(13) *zan-i javān⁴ rā agar tīr-i dar pahlū nishīnad bih ki pīr-i*—(Sa'di) "for a young girl it is better to be wounded by an arrow than to have an old husband."

(14) *na har ki bi-šūrat nīkū ast sīrat-i zībā dar ūst⁵*—(Sa'di) "not every one who has a pleasing exterior, has a pleasing disposition."

(15) *va bā shamshīr zad gardan-i salmānī rā*—(Prof. S. T.) "the neck of that barber he cut in two."

(16) گفت سخن به اندیشه باید گفتن و حرکات پسندیده باید کردن همه خلق را خاصه *guft sukhān bi-andīsha bāyad guftan va ḥarakāt-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādīshān⁶ rā*—(Sa'di) "he said, to speak after consideration and to act with propriety is proper for all—but especially for kings."

(17) *mizāj agarchi mustaqīm buvad i'timād-i baqī rā nashāyad*—(Sa'di) "even if a person's health be perfect, one cannot hope for everlasting life for him on that account."

(18) *manki pīshtar azīn safar jehāz nīkardē būdam dīl-am barham khwurd* (m.c.) "I who had never voyaged in a ship before, my stomach felt sick."

(19) *banda hargiz īn jūr musāfarat khush-am⁷ namī-āyad* (m.c.) "I never like this kind of travelling."

1 More common *yak-i az mulūk rā*.

2 Note *fulān rā* object of *na-dīdī*.

3 *yak-i az hukamā rā* more usual order. Also *yak-i az hukamā shunīdam ki yak-i az hukamā mī-guft*. In mod. Pers., the plural verb *mī-guftand* would probably be used after *yak-i az hukamā*.

4 More forcible than *zan-i javān rā tīr-i dar pahlū nishīnad*, or *zan-i javān pahlū nishīnad*, or *zan-i javān tīr-i dar pahlū nishīnad*.

5 More forcible than *sīrat-i nīkū ast* *bi-šūrat nīkū ast nīst*.

6 In modern Persian, to avoid the repetition of *rā*, this would be worded—*hama khalq khāṣṣa pādīshān rā*.

7 Note that there is no verb for *banda*; the subject to *namī-āyad* is *musāfarat* *musāfarat*: 'vide' § 130 (a) (2).

(20) *agar tam̄bal na-būd ū¹ ham yak gūsband gīr-ash mī-āmad* (m.c.) “had he not been lazy, he too would have got hold of a sheep.”

منکه روز اول گفته بودم که بار دیگر اسم جهاز هم نخواهم بود این سخن را دوست (21)
man ki rīz-i avval gufta būdam ki bār-i dīgar nām-i jahūz ham na-khwāham burd īn sukhān² rā dūst-i man bi-yād āvarda guft ki—
 “I who had formerly said that I would never even mention the word ‘ship’—my friend recollected what I had said, and said to me.”

حاتم طائی که بیابان نشین بود اگر در شهر بودی از جوش گدایان بیچاره گشتی (22)
Hātim-i Tāfi³ ki biyābān-nishīn būd agar dar shahr būdi az jūsh-i gadāyān bi-chara gashī (Gul., Chap. VII, St. 19).

و در زمرة صاحب جهانان معتجلی نشود مگر آنگاه که معتجلی گردد زیور قبول امیر (23)
va dar zumra-yi sāhib-jamālān mutajallī na-shavad magar āngāh ki mutahallī gardad bi-zīvar-i qabūl-i amīr-i kabīr-i ‘ālim-i ‘ādil-i mu‘yyad-i muzaffar-i, etc. etc. (Gul., Muqaddama; Zikr-i, Amīr-i Kabīr-i, etc.. 3rd line).

(24) Vide example in § 129 (b), Remark and footnote.

اما مانند رد مظالم نیمه بریان پیشکشی را کمر بستم که به عثمان آغا فرستم (25)
ammā mānand-i radd-i mazālīm, nīma-yi biryān-i pishkashī rā, kamar bastam ki bi-‘Uṣmān Āghā firistam (Tr. H. B., Chap. IV) “but I determined to send to ‘Uṣmān Āghā as a reparation, half the roast (sheep’s head) that had been bestowed on me”: note position of کمر بستم که *kamar bastam ki*.

طبيب انشخص که (26) *ṭabīb hamān khūb ast ki—*; or *ṭabīb ān shakhs ast ki* “he is rightly called a physician who—”.

معتمد الدوله که از قولنج و سده کم مانده بود که کارش ساخته شود از تأثیر آن (27)
Mu‘tamad^u’d-Dawla ki az qūlinj va sudda kam mānda būd ki kār-ash sākhta shavad az ta’sīr-i ān ḥabb ḥayāt-i tāza yāft (Tr. H. B., Chap. XIX) “the Mu‘tamad^u’d-Dawla, who from colic and an obstruction in the intestines had very nearly died, got from this pill a new lease of life.”

(n) The following are instances of faulty collocation:—

(1) “The Moor seizing a bolster, full of rage and jealousy smothers her.” *maghribī muttakā-i girifta pur az ghayz va khashm zan-ash rā khafa mī-kunad.* Corrected, ‘The Moor, full of rage and jealousy, seizing a bolster, smothers her’ *مغربي پر از غيظ و خشم زنش را خفه ميكند*.

¹ Note that there is no verb for *ū*: ‘vide’ note 7, p. 609.

² Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.

³ *ṭāfi* is the relative adjective from *طفي* *ṭayyī‘un*.

مغربی که پر از غیظ و خشم بود متکائی بدهن زنش را خفه
maghribi pur az ghayẓ va khashm muttakā-i
*zan-ash rā khafa mi-kunad.*¹

2) “ ‘A keen eye and a graphic pen see and set down for us the characteristic details of both scenery and manners.’ (Corrected by Hodgson; an eye sees and a graphic pen sets down—”).

The original collocation (apart from the error in the concord of the verb) not be considered faulty in Persian,² as:—همهٔ امور مملکت را چشم تیز و قلم نقش بندش می بیند و
hama-yi umūr-i mamlakat rā chashm-i tīz va
-i naqsh-band-ash mī-bīnad va mī-nigārad; (better چشم تیزش می بیند و قلم نقش بندش می بیند)
chashm-i tīz-ash mī-bīnad va-qalam-i naqsh-band-ash mī-
id).

3) “ ‘Though all seeds do not contain albumen’ اگرچه همهٔ تخمها نشاسته
garchi hama-yi tukhmā nishāsta na-dārand
ar ba'ẓi paydā mī-shavad] (m.c.). If all seeds do not contain albumen,
 s there no seed which contains albumen. Corrected “ ‘Though not all
 contain albumen’ [— نیاز —] *agarchi har tukhm-i*
na-dārad [bāz—].

4) “ ‘All who lay claim to these virtues, are not to be depended upon’
 همهٔ اشخاصیکه ادعای فضل می کنند لائق اعتبار
hama-yi ashkhās-i ki idda'ā-yi
-kunand lā'iq-i i'tibār nīstand. Corrected, “ ‘Not all who
 نه هر که ادعای فضل میکند لائق اعتبار است’
ki idda'ā-yi faẓl mī kunad lā'iq-i i'tibār ast.

5) “ ‘He was bred and born in Kerman’ او در کرمان بزرگ و زائیده شد
ū dar ān buzurg va zā'ida shud; ‘vide’ (l). Corrected, “ ‘He was born and
 او در کرمان زائیده و بزرگ شد
ū dar Kirmān zā'ida va
z shud.

7) “ ‘Do you wish me to roast or boil the meat?’ میخواهید که گوشت را بریان
 گوشت *mī-khāhād ki gūsh-t rā bīryān ya āb-paz kunam?* (Better

مغربی که پر از غیظ و خشم بود متکائی بدهن زنش را خفه
Maghribi ki pur az ghayẓ va khashm būd muttakā-i bi-dahn-i
i guzūsh-ta ūrā khafa mī-kunad.

Obscurity is not necessarily a fault in Persian. However, in modern Persian, the
 r collocation as in the corrected English example would be preferred—همهٔ امور
hama-yi umūr-i mamlakat rā
-i tīz-ash mī bīnad va qalam-i naqsh-band ash mī-nigārad.

is unidiomatic.

is unidiomatic.

پز گشت را بریان کنم یا آب پز *gūsh̄t rā biryān¹ kunam yā āb-paz*—grill the meat or boil it).

اما مشتریان پایدار و لقمهای چرب و شیرین درویش اندرونیان پادشاهی بودند که (8) *ammā, mushtariyān-i pāydar va luqmahā-yi charb u shirīn-i darvīsh, andarūniyān-i pādshāhī būdanp ki hama mahabbat-i pādshāh rā bi-nīrū-yi sihr bi-khud munḥasir mī-kh̄wāstand* (Tr. H. B., Chap. 11) “but the ladies of the king’s seraglio were his principal customers. Their most urgent demand was some powerful charm to insure the attention of the king”: (put *bi-nīrū-yi sihr* after *hama*).

و گر نه من نه اگر بوعلی هم از گور در آید کاری از او بر نمی آید (9) *na man na agar Bu ‘Alī ham az gūr dar āyad, kār-i az ū bar namī-āyad* (Tr. H. B., Chap. 11) “—otherwise not alone I, why Avicenna himself could do nothing, were he to rise from the dead”: [to make the sense clear insert, in the Persian, a comma after each *na*: also *agar* should follow the subject of the conditional clause, i.e. be placed after *ham*].

من ترسان و لرزان که مه‌ادا ارسلان سلطان بیاید و استخوان منازع فیه را از میان برباید (10) *man tarsān u larzān ki mabādā Arslān Sulṭān biyāyad va ustukhūn-i munāzi‘ fih rā az miyān bi-rubāyad Khudā pidarash rā bi-yāmurdad, munajjim nīz bi-miyān uftād* (Tr. H. B., Chap. IV) “I all the while in terror lest Arslan Sultan should arrive and bear off the bone of contention. God bless his² father, the astrologer too interfered.” As *his* refers to *astrologer* following it, and as there are no stops in the original, the phrase God bless his father, might, and does at first appear to, refer to Sultan Arslan; but place *munajjim* before *Khudā* and the ambiguity disappears.

من دختر اکوز آفا نام شیخ ام (11) *man dukhtar-i Ūkūz Āghā nām-i Shaykh-am³* (Tr. H. B., Chap. XXVI, 1st line): note the awkwardness of an *izāfat* after *nām*. Re-constructed *man dukhtar-i Shaykh Ūkūz Āghā nām hastam*, or *من دختر شیخم اکوز آفا نام* *man dukhtar-i Shaykh-am Ūkūz Āghā nām*.

Remark I.—The order of sentences is no less important than the order of words in a sentence.

¹ *biryān k.* to roast or fry; *qirmiz k.* to fry in oil or butter: *birishta k.* “to parch”; also to bake bread in the Persian fashion; *kabāb k.* “to broil”; (to ‘pop’ Indian corn is either *birishta k.* or *kabāb k.*; *bū dādan* “to fry coffee berries, gram, melon seeds, nuts”).

² Example of *اضمار قبل الذکر* a construction admissible in poetry only.


³ Or with the *ی* of unity *shaykh-i am*.

When the sense of a sentence is a logical sequence of the sense of its preceding sentence, then are the two sentences in a proper order and the sense of each sentence should be carried a step further by the sentence following.

When a sentence refers less to the sentence immediately preceding it than to some earlier sentence, it is not in its proper place.

Remark II.—Sentences closely related to each other form, in English, a paragraph, and each paragraph should start a new departure.

In Persian there are no paragraphs, but a chapter (*bāb*)¹ is sometimes, in MSS., divided into sections (*faṣl*), each *faṣl* having this word in red ink at its commencement.

Sometimes the first word of a sentence has a red ink line over it. Sometimes a full stop is shown in red ink by four dots, thus , two of the centres being usually joined. Such aids, however, are rare.

In modern Persian, a short dash is often made to represent a comma, while a full stop is indicated by the plus +, or the multiplication sign × called in Persian *chaprāst*. Proper names have a red line over them like the first word in a sentence.

Remark III.—In a comprehensive composition, paragraphs related to each other, together form a chapter, and each chapter has usually an express heading of its own, stating the matter in it.

¹ باب *bāb* or sometimes گفتار *guftār*.

CHAPTER XXI.

§ 139. Apposition.

(a) “ Apposition is the relation to a noun or pronoun, of another noun, or in some cases of an adjective, or a clause, added by way of explanation or characterisation.”

It is a rule that a noun or pronoun, etc., placed in apposition must be in the same case¹ as the noun or pronoun to which it is apposed.

Arab grammarians enumerate² descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called تابع (pl. توابع) “ the follower or appositive ”; it follows the noun to which it refers, which is called متبوع “ that which is followed.”

Badal-i ba‘z, بدل بعض, a form of the ‘ Apposition of Substitution ’, corrects a statement respecting the whole of a thing, and states that a portion only was meant, as in ‘ I eat the loaf, the half of it.’ This apposition is rare in Persian. Ex:—خوردم ماهی را نصف آن “ I eat the fish—half of it.”

بد است این پسر طبع و خویش و لیک
مرا زو طبیعت شود خوی نیک

Badal-i ishtimāl بدل اشتمال is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of بدل اشتمال *badal-i ishtimāl* than of بدل بعض *badal-i ba‘z*. This بدل *badal* is very rare in Persian.

Badal-i ghalat بدل غلط is the substitution of a word or phrase to correct a *lapsus lingua* as “ I rode the horse—the she-camel ! ” *Savār-i asp shudam-na*; *shutur* شتر شدم نه شتر. This *badal* is rare in Persian. Possibly the following is an example:—روستائی سقط شد خرش: villagers are considered dolts, *khar* خر, and the term سقط شدن *saqaṭ shudan* “ to die ” is applied to animals, not to human beings. Another explanation of the construction is that بود *būd* is understood after روستائی *rūstā-i*.

It will be seen that the distinction between these three last descriptions of بدل *badal* is fine.

The simple term بدل *badal* could with advantage be applied to all these descriptions of بدل *badal* and also to عطف بیان *aṭf-i bayān* for which vide (b) (4), Remarks I and II.

¹ It must be recollected that the accusative has two forms, one with *rā* را and one without.

² Viz. عطف - نعت عطف الایمان - بدل - توكید .

There is a sixth form of apposition in Persian, called تابع مهمل, “the meaningless appositive”,¹ as: لوطی پوطی *lūṭī pūṭī* “lutis and such like low fellows.” Vide also § 140 (a).

(b) Examples:—

(1) Pronoun and Adjective.—من از نشانهٔ لطف که بانو امیدوار سوداهاى خام *man az nishāna-yi lutf-i kad-bānū ummīdvār² saūdāhā-yi khām mī-pukhtam*—(Tr. Haji Baba) “the mark of favour which I had just received had set my imagination to work, and—”, (lit. “I, hopeful from the mark of favour of the chief wife,—”); *man* and *ummīdvār* are in apposition: دیدار و رطه‌ای هول انگیز و پست و بلندیه‌ای سهم آمیز بجشم مانند من آدمی ناشی در نهایت وحشت *dīdār-i varta-hā-yi-hawl-angīz va past u bulandīhā-yi sahm-āmīz, bi-chasm-i mānand-i man, ādam-i nāshī, dar nihāyat-i vahshat u dahshat mī-namūd* (Tr. H. B., Chap. V) “the danger of the precipices and the steep ascents were something quite appalling to a young traveller like me—”; (note that there is no *izāfat* after *man*, though grammatically one might be expected).

(2) Noun and Adjectives, or Phrase:—درویش سروپا برهنه *darvīsh, sar u³ pā barahna* (Sa’dī) “a darvish. bare headed and footed, but سروپا برهنه *darvīsh-i sar u pā barahna* “a bare-headed and bare-footed darvish”: قرشها شال: *farrāshhā, shāl bi-dast, ḥarakat-i dīgar karda nazdīk-tar mī-rasand* (Vazīr-i Lankarān) “the farrashes, shawl in hand, make another movement and draw nearer”: بانو آستین برزده⁴ بر روی خرسک نا شکیب: *bānū āstīn bar⁴ zada bar rūy-i khīrsak,⁵ nā-shikīb chashm bi-rāh-i man⁶ nishasta būd* (Tr. Haji Baba) “—where I found the Banou seated on a carpet on the ground, waiting for me with great impatience.” Here the adjective نا شکیب *nā-shikīb* and the phrase چشم براى من *chashm bi-rāh-i man* are both in apposition to the nominative *Bānū*.

Adjectives and phrases in apposition may follow the verb, as:—

یکی از آنان مردی بود پنجاه ساله باریک قد نیز نگاه سرخ رخسار انبوه ریش زیرجامهٔ قصب *yak-i az ānān mard-i būd panjāh-sālā, bārīk-qadd, tīz-nigāh, surkh-rukhsār, ambūh-rīsh, zīr-jāma-yi qasab dar pā, va kulīja-yi Kashmīrī dar bar, shabīh bi-ahl-i dar-i khāna* (Tr. H. B., Chap. VI)

¹ So common in Urdu.

² In Arabic *ummīdvār* here would not be considered apposition: it would be *hāl*.

³ سروپا برهنه *sar u pā barahna* may be considered a compound adjective. If in the accusative, “I saw a certain dervish with bare head and feet” سروپا درویشی را دیدم *darvīsh-i rā دیدam sar u pā barahna*; or, “I saw a bareheaded and barefooted dervish” سروپا برهنه درویشی را دیدم *darvīsh-i sar u pā barahna-i rā دیدam*.

⁴ آستین برزده *āstīn bar zada* “having rolled up her sleeve.”

⁵ خرسک *khīrsak*, a coarse, rough, and badly woven rug or carpet. The word is often applied as an adjective by carpet weavers to express bad work.

⁶ *Būda* understood.

“one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body.”

(3) Two *Indefinite Nouns in Accusative*.—شخصی ده تا گوسفند بتوسط نوکری *shakhs-i dah tā gūsfand bi-tavassut-i navkar-i ta'āruḥ*¹ *firistād* (m.c.) “a person once sent by means of his servant ten head of sheep as a present (to some one).”

(4) Two Nouns in *Nominative*.—پسر محمد میگوید *pisara Muḥammad*² *mī-gūyad ki*—“the boy Muhammad says”—: زید برادر شما آمد *Zayd barādar-i shumā āmad* “Zaid your brother come,” but better زید برادر شما آمد *barādar-i shumā Zayd āmad*, [or زید برادرت آمد *Zayd-i barādar-at āmad* (vulg.) m.c. and incorrect] “your brother Zaid came.” These are examples of بدل *badal*, or بدل گل *badal-i kull*.

Remark I.—عطف بیان “Explanatory Apposition” defines more particularly something that has gone before. It is also a form of بدل or the “Apposition of Substitution.” Ex.—عبدالله ابن عمر، عطف بیان، as the تابع is a better known person; but زید برادر شما، بدل. There is, however, really no difference between the two.

Remark II.—A poet's name and his تخلص *takhalluṣ*, ‘nom de plume’, should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an *izāfat*. In Persia, but not in India, a person's name and his trade also are joined by an *izāfat*.

(5) Nouns in *Vocative*.—ای پسرم ابشالم - ای پسرم می گفت *ay pisar-am Abshālūm, ay pisar-am pisar-am Abshālūm! Kāshki bi-jā-yi tu mī-murdam ay Abshālūm pisar-i man*³ “and as he went thus he said, ‘Oh, my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!’”⁴

(6) Noun or Pronoun understood.—خواهید گفت زن هدایت خان برای- *khwāhīd guft zan-i Hidāyat Khān barāy-i Shu'la Khānum sawqāt*⁵ *firistāda ast* (Vazir-i Lankaran) “You'll say will you that ‘The wife of Hidayat Khan has sent it⁶ (or the jacket) as a present?’”

(c) *Corroborative Apposition* takes place, either in the words,

¹ ta'āruḥ could be considered حال *ḥal*, or مفعول *maf'ūl laḥ*.

² In *Muḥammad-i pisara*, *pisara* is *izāfat*; but in *pisara Muḥammad*, ‘Muhammad’ is *atf-i bayān* or *badal*.

³ Also *ay Abshālūm-i pisar-i man*. This *izāfat* is m.c. and incorrect.

⁴ An example of *badal* or *atf-i bayān*.

⁵ *Sawqāt* is *ḥāl* or *maf'ūl laḥ*, and *ān rā* understood, is *maf'ūl bihi* or “object.”

⁶ *Ān rā* or *nīm tana rā* understood.

تأکید معنوی *ta'kid-i ma'navī*, or in the sense *ta'kid-i lafzī*, or in the sense *ta'kid-i lafzī*, or in the sense *ta'kid-i lafzī*, or in the sense *ta'kid-i lafzī*.
Examples of *ta'kid-i lafzī* are:—

(1) *Muḥammad pīsh-i man āmad Muḥammad* “Muhammad, Muhammad, came to me” *tu zadī tu* “thou struckest, thou” *Muḥammad rā dīdam Muḥammad rā* “I saw Muhammad, Muhammad” *man az bar-i tu guzāsham¹ az bar-i tu* “I passed¹ by thee, thee” or *man az bar-i tu az bar-i tu guzāsham*: *tu tu āmadī*, or better *tu āmadī tu*, “thou camest, thou.”

داری ذکوة حسن و ندانی کرا دهی
من مستحقم ای شه خوبان من من

Dārī zakāt-i ḥusn u na-dānī kirā dihi
Man mustahiqq-am ay Shāh-i khūbān, bi-man bi-man.

“You have such a store that you must give alms of beauty, and you know not to whom to give. I, I have claim on it, oh, Prince of Beauties.”
balay balay āmadam “all right, I’m with you.”

(2) In the species of apposition called *ta'kid-i ma'navī* the “Corroboration or Strengthening in Meaning,” the appositive is any word that strengthens the idea of the self or of the totality of the *متبوع*—Examples of *ta'kid-i ma'navī* are:—“Zaid, he himself came” *Zayd khud āmad*: “the people came all of them” *mardum āmadand*, *hama-shūn*: “I met the army all together” *hawj rā dīdam hama rā bāham*: “the two parties agreed—both of them” *tarafayn rāzī shudand har du taraf*. Vide also (f).

(3) In, *du man rūghan biyār* “bring two maunds of *ghī*,” *man* and *rūghan*, though in apposition, are not so considered by native grammarians: *du man* is called *mumayyaz* “specified,” and *rūghan* is called *tamyīz* “specificative,” or else, *mumayyiz* ‘the specifier.’ Vide also (h).

Remark.—*chahār panj* “four or five” is an example of *تابع*.

¹ Corroborative Apposition (توكيد), which takes place in the words. For Corroborative Apposition in sense vide (2) and (f).

² Also *Zayd bi-nafs-i khud*, or *Zayd bi-nafsih* “Zaid himself”: *fulānīhā* or *fulān hā*, *binafsihim* or *khud-i shām* *فلانیها* (فلانها) *بنفسهم* (خودشان) or

The following are further examples of **تاکید لفظی** *ta'kid-i lafẓī*; مار مار *mār mār*! *mār*! "snake! snake!"; or مارست مارست *mār ast! mār ast!*.

گر بما شب گذرانی چه شود * چه شود آلا فلانی چه شود

شعله عشق در تنم همچو شرور به کاغذ است * حلقه بعلقه خم بخم حلقه بعلقه خم بخم

مدعی از چشم گریان دلم غائل مباحث * قطره قطره رفته رفته موج طوفان میشود

زینهار از قرین بد زینهار

(d) When a *definite* noun in the accusative has an adjective, participle, or phrase *in apposition to it*, the noun requires the affix *rā*. (The affix را *rā* can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is *indefinite*, the را *rā* is not usually required to mark the noun, *vide* (b) (3).

Examples:— دیدم *دیدم* را خفته *zālīm-i rā k̄hufta*¹ *دیدم*, "I saw a tyrant asleep," but دیدم *دیدم* را خفته *zālīm-i k̄hufta*² *دیدم*, or دیدم *دیدم* را خفته *zālīm-i k̄hufta rā دیدم* "I saw a sleeping tyrant": *علي (رضي الله عنه) را بخواب دیدم*: 'Alī (raẓīya-'llāh"anh")³ *rā bikhwāb دیدم* "I saw 'Ali (may Allah be pleased with him) in a dream." It is incorrect to place را *rā* after *علي*, though often so placed. "I had a servant, a fool" *نوکری داشتم احمق nawkar-i dāshtam aḥmaq*; but *نوکری داشتم احمق nawkar-i aḥmaq dāshtam*, or *نوکری داشتم احمق nawkar-i aḥmaq-i dāshtam* "I had a foolish servant."

A similar construction is admissible for the dative, as: *منت خدایا عز و* *minnat Khudāy rā 'azz^a va jall^(a) ki—*; here را *rā* could be added after the Arabic phrase *عز وجل* *'azz^a wa jall^(a)*: *شخصی را گفتم جنگ آزموده rā guftam jang-āzmūda* "I said to a certain person, who had seen much fighting"; but better *شخصی جنگ آزموده را گفتم shakhṣ-i jang-āzmūda rā guftam* (or *شخص جنگ آزموده را shakhṣ-i jang āzmūda-i rā*).

Sometimes the adjective or past participle is separated from its noun by a verb, as:— *اشجاری دیدم مشعرون باثمار بسیار aṣḥjār-i دیدم mashḥūn bi-aṣmār-i bisyār* "I saw a lot of trees covered with fruits".

Vide also § 118 (c) (9) and (d) (4) and (5).

¹ *K̄hufta* is *hāl*.

² *Ṣifat*.

³ *Jumla-yi ṣifat*. If *rā* were to follow immediately after 'Alī, the clause would be parenthetical, *jumla-yi mu'tariza*. The Shias say 'Alī 'alayh' 's-salām.

(e) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,'¹ or عطف بحروف 'Apposition by means of a Conjunction.' Examples:—

(1) زید و عمرو *Zayd va 'Amr(ū)* "Zaid and Amr."² و "and."

(2) حتی *hattā* "even to." زوار رسیدند حتی پیادگان هم *zuvvār rasīdand hattā piyādagān ham*³ "the pilgrims arrived even to those on foot" (or زوار مردم را کشتند حتی *zuvvār hattā piyādagān ham rasīdand*): رسیدند هم⁴ پیادگان هم⁵ *mardum rā kushtand hattā bachchagān rā nīz*⁶ "they killed the people, even to the children."

(3) زید یا عمرو *Zayd āmad yā 'Amr*⁴, or آمد یا عمرو *Yā 'Amr āmad* "Zaid or 'Amr came": آیا زید با تست یا عمرو *Āyā Zayd bā tust yā 'Amr* "Is Zaid or 'Amr with you"? ترا قصد داشت *dar kalām-ash man va turā qaṣd dāšt*⁵ "he meant you and me."

(4) یا فقه یا حکمت تحصیل کرده است *yā—yā* "either—or", as: *fiqh yā hikmat tahṣīl karda ast* "he has learnt either religious law or philosophy"; or *yā fiqh tahṣīl karda ast yā hikmat* "he has learnt either philosophy or wisdom". Compare with No. (9).

(5) زید آمد نه عمرو *Zayd āmad, na 'Amr* "Zaid came, not 'Amr." نه *na* "not."

(6) زید پیش من آمد - نه خیر عمرو *Zayd pīsh-i man āmad—na khayr* "Zaid came to me—nay, rather, 'Amr"; نه خیر *na-khayr* is عطف نسق *atf-i nasaq*, and *'Amr* is *badal-i ghalat*).

(7) خیر *khayr* "no." — خیر خرا *asprā kushtam, khayr khar rā*.

(8) حکیمی را پرسیدند که چندین درخت نامور که خدای تعالی آفریده است و برومند *hakīm-i rā pursīdand ki chandīn darakht-i nāmvar ki Khudāy Ta'ālā āfarīda ast va barūmand* گردانیده است هیچ یکی را آزاد نخوانند مگر سرو را که نمر ندارد *ki chandīn darakht-i nāmvar ki Khudāy Ta'ālā āfarīda ast va barūmand gardānīda ast hīch yak-i rā āzād na khvānand magar sarv rā ki gamar nādārad* (Gul.) "a certain philosopher was asked, why out of all the noteworthy and fruit-bearing trees created by God, none is called 'free' except the cypress, which does not bear." Here سرو *sarv rā* may be considered in apposition to یکی *hīch yak-i rā*; the *rā* is necessary, both because *sarv*

¹ As distinguished from عطف بیان. This 'atf is called عطف نسق.

² 'Amr spelt عمرو to distinguish it from عمر عمرو, called عمر خطاب.

³ Better omit *ham* and *nīz* here.

⁴ This is 'atf-i nasaq.

⁵ Or مقصود داشت *maqṣūd dāšt*. In تو بودیم *maqṣūd-ash man va tu būdim* (mod. Pers.), the verb should of course be *būd*; however most Persians say *būdīm* in this and like cases.

⁶ In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.

is definite and because without this affix, *sarv* might at first be taken for a nominative qualified by the relative *ki*.

(9) *man hama rā firistādam magar yak-i rā*¹: “I sent all but one”. Compare with No. (4).

(10) *ghayr az Zayd kas-i rā*² *na-dīdam* “I saw no one but Zaid.”

(f) Apposition in Persian occasionally supersedes the genitive in English, as: *shakhṣ-i Ibrāhīm nām* “a person of the name of (or named) Ibrahim”; *shakhṣ-i Muḥammad nām* “the person called Muḥammad.”

(g) On the other hand, in some cases where the English idiom requires apposition, the Persian idiom requires the *iẓāfat*, as:—*lafẓ-i daryā* “the word sea”: *rūd-i Nīl* “the river Nile”: *darakht-i chinār* “the plane tree”: *gul-i atlāsī* “the petunia”: *mazhab-i Islām* “the religion Islam” (or of Islam): *mīv-e khurbūza* “the fruit melon”: *filizz-i āhan* “the metal iron”: *tu-yi ghulām* “thou the slave”³: “Oh Abraham, the Friend of God” *ay Ibrāhīm-i Khālīl*⁴ *llāh*⁵ (m.c.): “Oh, Zayd, the slave” *ay Zayd-i ghulām*⁶: “I am the slayer of the man, Zaid” *qātil-i ān mard-i Zayd*^b *nām man-am*: “I am the beater of the slave Zaid” *man-am zananda-yi Zayd-i ghulām*.⁶

If the Arabic interjection *yā* be used, it is better to employ the correct Arabic construction, as: *yā Ibrāhīm*^a *Khālīl*^a *llāh*ⁱ, but such a construction is of course not colloquial.

Remark.—It will be seen that in m.c., an *iẓāfat* is often incorrectly inserted; thus *ay ghulām-i pisar-i man* (m.c.), “oh slave of my son”, or *ay ghulām! pisar-i man*, might be said by a slave to his son: *ay Muḥammad pisar-am* “O Muḥammad my son” is correct, but *ay Muḥammad-i pisar-am* though used in m.c. in the foregoing sense, might and should mean “Oh Muḥammad belonging to my son”. In *Muḥam-*

¹ *Jumla-yi istiḡnāʿi*.

² In speaking, this *rā* might be omitted.

³ *man-i banda* is sometimes used in m.c., but *man banda* sounds better; while *man-i bīchāra* is better than *man bīchāra*. The Afghans say, *man-i banda*.

⁴ *ʿAḥ-i bayān*.

⁵ *ʿAḥ-i bayān* and *badal*.

⁶ *Badal*.

mad-i ghulām “Muhammad the slave”, or in *محمد غلام من* *Muḥammad-i ghulām-i man* “Muhammad my slave”, the word or words following *محمد* *Muḥammad* are considered *ṣifat*; but in *محمد غلام من* *Muḥammad ghulām-i man*, the words *محمد غلام من* *ghulām-i man* are *badal* or ‘apposition of substitution.’

(h) Qualifying words used with numerals or signifying quantity [*vide* (c) (3) and § 47 (g)] are usually in Persian placed in apposition, as:—
یک گز و نیم آب *yak gaz u nīm¹ āb* “one and a half yards’ depth of water”:
ده من جو *dah man jaw* “ten maunds of barley”:
این فرماید هزار من سنگ بر میدارد *in farū-māya hazār man sang bar mī-dārad* (Sa’di) “this common fellow can lift a thousand maunds in weight”:
چهار پنج انگشت پارچه *chahār panj angusht pārcha* “four or five finger’s breadth of cloth.”

Remark.—The words *مبلغ* *mablagh* “sum” and *موازی* ² *muwāzī* “equal to (parallel), to the amount of,” etc., are followed by the *izāfat*, as:—
مبلغ دویست تومان *mablagh-i duvīst tūmān* “the sum of two hundred tumans”:
موازی پنج جلد کتاب *muwāzī-yi panj jild kiṭāb* “five volumes”:
ده نفر شتر *muwāzī-yi dah nafar shutur* “ten camels”; *گندم* *gandum* “wheat to the quantity of ten maunds.”

(i) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the *izāfat*. Modern Persians prefer the *izāfat* with the singular but not with the plural personal pronouns. According to Platts, *man* and *mā* may either be in apposition (without an *izāfat*) to an adjective, or connected to an adjective by an *izāfat*; but the other separate pronouns cannot be joined by an *izāfat* to a qualifying adjective. From the following examples, however, this does not appear to be correct:—
man-i banda ³ (m.c.) “I the slave,” but *man banda* (m.c.) “I, that is to say, the slave”: Persians prefer the latter, Afghans the former. *من* *man-i Muḥammad* ⁴ and *من حکیم* *man-i ḥakīm* ⁴ are in m.c. preferred to *man Muḥammad*, and *من حکیم* *man-ḥakīm*. *من بیچاره* *man-i bīchāra* “I the helpless creature” or *بیچاره من* *bīchāra man*, are preferred to *man bīchāra*. *تو غلام* *tu ghulām* or *تو غلامی* *tu-yi ghulām* “thou the slave” (also

¹ *yak u nīm gaz āb* (Afghan).

² For things that can be counted only.

³ Also, *بیچاره آن ها* *bīchāra ānhā*, but rarely *آنهای بیچاره* *ānhā-yi bīchāra*; for the latter *آن بیچارگان* *ān bīchāragān* is used.

⁴ Better *من که محمد* *man ki Muḥammad am*, or *من که حکیم* *man ki ḥakīm-am*, etc.

تو آدم فقیر *tu faqīr* or توی فقیر *tu-yi faqīr* are both correct; but in تو آدم رستم *tu ādam-i Rustam*, the *izāfat* would be incorrect after *tu*.

The *izāfat* does not appear to be used after *ū*, thus: او شیر خدا *ū shīr-i Khudā*¹ is correct: اوی فقیر *ū-yi faqīr* does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an *izāfat* as ordinary adjectives, or else placed in apposition without the *izāfat* but in the plural, thus: می نادان *mā-yi nādān*, or ما نادانان *mā nādānān*; بیچاره ایشان *ishān-i bīchāra*, or ایشان بیچارگان *ishān bīchāragān* (or ایشان بیچاره *bīchāra ishān*): ما بندگان خدا *mā bandagān-i Khudā* "we the slaves of God," or ما بندگان خدا *mā banda-yi Khudā*; شما بیچاره *shumā bīchāra*, (apposition), or شما بیچاره *shumā-yi bīchāra*, (also شما بیچاره ها *shumā bīchārahā*). ما *mā* and شما *shumā*, in modern Persian, colloquially admit of the plural termination *hā* when used in an extended sense; but میان گناه گاران *māyān² gunāhgān*, or مابان گناه گاران *māyān-i gunāhgār²* is Afghan, for ما گناه کاران *mā gunāhkārān*.

§ 140. Repetition of a Word or Phrase; Jingling Sounds; Alliteration.

(a) The Persians are extremely fond of alliterative and jingling sounds. Words of the hurry-scurry type abound. Sometimes the second word is a synonym; sometimes it is a real word used merely for sound and not for sense; and sometimes it is a meaningless sound used for the sake of rhyme.

In خوش و خرم *khush u khurram*³ "pleased and cheerful" each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns شب و شبه *bī shakk u shubha*; و گریه *giyya u zārī*. In تازه *tar u tāzagi* "freshness," the تازه *masdar* is understood after *tar* which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but تازه *tarī u tāzagi* is also correct. In قال و قیتال *qāl u qītāl*, a vulgarism for قیل و قال *qīl u qāl*⁴ "chattering, wrangling," the second word is meaningless. In جادال و جدال *jang u jadāl* the first word is Persian and the second Arabic. In او را لخت و لوچ کردند *ūrā lakht u lūch kardand* "he was robbed of everything," the word *lūch* (properly "squint-eyed") is vulgar for لُج *luch* "naked".

¹ Better او که شیر خداست *ū ki shīr-Khudā 'st*.

² The *izāfat* cannot be used when the predicate is in the plural.

³ مرادف *murādif*, synonymous.

⁴ From Arabic *qāl^a* "it was said" and *qāl^a* "he said." In Arabic قَالٌ وَقِيلٌ

In *bachcha machcha*¹ (or *bacha macha*, m.c.) the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word is in Persia, as in India, fixed by usage: to say *bachcha tachcha*, or *bachcha wachcha*² would raise a laugh.

Remark I.—In Persia, in words of the *bachcha machcha* description, the second word generally begins with *mīm* unless the first word begins with *mīm*: in this case the second word usually commences with *p* or *b*, as *māst u pāst* “curds”: *mīz u bīz* “table, etc.” This is called *تابع مهمل* “the meaningless appositive, vide § 139 (a).

As a rule, the shorter of the two words comes first, but *āmad u shud*; *āvard u burd*, “transporting,” and possibly one or two more are exceptions.

Remark II.—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the *Kalāntar* its reason and received the reply, *mardum dānā hamchunīn namī-gūyand lūṭī pūṭī-hā mī-gūyand*.

(b) The same number repeated has: (1) sometimes a distributive sense, as: *bi-har kas yak yak³ chūb³ dād* “he gave them a stick apiece”; (2) sometimes a continuative sense, as: *bārān nam nam mī-āyad* “it keeps on drizzling”; *rāst rāst ki mī-ravīd, mī-rasīd bi-bāzār* (m.c.) “if you keep straight on you’ll reach the bazar”; (3) sometimes an intensive sense, as: *man bāyad fikr-i hazār hazār najar rā⁴ dāshtā bāsham* (Vazīr-i Lankarān) “I must take thought for thousands⁴ of people—”; *parandagān jūq jūq shuda⁵ parīdand* (m.c.) “the birds rose in whole flocks”; *zār zār zūd zūd* “very quickly”; *zār zār girīstan* “to weep very bitterly”:

¹ Compare “chick or child.” In some districts in India this jingling of words is carried to excess: *pānī tūnī, rasta mastā* (or *wasta*), etc. etc. vide *Hindustani Manual*, Lesson 48.

² Examples of dual phrases in English are ‘wear and tear’; ‘might and main’; ‘tooth and nail’; ‘sum and substance.’ In ‘use and wont’; ‘act and deed’; ‘acknowledge and confess’, Norman and Saxon are linked together.

³ *تأکید لفظی ta’kid-i lafẓī.*

⁴ Note *rā* here to mark the accusative after a cardinal number; it does not make the noun definite. The *rā* could be omitted. Perhaps the meaning is, “as many as a thousand.”

⁵ Or omit *shuda*. *mardum fawj fawj āmadand. Jūq colloquial for jawq.*

andak andak khaylī shavad va qatra qatra sayl-i gardad (Sa'dī) "many mickles make a muckle, many drops a flood":

اندک اندک بهم شود بسیار
دانه دانه است گله در انبار

Andak andak biham shavad bisyār,

Dāna dāna ast ghalla dar āmbār—(Sa'dī).

Remark.—Note the idiom شیر یا شیر *āb-i āb bi-dih yā shēr-i shēr* (m.c.) "give either all water, or all milk" (used literally): خاک یا خاک *khāk-i khāk bi-dih yā gandum-i gandum* (m.c.) "give all earth or all wheat."

(c) Sometimes an Arabic singular is followed by its broken plural to signify excess, as: فقیر فقرا *faqīr fuqarā*² "beggars and such like": وزیر وزرا *vazīr vuzarā* "ministers, etc.": غنی اغنيا *ghānī aghniyā* "the rich and the well-off": شریک شریکا *sharīk shurakā* "partners."³

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.²

(d) Sometimes the repetition consists of two different measures from the same root, as: طب و طبابت *ṭibb u ṭibābat* "the medical art": به صدق *bi-ṣidq u ṣadāqat mashhūr ast*. Here either word alone would be sufficient for the sense.

(e) In a few cases, a Persian plural precedes a Persian singular, as: سالهای سال *sālḥā-yi sāl* "long years, many years": قرنهای قرن *qarnḥā-yi qarn* "long ages." But ماههای ماه *māḥā-yi māh* and هفتههای هفته *haftahā-yi hafta* are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as: کم کم کم کم کم کم *kam kam, kam kam, bihtar mī-shavad* (Prof. S. T.) "by little and little and little he improves": رفت رفت رفت تا بشهری رسید *raft raft raft tā bi-shahr-i rasīd ki* (Prof. S. T.) "he travelled on and on till he reached a city where—": شخص باید در هر کاری سعی *shakhs bāyad dar har kār-i sa'y kunad sa'y kunad sa'y kunad, tā bi-maṭlab bi-rasad* (m.c.) "you must try, try, try again."

(g) The repetition of the same word or phrase is also used for emphasis, *vide* Corroborative Apposition § 139 (c): the example, there, "Thou struckest

1 Compare the Hindustani idiom *dūdḥ kā dūdḥ yā pānī kā pānī* "all milk or all water", i.e. one thing or the other.

2 Vulgarly, فقیر فقرا *faqīr fuqarā* is used for one beggar.

3 But فقیر الفقراء *faqīr al-fuqarā*; and مست مستان *mast-i mastān* are intensive adjectives.

4 Either two, or four, *kam* can be used, but not three.

5 Or four *raft*.

me, thou," could also be expressed by تو مرا زدی تو مرا زدی *tu marā zadī tu marā zadī*.

Balay balay بلای بلای "yes, yes" and *āray balay*¹ آری بلای "yes certainly." *lutf kun lutf ki biḡāna shavad* لطف کن لطف که بیگانه شود حلقه بگوش *ḥalqa bi-gūsh* (Sa'dī).

The following expressions give the idea of excess:—*صحرا در صحرا لشکر* - دشت در دشت نوح - کوه در کوه لاله - قطار در قطار آهو.

Remark.—Compare *شش گز در شش گز shash gaz dar shash gaz* "four yards by four yards; four yards square."

(h) The following example illustrates another signification of the repetition of a substantive with the *izāfat*. In chapter XXII of *Hājī Bābā*, the hero relates to his master the *Hakīm*, a fable of the dog and the wolves, as a broad hint that he wants a salary. The dog makes up its mind to become either a pure dog or a pure wolf: چون از حالت تردد طاقش طاق شد و بیش از آن چُون از حالت تردد طاقش طاق شد که با معامدۀ تمام یا سگِ سگ شود یا گرگِ گرگ *chūn az ḥālat-i taraddud ṭāqat-ash ṭāq shud va bish az ān tahammul-ash na-mānd, bar ān shud ki, bā mujāhada-yi tamām, yā sag-i sag shavad yā gurg-i gurg* (Trans. Hājī Baba) "when . . . he (the dog) had no more power of endurance left, he determined to do his best to become either a real dog or a real wolf." So also *yā shīr-i shīr biyār yā āb-i āb* (m.c.), or more commonly *yā shīr-i shīr biyār yā āb-i āb*² (m.c.) "bring either pure milk or pure water."

(i) The following examples illustrate the signification of repetitions, etc. :—

(1) *va bā zabān-i kaj u maj guft* (m.c.) "altering his accent he said—"

(2) *kām nā kām* "willing or unwilling."

(3) *jabrā va qahrā* "by force and violence"; خواه مخواه *khwāh ma-khwāh*, or خواه ناخواه *khwāh-na-khwāh*.

(4) *pilla pillā bālā mī-ravand* (m.c.) "things are done gradually, step by step."

¹ In Arabic, the repetition of these particles would come under the head of Corroborative Apposition. In the first example the same word is repeated; in the second the sense is repeated by a synonym.

The Zardushtis use the phrase *āray balay* to signify the assent (= "I do"; by Muslims merely, *balay*) of a Zardushti bride, in reply to the questions of the *Dastūr*.

² The *شیر* in *شیر* and *آبی* is adjectival. Compare § 140 (b) Remark.

(21) دیدۀ دانسته *dīda u dānista* "knowingly, with the eyes open"; also purposely, wittingly": رفتۀ رفتۀ *rafta rafta* "gradually."

(22) کَنارۀ کَنارۀ *kināra kināra raftīm* "we hugged the coast."

(23) بزودی *bi-zūdī-yi* ¹ *zūd* (m.c.) "as quickly as possible."

(24) خورده بود که خورده بود *khwūrda būd ki khwūrda būd* (m.c.) "he embezzled it clean": رفت که رفت *raft ki raft* (m.c.) "he went right off."

(25) شبی خوردی شام *shām u shab-i khwurdī* (vulg.) "have you eaten any dinner?"

(26) کشان کشان اورا نزد حکیم بردند *kashān kashān² ūrā nazd-i ḥakīm burdand* "they carried him before the Governor dragging him all the way." *kash-ā-kash*, or کش کش *kash, ma-kash* (subs.) "pulling and dragging different ways."

(27) راسم و راسم *rāh u rasm*, or رسم و رسم *rasm, u ravāj*, "custom."

(28) پلیدۀ پلیدۀ پیدا نمودم *palīda palīda paydā namūdām* (Afghan ²) "after a long continued search, or gradually searching, I found it."

(29) روز روز *rūz rūz* (Indian) "every day" = روز بروز *rūz bi-rūz* (Pers.), also روز تا روز *rūz tā rūz* (m.c.).

(30) جویا و جویا *jūyā u pūyā*, or جویان و جویان *jūyān u pūyān*, or افتان و خیزان *uftān u khīzān* "limping, staggering, tottering, in a broken-down condition": سرکن پرکن *sarkān parkān³* (Afghan and Persian) "in great agitation."

(31) آوازهای طرح میخواندند *āvāzhā-yi tarḥ tarḥ mī-khwāndand* "the birds were all singing."

(32) در هر جوال پنجاه پنجاه *dar har jawāl panjāh panjāh⁴ man būd* (Afghan) "in each sack were fifty maunds": نیم من من یا من من بارود در صندوقها *nīm nīm man, yā man man, bārūd dar ṣandūqḥā andākhta zamīn rā kanda judā judā gor kardam* (Afghan) ⁵ "I put from half a maund to a maund's weight of powder in all the boxes and then digging up the earth buried them."

(33) وقت بیوقت و گاه بیگاه *gāh bi-gāh*, or وقت بیوقت *vaqt bi-vaqt* "in season and out of season; at all times": گاهی گاهی *gāh gāh-i* "occasionally": *gāh na gāh-i⁶* (Afghan) "some time or other": یکی نه یکی *yak-i na yak-i* (m.c.) "one or the other."

¹ The same as the classical *bi-zūdī-yi harchi tamām-tar*.

² The Persians do not double the past participle in this sense.

³ For سرکند پرکند *sar kanad par kanad*; probably old Persian.

⁴ The پنجاه *panjāh* would not be repeated in Persia.

⁵ In modern Persian نیم من من یا من من بارود در صندوقها کرده زمین را کنده *nīm man nīm man yā man man bārūd dar ṣandūqḥā karda zamīn rā kanda dafn kardam*.

⁶ In Mod. Pers. گاهی از اوقات *gāh-i az awqāt*; but اوقات گاهی *awqāt gāh-i* "rarely."

(34) مال و منال *māl u manāl* "wealth and property."

(35) سال سال می شود که من او را نمی بینم *sāl sāl mī-shavad ki man ūrā namī bīnam* "I don't see him from year's end to year's end; I only see him after an interval of years." Similarly رسید رم نمی رسد *hafta hafta kāghaz-i az barādar-am namī-rasad*, "weeks pass without my getting a letter from my brother."

(36) چشم چشم *chashm-i chashm* "light of my eyes"; جان جان *jān-i jān* "life of my soul": (endearing epithets).

(37) For such substantives as بود و باش *būd u bāsh* (class.) "place of abode", گفت و شنید *guft u shanīd* "controversy," etc., vide § 115 (j) to (o).

(j) Under Alliteration, may be classed certain forms of the rhetorical figure *Tajnīs* ¹ or *Jinās* جناس.

¹ Also the figure Paronomasia etc. comes under جناس or تجنیس.

CHAPTER XXII.

§ 141. Notes on Rhetoric and Composition.

(a) These notes are merely an introduction to the study of Rhetoric: they are not intended to take the place of special treatises. It is hoped that they will explain some points that appear conflicting to the student who is reading both English, and Arabic (or Persian) rhetoric. The question of Prosody is not touched upon.

Rhetoric originally meant the *art of speaking* well. It taught Oratory (علم خطابة). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the *art of writing* well also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (بالغة) is a faculty or natural gift. An uneducated man may be eloquent (بليغ)¹, though he will make mistakes; but a study of Rhetoric will help to banish those mistakes. The study of rhetoric cannot make a man eloquent who is not naturally so, but it may give him a certain ease, and make him a correct and logical speaker and writer.

Oratory (علم خطابة) signifies the *art of public speaking*, or the *exercise of public speaking*. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, i.e. a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings.

As Logic (علم منطق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either 'Ilm^u 'l-Balāghah (علم البلاغة), or 'Ilm^u 'l-Adab (علم الادب).

¹ In Arabic rhetoric, the term بليغ is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be فصيح (but not a man, neither in Arabic, nor in Persian), i.e. "chaste and euphonious." The pl. فصحاء can be used of men.

Arabs have divided their Rhetoric into three parts, 'Ilm-'l-Ma'ānī (علم المعاني), 'Ilm-'l-Bayān (علم البيان), and 'Ilm-'l-Badī' (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric 'Ilm-'l-Bayān (علم البيان), another calls it 'Ilm-'l-Badī' (علم البديع), and so on.

(b) Literary composition (إنشاء) is putting words together in order to convey our thought to others. Good composition conveys our thoughts correctly, clearly, and pleasantly, so as to make them readily understood and easily remembered.

(c) Style (طرز عبارات) is the particular manner in which a writer expresses his conceptions. It is the art of choosing words, setting them in sentences, and arranging the sentences in paragraphs. It has been called "the architecture of thought."

There are a large number of epithets to distinguish the various kinds of style. The number of words determines whether it is diffuse (مُطَوَّل), or verbose (كثير اللفاظ); or whether concise (جامع ومانع), or terse (قَلَّ وذلَّ). It may be Figurative (پُر بدائع), or Ornate (رنگین); or the opposites of these, Unfigurative (عديم البدائع), or Plain¹ (ساده). It may be named after any Figure (صنعت) that predominates, as: Hyperbolic² (پُر مبالغه), Antithetical (پُر تضاد) etc. It also may be Periodic, or Loose.

(d) There are two merits common to all styles, viz.: Perspicuity and Ornament. The former means that "care is taken, not merely that the reader *may clearly understand*, but that he *cannot possibly misunderstand*."

Perspicuity implies *purity* and *propriety* in the choice of words and phrases.

To write with grammatical purity, (1) the words must be arranged and construed according to the rules of Syntax (نحو³); and (2) they must express the precise meaning that *good usage* has affixed to them.⁴

¹ An excess of elevated language is Bombast: a deficiency Tameness.

² Arabs and Persians have divided *Mubālaghah* (مبالغه) or Hyperbole into three kinds: viz: (1) *Tablīgh* (تبليغ) or exaggeration that is possible to reason and experience; (2) *Ighrāg* (اغراق) or exaggeration possible to reason but improbable; (3) *Ghuluv* (غُلُوْر) or exaggeration that is impossible.

³ The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلاف محاوره).

⁴ The violation of (2) is Impropriety. Also using such incorrect phrases as "the best of all others" (for "the best of all"), such errors as 'lays' for 'lies', and the use of wrong synonyms comes under Impropriety.

Barbarism (غرابت),¹ Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness (صراحت), is opposed to obscurity (غماضت), vagueness (تشابه), or ambiguity (ابهام). A statement is clear (صریح) when there is no possibility of confounding it with anything else.

One great obstacle to clearness (صراحت), is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended.² It is also desirable to avoid using the same word in two different senses within a short interval.³

The best known device for overcoming ambiguity (ابهام), is to employ Contrast (تضاد); i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy.'

To prevent ambiguity, it is permissible to use Tautology (حشو مليم).

Simplicity (سلاست عبارت) means being easily understood, and is opposed to abstruseness (دقت عبارت).

(e) Figures (صنائع بدائع) are a part of Ornament. A Figure is a departure from the ordinary *form* of words (Figures of Etymology); or from their regular construction (Figures of Syntax); or from their literal signification (Figures of Rhetoric). Figures have also been divided into Figures of Words (صنائع لفظي)⁴, and Figures of Thought (صنائع معنوي).⁵

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the *Tashbīh* (تشبيه) is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism (حسن تعبير) in — گلاب بروی خوانندگان آن قدر قوی — Trans. *Hājī Bābā*, p. 100, would by Persians be classed under the *Majāz-i Mursal* (مجاز مرسل); and the Oxymoron⁷ عاقبت ضعف روی بقوت نهاد

¹ In Urdu (تکمال سے باہر ہونا). Barbarity means the use of un-English words, obsolete words, technical terms, and unnecessarily-coined words.

² Unless, of course, it is the writer's intention to be ambiguous.

³ Except for special effect.

⁴ Tautology as a *fault* is حشو قبیح.

⁵ Such as the *Tajnīs* or *Jinās* (جناس یا تجنیس).

⁶ Such as تضاد و طباق, and مبالغہ.

⁷ The Oxymoron is a form of Antithesis.

would be considered, either an Antithesis¹ (تضاد و طباق), or an *Isti'āra-yi* 'Inādiyya (استعارهٔ عنادیه).

(f) Variety requires that the length and structure of sentences should vary.² In English literature proper, easy short-cut sentences are the rule; but they are relieved by long ones. Some good English writers, however, like Macaulay, affect a succession of short sentences. In Gibbon there is an excess of the balanced period. The best style introduces every type of effective sentence that suits the subject.

There must, too, be a relief from bold figures and brilliancy. Variety is obtained by passing from the Tragic to the Comic, from the Humorous to the Pathetic.

(g) Pathos³ (درد) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are :—

یاران چو بانف—اق دیدار کنید باید که ز دوست یاد بسیار کنید
چون بادُ خوشگوار نوشید بهم نوبت چو بمارسد نگونسار کنید — (عمر خیّام).

“ And when like her, O Sāqī, you shall pass
Amongst the guests, star-scattered on the grass
And in your joyous errand reach the spot
Where I made one, turn down an empty glass.”

(Fitzgerald's *Trans.*).

(h) The Ludicrous style (کلام مضحک), excites to laughter. It is for the most part based on the degradation of some person or interest that is associated with gravity, dignity, or power; but it is necessary that the degradation should not be of a nature to produce any other strong emotion, such as pity, anger, or fear.

(i) In Humour, the laugh assumes a kindly character: the ludicrous degradation is softened or removed by kindly or tender feeling. Thus the great masters of pathos are the greatest humorists. Humour combines the effects of wit and poetic beauty, with the ludicrous.

(j) Wit (ظرافت) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجدیس). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo⁴ and

¹ A Euphemism is often expressed by *Antonomasia* (naming instead of), a form of *Syndоче*.

² Hence Composition has been styled as “the art of varying well.”

³ “Pathetic.” پردرد. When the language exceeds the occasion, it is *maudlin* or *sentimental*.

⁴ Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed - توجیه or محتمل الضدین - استنباع, توریه, ایهام, ادماج and several other figures. Euphemism is a special application of Innuendo.

Irony.¹ The effect produced by double meanings (ذو معنیین) including puns (تجنیس), and striking and ingenious metaphors, if they are unexpected, is Wit.

(k) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (تقالت) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable.² The too frequent repetition of the same letters should be avoided.³

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopy). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty :—

گفتم بنگارا س—روا م—ها به—ارا
کافیت چین زلفت بگشا ز چهره چین را.

The harshness of the following lines on Rustam's fight with Afrāsiyāb indicates noise or strife :—

غریودن مرد و غرنده کوس همی کرد بر وعد غران قوس.

In the following Persian couplet, the sound gives an idea of hurrying rapidity :—

. بوید و درید و شکست و به بست یلان را سرو سینه و پا و دست.

The cry of the wolf is suggested in :—

“There comes across the waves’ tumultuous roar
The wolf’s long howl from Oonalaska’s shore.”

Campbell.

In the following Urdu couplet on the birth of a child, *dūn* “shall I give?”, imitates the sound of the *naqqāra* :—

کہا زبیر نے ہم سے بہر شگ—دن کہ دون دون خوشی کی خبر کیوں ندون
“Said the bass to the treble by way of good omen: ‘shall I give, shall I give, why should I not give the good news?’”

(l) Taste, or Good Taste (مذاق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

¹ Or in rhetoric, Antiphrasis; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure *تہکم* includes sarcasm, irony, and satire.

² Hence in English the change of *a* into *an* before a vowel, and in Arabic the change of a final *ā* into *at*.

³ In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophrophæron). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.

the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(m) Literary Composition may be divided into Prose (نثر), and Poetry (نظم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all languages were metrical. Poetry differs from prose in that the words in poetry are arranged upon a definite principle of order as to their sound. Amongst the Greeks and Romans this principle was, and with the Arabs and Persians still is, based upon *quantity*, i.e. the time occupied in pronouncing syllables, those that are 'long' taking up twice as much time as those that are 'short.'

In English poetry, the principle of arrangement is the regular recurrence of *accented* and *unaccented* syllables, the stress of the voice in uttering the accented ones occurring with perfect and anticipated regularity. The undulation of sound produced by a flow of accents and non-accents, and the symmetry produced by a methodical arrangement of words (according to Greek, Latin, Arabic, Persian and Urdu verse, their long and short syllables, and according to English and Hindi verse their accented and unaccented syllables and a recurrence of emphasis at intervals), is *Rhythm*.¹

If the rhythm is not regulated by fixed laws, it is prosaic. Fine prose has measure. If the rhythm is reduced to law, it becomes metre.

English composition that has metre, is Poetry. Composition that has rhythm only, or not even rhythm, is Prose. Rhyme (قافية) and Alliteration are, in English, embellishments of rhythm or of metre, but are not of its essence. Some of the highest poetical achievements in English are in unrhymed or blank verse.

In Arabic, Persian, and Urdu poetry, there is metre, depending like that of the Greeks and Romans on *quantity*, and there is also rhyme (قافية). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (بحر) resemble English metre, as for instance

the metre :—مَقْعَلُنْ مَقْعَلُنْ مَقْعَلُنْ مَقْعَلُنْ مَقْعَلُنْ.

In this metre is the following :—

¹ The rhythmical arrangement of inarticulate sounds produces music.

² For the definition of بحر etc. consult a work on Prosody.

مطرب خوش نوا بگو تازہ تازہ نو بندو.

“Twinkle, twinkle little star,” resembles the metre نَعْلُنْ نَعْلُنْ نَعْلُنْ.

A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse.² The missionary translation of “There is a happy land” is:—

ایک ملک ہے خوش و پاک دور دور ہے دور وہاں لوگوں کی پوشاک نور نور ہے نور.

Further, the style and diction of poetry differ from that of prose. Diction comprises the choice, arrangement, and connection of words. Poetic diction is archaic and averse from colloquial expressions.

Muslims divide poetry into *Bazm* (بزم), and *Razm* (رزم). The first includes Love Songs (عشقیدہ), Drinking Songs (ساقی نامہ), Odes (غزل), Ballads (تصنیف), Stories (the *magnavī* مثنوی generally contains stories), Satires (ہجو), the pure Elegy (نوحہ), and the Eulogy (قصیدہ مدحیہ). The second includes War songs (اشعار رجز). The *Marsiya* (مرثیہ), or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric³, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات منظومہ), the War Song (رجز), the Love Song (عشقیدہ), the Drinking Song (ساقی نامہ), the Political Song, the Sentimental song, the Comic song (نظم ظریفانہ), the Ode (غزل), the Elegy or Dirge (مرثیہ), and the Sonnet.

The Epic⁴, in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The *Shāh-Nāma* (شاهنامہ) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does

¹ In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

“Come into the | garden, Maud”

is *accentually* equivalent to *Fā'ilātun* | *Fā'ilāt*, but not quantitatively.

The test of true accented verse is that it cannot be scanned according to the rules of quantitative metre.

² Such a composition would however be called *gīt* گیت and not *gham* غم.

³ Lyric poetry comes under *bazm* بزم.

⁴ The Epic comes under *rāz* رزم.

not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(n) (1) We now come to Prose. Prose avoids a large number of words that belong to Poetry. Poetic diction without metre is usually unpleasing; for sublime diction is pleasing and natural, only when the thought is sublime.

A Simple Sentence (جملهٔ بسیطه) is a sentence that consists of one subject (مبتداء), and one predicate (خبر): it contains only one finite verb (ربط), as: "He is mad او دیوانه است."

A Compound Sentence (جملهٔ مرکبه) is one that consists of two or more sentences, simple or complex.

A Complex Sentence¹ (جملهٔ مرکبه) contains subordinate clauses (نقرا), besides one principal clause (فقرهٔ اصلیه), as: "I will go, whenever you are ready."

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose *and* the clouds disappeared" (شمس طلوع کرد و ابرها غائب شد): either assertion can stand alone.

In a subordinate clause (فقرهٔ تابعه), the construction and meaning are dependent on the principal assertion, as: "He ran quickly *that* he might reach home first."

(2) When the different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:—

but	He	remit	his	splendour	and though
		retains	his	magnitude	
		pleases	more		
	he	dazzles	less.		

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, *i.e.* the principal subject and the principal predicate should retain *relative positions* throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks *so* clearly as always to be understood." If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, *so as* always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

¹ In Persian a compound as well as a complex sentence is called جملهٔ مرکبه.

lation of *Hāji Bābā*. Sentences may be re-formed, either by breaking them up into a number of small sentences (the isolated style), or by recasting them into periods (the periodic style).

(o) The Arabs, and consequently the Persians and the Indian Muslims, distinguish three kinds of prose composition:—

FIRST, *Murajjaz* (مُرَجَّز¹), in which the clauses are balanced but not rhymed,² as:—

و	مُصْرَفِ	اَوَاقَاتِ	بِی	ذِکْرِ	وَاهِبِ	کَارَسَاژِ	عینِ نقصانِ
	خَرَجِ	اَنفَاسِ	جَزِ	شَغَلِ	خَالِقِ	کُردِ گَارِ	اَسْتِ

This is the ordinary “Balanced Structure” of English.

SECOND, *Musajja‘* or *Muqaffa* (مُسَجَّعٌ یا مُقَفَّی), i.e. Rhymed Prose, of which there are four kinds:—(i) *Mutavāzī* (مُتَوَازِی) or “Parallel”, in which the rhymed words have an equal number of letters, as: از دوست مهجور و بر فراق;

مردِ با وقار خجسته اطوار است; (ii) *Saj‘-i Mutarraḥ* (سَجْعِ مُطَرَّحِ) or Diversified, in which the rhymed words have an unequal number of letters, as: مردِ با وقار خجسته اطوار است.

The following, by Professor E. G. Brown, is a skilful imitation, in English, of *سَجْعِ مُطَرَّحِ*: “Now seeing that to fail and fall is the fate of all, and to claim exemption from the lot of humanity a proof of pride and vanity, and somewhat of mercy our common need; therefore let such as read, and errors detect, either ignore or neglect or correct and conceal them, rather than revile and reveal them”; (iii) *Saj‘-i Mutavāzin* (سَجْعِ مُتَوَازِنِ) or “Balanced,” in which the final words are the same measure, but are unrhymed, as: *faqīr* (فَقِیر) and *jalīs* (جَلِیس); (such words are said to be قافیة شعری or “syntactical rhymes”, as opposed to قافیة نحوی or “poetical rhymes”); (iv) *Muraṣṣa‘*³ (مُرَصَّع) or “Jewelled” (which differs from مُرَجَّز, only in that the balanced words are rhymed), as:—

و	بِالْوَفِ	حَقَائِقِ	گُویَا	اَسْتِ
	بِصَدُوفِ	دَقَائِقِ	جُویَا.	

This is the “Balanced Structure” of English, with rhyme added.

¹ From *rajaḥ* the name of a particular metre: it is *mustaf‘ilun* (مُسْتَفْعِلُنْ) repeated

six times.

² If rhymed, it is either *سَجْعِ مُرَصَّعِ*, or the fourth variety of *سَجْعِ مُقَفَّی*.

³ The term *Muraṣṣa‘* is applied to poetry also.

THIRD, 'Ārī (عاری) or "Naked", i.e. plain prose without balance and without rhyme.

'Rhymed Prose', though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres (بحر).

Remark.—Impassioned English prose¹ has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of *Saj'* (سجع).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (تضاد و طباق). In "Might is Right"² (زور است), and "Meddle is Muddle"³, the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: "And not a vanity is given in vain"⁴; "More sinned against than sinning"⁴; "The art of arts, the science of sciences."

The balance may be inverted⁵, as: "We do not *live* to *eat*, but *eat* to *live*"; "It was *dangerous* to *trust*⁶ the sincerity of Augustus; to seem to *distrust*⁶ it was still more *dangerous*."—Gibbon: کلام الملوك ملوک الکلام زیرا که نمی باید فرزندان برای والدین "the children ought not to lay up for the parents, but the parents for the children."—2 Cor. XII. 14.

The advantages of balance are great, but it must be employed with caution. The *Fasāna-yi 'Ajā'ib* (فسانة عجائب) in Urdu is an example of balance and rhyme (سجع موصع) carried to excess.

(p) Persian is the spoken language of more countries than Persia: it is the spoken language of Afghanistan, Baluchistan, Bukhara, and Samarqand.

The word *Fārisī* for *Fārsī* (فارسی) "Persian", is the *mu'arrab* (معرّب) or Arabicized form of *Pārsī*, a word derived from *Pārs* the supposed son of Shem⁷ and the founder of the Persian kingdom.

¹ George Eliot is full of beautiful examples.

² This is قانیه هم وزن.

³ This would be classed under the Figure *تجنیس*, or *جناس*, for which see any treatise on Arabic or Persian Rhetoric.

⁴ This is صنعت اشتقاق, a form of *تجنیس*.

⁵ Styled in rhetoric, *Chiasmus* (تقلیب با تجنيس). In an obverse declaration, the equivalent fact is stated for the opposite side, as: "Heat relaxes the system; cold braces it." For obverse iteration *vide* "Proverbs of Solomon", Chaps. 12, 13.

⁶ صنعت اشتقاق با تضاد.

⁷ According to some dictionaries, *Pārs* is another name for *Pahlū* or Shem.

The word is also said to be derived from the Arabic *فرس* *faras*, "mare", as the ten sons of *پارس* *Pārs* the king of Persia were noted for their horsemanship.

The area over which Persian is the language of literature is larger still. It is therefore only natural to find wide differences in expressions and the use of words.

In Persia itself there were dialects. Native writers mention seven. The principal of these were *Pārsī*, the dialect of Persepolis or *Iṣṭakhr*; *Pahlavī*, the dialect of Ray¹, *Iṣfahān*, and *Hamadān*; and *Darī* (for *Darrī*) the pure speech unmixed with foreign words, spoken in the mountains and villages.² Firdawsī is famous for the amount of his *Pahlavī* and *Darī*. He claimed, in fact, to have omitted all Arabic from his *Shāh-Nāma*. When confronted with the well-known lines :

قضا گفت گیر و قدر گفت ده ملک گفت احسنت نکی گفت زه

Qazā guft 'gīr', u Qadar guft 'dih,'

Malak guft 'aḥsant', jalak guft 'zih'

he shufflingly replied that he hadn't said *احسنت* *aḥsant*, but that the angel had said it.

The poet *Nizāmī* is noted for his *Darī*.

The two most important countries where Persian is the language of literature but not of everyday life, are *Tūrān*³ and *Hindustān*.⁴ Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his *Akbar-Nāma*; while every Indian student knows the intricate *Inshāʿ-i Shaykh Abū'l-Faẓl*⁵ '*Allāmī*'. The Persian introduced into India was *Tūrānīan*, and a constant inflow of *Tūrānīan* Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of *Tūrānīan* Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen⁶ describes it, "a petrification of the old classical language", for Indian stu-

¹ Old *Tīhrān*.

² *Bahman* son of *Iṣṭandiyār* is said to have made this the court language, so as to have one language for general intercourse.

³ Turkistan, Transoxiana. Said to be derived from *Tūr* a son of *Farīdūn*.

⁴ Indian writers have applied the term *Mughul* or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendants. The term *Mughul* is therefore vague and includes *Tūrānīs* and *Irānīs*. At the present day in Bombay, a modern Persian is often called a *Mughul*, and the Persian language *Mughulī*.

⁵ By itself pronounced *abū* but in construction *abū'l*—.

⁶ In his "Modern Persian Colloquial Grammar."

dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the *جَهْل* *majhūl*¹ or "unknown" sound of the vowels is retained, and the *izāfat* has a pronunciation quite distinct from its pronunciation in modern Persian.

The Arab invasion and the consequent introduction of Islam into Persia, made a considerable addition to the ancient vocabulary. A large portion of the population of Persia is Turkish, speaking Turkish² as its mother tongue, and Persian with a foreign accent. The reigning family too is Turkish. It is therefore only natural that an increasing number of Turkish words and phrases should find their way into modern Persian. French too, and in a lesser degree English, have not been without their influence on the modern vocabulary.

(g) The history of literature in every nation shows a tendency to abbreviation and simplicity in language, but this progress towards simplicity is more marked in prose than in poetry. Poetry is an earlier culture than prose, and this is the reason given why the Elizabethan prose with its long sentences is inferior to the Elizabethan poetry. France had the start of modern Europe in the cultivation of letters, and her prose is in consequence distinguished by an ease and brevity that are said to surpass those of any other country.

(r) Though modern Persian prose tends towards simplicity³, it is at the same time characterized by laxity of expression and grammatical inaccuracy. Persians deem the study of Persian Syntax beneath them, and there are no prose writers of sufficient note to check the increasing corruption of the language. Many of the inaccuracies of the spoken language have found their way into the written: the errors of Concord are frequent and the train of thought slovenly.

Dr. Rosen in his "Modern Persian Colloquial Grammar" says :—

"Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the

¹ So called by the invading Arabs because their sounds were *unknown* to them.

² There are several Turkish dialects in Persia, the most widely known is that of Tabriz. These dialects of course differ widely from the western Turkish of Constantinople. Most of the Turks in Persia can speak Persian, but few Persians can speak Turkish.

³ Modern Persian letters are usually marked by great simplicity, while the ancient rhetorical forms and addresses are still preserved in India. There is also a tendency towards simplicity in court forms and ceremonies. Should it be necessary to write a formal letter, say to a royal personage, a modern Persian has to call in the aid of a professional writer, as the ancient art of writing is now known to the few only.

partially apparent, partially real, arbitrariness and inconsistency of the language, which renders the use of some parts of speech, specially the conjunctions and prepositions,¹ a difficulty for the pupil and the teacher. Also the inflection of the verb has lost some of its clearness and simplicity, by the various forms being now frequently interchangeable, whereas in the classical language they are distinctly differentiated.

“But vanity and love of effect, which, from the earliest days, have been weak points in the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and that quaint turns of speech are constantly drawn from the archaic or classical language, and from Arabic. It is therefore, in dealing with the vocabulary and with grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture of *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic, or the colloquial modern Persian, but it is always necessary to distinguish the language of Iran from the Persian which is still in use in *India*.”

(s) As quality is always preferable to quantity, the briefer the style the better, provided always that brevity does not lead to ambiguity.²

As regards the length of sentences, the long³ and the short sentence has each its advantages and its disadvantages: a succession of long sentences wearies, a succession of short sentences distracts. Some nations prefer long, others short sentences. Some styles require longer and others shorter sentences. Wit for instance requires brevity, but not so humour. In English literature proper, short sentences are the rule but they are relieved by long ones. A long sentence,⁴ well expressed and well arranged, is difficult to construct: hence long periods are often feeble and obscure. A reader reading aloud will find that the long but well constructed sentences of George Eliot will present much less difficulty than the short frippery sentences of so many inferior modern novels.

¹ In m.c., and even in modern writing, the conjunctions and prepositions are frequently omitted.

² “The law of literary culture is, *Reject all that is extraneous, but nothing that is vital*.”

³ Originally an English Act of Parliament consisted of a single sentence. In 1850 a special Act was passed to authorize the insertion of full stops.

⁴ A sentence should, *as a rule*, keep the reader in suspense throughout its course and only relieve him at its close. This is called the ‘Rule of Suspence.’ This rule is violated, for instance, when the protasis of a condition or a concessional clause follows the principal clause.

(2) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The *انوار سہیلی* *Anvār-i Suhaylī* or "Lights of Canopus" by *Ḥusayn Vā'iz 'l-Kāshifī*¹, is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones :—

"The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvār-i Suhailī by Ḥusayn Vā'iz, surnamed Kāshifī, who took the celebrated work of Bidpai or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters.'"²

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says :—

"To them³ the present translation is offered with far more confidence than to the English public, for it is impossible not to perceive that those very characteristics of style, which form its chiefest beauties in the eye of Persian taste, will appear to the European reader as ridiculous blemishes. The undeviating equipoise of bi-propositional sentences, and oftentimes their length and intricacy; the hyperbole and sameness of metaphor, and the rudeness and unskilfulness of the plots of some of the stories, cannot but be wearisome and repulsive to the better and simpler judgment of the West. Kings always sit on thrones stable as the firmanent, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

¹ These fables have been translated under various names into many languages. There are four Persian translations but that by *Ḥusayn Vā'iz* is the one generally preferred. For the names of the various translations, *vide* Preface to Eastwick's translation.

² Baron de Sacy also praises this work.

³ i.e. "those who desire to qualify themselves for examination in our Indian territories."

“It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Vā'iz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive preludes with which Persian writers think fit to commence their compositions. A few helpless infantine ideas struggle in the gigantic coils of an endless prolixity and verboseness, which it would require a Hercules to disentangle. Nevertheless this Preface may be read by those who wish for a model of such compositions in Persian. The arrangement is the same in all. There is first an address to the one God; secondly, a lengthy eulogy of his Prophet, Muhammad; thirdly, a panegyric on the High Personage to whom the work is dedicated, with a meagre explanation of the reasons which induced the author to commence his undertaking. The whole is thickly larded with quotations from the Kur'an, and with difficult and unusual words; so that it would really seem as if a preface were intended, like a thorny hedge, to repel all intruders, and to preserve the fruit within from the prying eyes of readers.

“In the Introduction, Husain Vā'iz is at once simple and more agreeable. The description of the Bees and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman's cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work.”

Perhaps it will be as well to quote one single sentence from the Preface of Husayn Vā'iz's *Anvār-i Suhailī* and leave the reader to judge whether Eastwick was justified in the severity of his remarks:—

نظر بر تعمیم فوائد انام و تکثیر منافع خاص و عام اشارت عالی ارزانی فرمود که این کمینده
بی استطاعت و حقیو اندک بضاعت حسین بن علی الواعظ المعروف بالکاشفی ایدہ اللہ تعالی
باللطف الخفی جرات نموده کتاب مذکور را لباس نو پوشانید و زیبا و ربابات معانی او را که
به تنق الفاظ مغلقة و حجب کلمات مشکله معجوب و مستفرد بر مناظر عجارات روشن و غرقات
استعارات لطیف جلوه دهد به حیثیتی که دیده هر بینائی بی نظر تعمق و تعبیق نظر تواند از
جمال آن نازنیدان حجله بیان بهره گرفتن و دل هر دانا را بی کلفت تخیل و تخییل کلفت میسر
شود از وصال آن ناز پروردگان حجره ضمیر برخوردار *

“With a view to the universal diffusion of what is advantageous to mankind, and the multiplying what is beneficial to high and low, he condescended to favour me with an intimation of his will that this humble individual devoid of ability, and this insignificant person of small capital, Husain-bin 'Alī-u-'l-Wā'iz, known by the name of Kāshifī (May God Most High strengthen him with His hidden favours), should be bold enough to clothe the said book in a new dress, and bestow fresh adornment on the beauty of its tales of esoteric meaning, which were veiled and concealed by

the curtain of obscure words and the wimple of difficult expressions, by presenting them on the stages of lucid style and the upper chambers of becoming metaphors, after a fashion that the eye of every examiner, without a glance of penetration or penetration of vision, may enjoy a share of the loveliness of those beauties of the ornamental bridal chamber of narrative, and the heart of every wise person, without the trouble of imagining¹ or the imagining¹ trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds."—*East. Trans.*

(u) The student of classical Persian is recommended to compare the rhymed prose² of Sa'di, the more modern and bombastic style of the *Anvār-i Suhaylī*³ of Ḥusayn Vā'iẓ and the simpler and terser style of the *Akhlāq-i Jalālī*⁴; while for modern Persian he can not do better than copy Mirzā Hayrat's excellent translation of Malcolm's History of Persia, or the simpler colloquial style of the Diaries of *Nāṣir-'d-Dīn*⁵ *Shāh*, and the travels of *Ibrāhīm Beg*.

§ 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (مختصر⁶), i.e. no word should be used that does not add either to the sense or the beauty of the sentence.

Important effects are, however, often brought about by Diffuseness (طویل). Brevity would require that the shorter of two synonymous words or expressions should be chosen, but emphasis or dignity might require the longer.

(b) There are three forms of Diffuseness (تطویل): (1) Tautology (حشو)

¹ The translator in a note remarks: "These intolerable insipidities are considered beauties of style"

² Both are admired and copied in Persia.

³ The author was a Persian.

⁴ Dr. Rosen says these diaries "are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital." Also 'that it is only the uneducated who use the style which *Nāṣir-'d-Dīn Shāh* has now raised to the dignity of a written language.' Educated people do not adopt this style. The style of the Diary when first published raised a great deal of adverse criticism.

⁵ Opposed to مطول. Brevity is a general term. A statement may be brief because the most important things are omitted. A concise (جامع و مانع) style expresses much in a few words. A speech may be the reverse of brief as regards length: it may contain a thousand statements each concisely explained. In a concise style, the thoughts are conveyed in the fewest possible words but with the utmost precision. *Terse* (تدل و دلّ) means eloquent as well as concise. *Pithy* (پرمغز) is short but full of force.

(1) **Redundancy** (حشو متوسط) ; (2) **Pleonism** (حشو مليم) ; (3) **Circumlocution** (اطفاب).

در عقب هم دیگر آمدند یکی "They came successively, one after the other" (حشو قبیم) (is Tautology بعد دیگری (or بردیف یکی بعد دیگری آمدند)

“I saw it *with my eyes*” دیدم بچشم is Redundancy¹ (حشو متوسط).

“ I saw it with *my own eyes* ” چشم خود دیدمش is Pleonism (حشو مبالغه) . (تاکید) .

The epithets of poetry are often pleonastic embellishments (حشو زبتي); if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشو قديم) is the repetition of the same idea in different words *without the addition of force or clearness*. The synonymous words or phrases generally occur in the same grammatical place. Tautology is generally due to an error of thought (as in the expression 'universal panacea', or 'a single unique').

(c) What may be termed Tautology, is justified if the sense is not satisfactorily expressed by a single term, as 'poor and needy', or 'common and vulgar', i.e. when the two words mutually help each other.

Legal documents have to guard against attempted evasion; consequently repetition and synonyms (this is حشو مبالغ) are necessary:—"Tell the truth, the whole truth, and nothing but the truth." In a Persian deed of sale etc. occurs the following:—*عالمًا عامدًا بالطور و لرغبت دون الاكراه والاجبار دانسته* — *ālim^{an} āmid^{an} bi-'t-tawⁱ va 'r-rahbatⁱ dūn^a 'l-ikrāhⁱ va 'l-ijbār dānista va fahmīda bi-ḡaman-i mablaḡh-i fulān*—.

(d) (1) Certain dual and tautological expressions as “null and void,” and ² *بی شک و شبهه*, are justifiable by use, being almost regarded as one word, and may be styled *حشو متداوله*.

(2) In *gīrya u zārī*² گریه و زاری and “what we have seen *with our eyes* and heard *with our ears*” هر چه بچشم دیده ایم و بگوش شنیده ایم, the pleonisms are *ta’kīd* تأکید or emphasis, and constitute حشو ملایم. Vide also section on “Errors in Rhetoric.”

Emphasis has sometimes the appearance of redundancy:—“Not one single man of you” *na yak nafar-i wāhid az shumā*: “all without exception” *hama bi-lā istisnāʾ*: “there is not one that doeth good, no not one” *hich kas nīkō kar nīst yekī ham na nīst yak-i ham⁸ na*.

¹ The distinction in English between Pleonism and Redundancy is often not observed, the former term being used in Rhetoric and the latter as a general term.

² *Mutarādif* مُتَرَادِف “synonymous.”

⁸ In the Persian translation of the New Testament this is *nīkūkār-ī nīst yak-ī ham nay* نیکو کاری نیست یکی هم نی.

Emphasis sometimes requires the multiplication of connectives (Polysyndeton), *vide* § 140.

(3) The refrain or burden¹ of a song or of an emotional speech, is a justifiable repetition. So too in affection or admiration there is iteration.

(e) Emotion of any kind is often expressed by repetition, that is by *حشو مبالغه*².

(f) CIRCUMLOCUTION (اطناب) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure³. As a defect, it is a form of diffuseness (تطويل) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (الطناب), may be included digressions (انحراف), and the introduction of irrelevant matter (ذكر كلام غير مربوط).

The following are English examples of Circumlocution (اطناب) as a Figure:—"Brain preserved in ink" (for 'a book'); "An honest gentleman sent abroad to lie for the good of his country" (*i.e.* an ambassador); "A rod with a worm at one end and a fool at the other" (a fisherman).

Euphemism (حسن تعبير) is often expressed by circumlocution (اطناب) as: "Terminological inexactitude" (a lie); "fond of romance" (a liar).

Circumlocution is notably used in Commentary (تفسير).⁴

(g) VERBOSITY (لساني) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(h) PROLIXITY (تطويل لا طائل) is the tedious accumulation of circumstances and needless particulars, so as to encumber the meaning.

Remark.—In many of the older English and Persian writers, Tautology and other forms of diffuseness are common.

¹ *Tarjī band* ترجيع باند is a poem with a refrain or *band*.

² English examples are: "A poor, infirm, weak, and despised old man"; "I am astonished, I am shocked, to hear that—"; "I would never lay down my arms, never, never, never"; "O Absalom, my son, my son"; and:—

"Alone, alone, all alone
Alone on a wide wide sea."

All these are *حشو مبالغه*.

³ Sometimes called Periphrasis.

⁴ Commentators (مفسرين) often carry the practice to excess. The English mock sermon of "Old Mother Hubbard" is in ridicule of this.

(i) The chief sources of brevity are the selection of the aptest words,¹ the grammatical structure, and the employment of certain Figures.²

The following are some of the methods of abbreviation:—

ONE PREDICATE FOR SEVERAL SUBJECTS (or one subject for several verbs).—In a compound sentence where there are several statements, each with the same verb, the verb need in English be mentioned only once, as: “Reading maketh a full man, writing an exact man, speaking a ready man.” In Persian this non-repetition of the verb is very common. Examples:—(a) *خواندن مرد را کامل میکند و حرف زدن حاضر جواب* *khwāndan mard rā kāmīl mī-kunad va ḥarf zadan ḥāzīr javāb*. (b) *آوردن را مردان با بیان* *ān ruz rā mardān bā bayān-i shajā‘at va chīgūnagī-yi safar va kashīdan-i tutun, va zanān bi-navākhtan-i daf va tarāna-hā-yi-gūnāgūn bi-sar burdand*—(Tr. H.B. Chap. III).

Compare “He resided here for many years, and after he had won the esteem of all the citizens (he) died.”³ In Persian the second pronoun ‘he’³ could not be inserted.

(j) (1) PARTICIPLES.—Participles present or past. Examples:—*پشت سران* *pusht-i sar-i-ān* *Zibā Khānum zūd ān*⁴ *darb-i ūtāq rā du-dastī*⁵ *sakht bāz kardā, dād u faryād kunān, dākhil mī-shavad* (Vazīr-i Lankarān) “when his back is turned,⁶ Zibā Khānum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming”⁷: *زبا خانم (لند لند: زبّا خانم (lund lund kunān rafta zīr-i lab mī-gūyad*⁷) “Zibā Khānum (going off muttering, says under her breath).”

This construction, especially in modern Persian, is often carried to excess.⁸ In a sentence of eight or nine lines there may be but one principal verb at the end, separated from its subject at the beginning by a succession of participial clauses. Example:—*Gashnīz*⁹ *va shambālā bū dāda*¹⁰

¹ For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation (معنی لغوی) and a connotation (معنی اصطلاحی).

² In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

³ For if inserted it would be emphatic.

⁴ *Ān* “the other” or “the further.”

⁵ *Du-dastī* and *sakht* are both adverbs.

⁶ *Pusht-i sar* *پشت سر* “behind”; *ān* for او *ū*.

⁷ Stage directions in *Vazīr-i Lankarān*.

⁸ Producing the ‘excess of suspense’ so dear to schoolboys when translating from Latin.

⁹ In India *کشنیز* *kashnīz*. The *g* of Iranian Persian often becomes *k* in Turanian Persian.

¹⁰ *Bū dādan* “to roast like coffee.”

va¹ ba'd hama-yi in ajzā rā fard^{an} fard^{an} sālida az alak yā pārchā bīrūn karda mulūbiq-i vazn namūda nīm 'paund' namak sālida makhlūṭ namūda dar shisha karda sar-i ān rā muḥkam bi-gīrand ki harā taṣarruf na-kunad ('Paund'-i *Inglīsī šad miṣṣāl*) گشنیز و شنبلیله بوداده و بعد همه این اجزا را فرداً فرداً (پوند انگلیسی صد مثقال) سائیده از آب یا پارچه بیرون کرده مطابق وزن نموده نیم پوند ذک سائیده مخلوط نموده در شیشه کوده مس آن را محکم بگیرند که هوا نصرف کزد - (پوند انگلیسی صد مثقال) "roast the coriander seed and fenugreek; pound all the ingredients separately and pass them through a hair-seive or through cloth; make them up to the weights (given above): mix in half a pound of pounded salt and keep in tightly stoppered bottles. (An English 'pound' equals a hundred misqal)." — *Cookery Receipt*.

(2) Participles and participial adjectives may be used as equivalents for phrases containing the relative, as: "The never-ceasing wind" for the "wind that never ceases." This construction is specially suitable to Persian, which abounds with compound epithets. In *gawhar-i shab-tāb-i shab-chirāy* "a carbuncle," or "a firefly," the second epithet would in English have to be rendered by a relative clause, or else rendered by a substantive in apposition.

The following is an example of Arabic past participles:—*Maktūb-i marqūm-i muvarrakha-yi ghurra-yi Rajab¹-i Murajjab-i surkār² maṣḥūb-i "pūst" mutazammīn bi-mazāmīn-i maḥabbatāna va mundarīj bi-marātib-i muvaddatāna ziyārat gardīd* مکتوب مرقوم مورخه فرقه رجب المرجب سرکار مصحوب your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc) reached me." — *Modern letter*.

(3) Participles³ are often brief equivalents of phrases containing conjunctions and verbs.

The participial construction is in English often ambiguous, as the writer does not always make it clear by the context whether the participle is used for a causal, a temporal, a concessive, or a relative clause. The same obscurity can occur in Persian. Thus in *mard-i tālib-i in dunyā hīch vaqt khush-hāl namī-shavad* مرد طالب ابن دنیا هیچ وقت خوشحال "man seeking this life is never happy", it is not clear whether the sense is "the man while he seeks, or because he seeks, or the man that seeks."

¹ *Va* should be omitted.

² Note this common but faulty collocation. Read *maktūb-i surkār morakha* *sarkār muvarrikha-yi*.

³ And in English, adjectives also, as: "Drive it into his stupid head"; "The astonished mother finds a vacant nest"; "War was preferred by the hardy mountaineers [the Swiss because they were mountaineers and hardy]." Vide p. 651 (p).

For the error known as the 'misrelated participle,'¹ *vide* § 125 (n).

Sometimes the participle "being" is omitted, as: "France at our doors, he sees no danger nigh", for "France being—" or "though France is—". Compare شمشیر بدست می ترسد *shamshīr bi-dast mī-tarsad* "sword in hand he fears"; = "while the sword—or though the sword"² etc.

(k) OMISSION OF THE VERB.—The verb or copula need not always be expressed, as:—گفتار و هردو باهم گرفتار *mā dar in guftār va har du bā-ham giriftār* (Gul., Chap. VII., St. 19, about Sa'di's Quarrel): لاجرم النجا بسایه *lā jaram ilijā bi-sāya-yi dīvār-i kardam mutaraqqib ki magar kas-i zaḥmat-i ḥarr-i tamūz³ az man bi-barad* (Gul., Book V, St. 8); هزار مرتبه بیش ازین *hazār martaba bīsh az in* "a thousand times more"; از تو اشاره کردن ز من بسر دودین *az tu ishāra kardan⁴ zi'man bi-sar dāvidan* "you have merely to indicate an order and I obey"; او بکنار دیگرانرا چه میگویند *ū bi-kinār, dīgarān rā chi mī-gūyād* (m.c.) "leaving him out of the question, what's your opinion about the others?" In the Persian translation of *Hājī Bābā*, the verb is frequently omitted. Example: پدر پزیش کفان که این اوقات عروسی را نشاید — من بی سر و سامان جنگ:— *pidar pūzish kunān ki in awqāt 'arūsī rā na-shāyad; man⁵ bi sar u sāmān, jang darmiyyān, bā in 'arasāl-i 'arūsī ya'nī chi?* (Chap. XXXVII): و بمریض بلعانیدم—همگان بانتظار نائیر دعاء من چشمها دریده *va bi-marīz bal'ānīdam. Hamginān bi-intizār-i ta'īr-i du'ā-i man, chashmhā darīda va gardanhā kashīda*—(Chap. II) "—and made the patient swallow it. All present (remained) in expectation of the result of my charm—their eyes staring, heads poked forward (on tiptoe from expectation)" اما چون نه بخیمه او راهی داشتم و نه بخیمه سائرین زنان پیوندم دوستی منحصر: *ammā chūn na bi-khīma-yi ū rāh-i dāshitam va na bi-khīma-yi sā'ir-i zanān, payvand-i dustī munḥaṣir būd az jānib-i ū bi-nāz, va az jānib-i man bi-niyyāz; ān ham az dūr* (Chap. 14): این بود که گفتند که ای: *az alīāf-i yazdānē inki*—(Chap. IV): شاعر *in būd ki guftand, ki ay shā'ir agar gufti, rīsh-at khalāṣ, vagar na, khūnat ḥalāl*—(Chap. VI) "they (the robbers) all exclaimed, 'Oh poet, this instant compose verses: if you do, you'll be spared; if you don't, you won't.'" *Vide* also Appositive Clauses § 134 (b).

(l) ELLIPSIS.—Abbreviations of construction consist in omitting certain words, but these omissions should be of such a nature as can be supplied

¹ Obscurity can also occur from a careless use of the Persian Present and Past Participles.

² For other kinds of participial obscurity, *vide* § 125 (n), (p. 531).

³ The Persians feel the heat much more than do the Indians.

⁴ The Infinitives are here nouns.

⁵ *Man* refers to the father who is speaking.

from the tenour of the sentence, easily and without ambiguity.¹ *Baytār az ānchi dar chashm-i chahārpāyān kardī dar dīda-yi ū kashīd* بطار از آنچه در چشم چهارپایان کردی در دیده او کشید (Sa'di) "the farrier (horse doctor) put something² into his eyes of the stuff he was accustomed to put into the eyes of animals": *guftār-i bī-kirdār³ chu darakht-i bī-bār juz sūkhtan rā na-shāyad* (Sa'di) "words without deeds are like trees that yield no fruit; fit for naught but burning."

OMISSION AND NON-REPETITION OF THE VERB.—"Who wrote this letter?" "Muhammad [wrote it]" *in kāghaz rā ki navisht?* [کنا نوشت] *Muhammad [ān rā navisht]*: اگر شاعری و بیچاره *agar shā'ir-i va bī-chāra* (Trans. Haji Baba) "if you are a poet and poor—" *yak-i az īshān zabān-i ta'arruz darāz kard va malāmat kardan āghāz*—(Gul., Chap. II, St. 20).

چکان خورش از استخوان میدوید همی گفت و از هول جان میدوید
که گروستم از دست این تیرزن من و موش و و—وانس پیرزن

Chakān khūn-ash az ustukhūwān mī-davīd

Hamī-guft u az hawl-i jān mī-davīd

'Kī gar rastam az dast-i in tīr-zan

Man u mūsh u vīrāna-yi pīr-zan'—(Anv. Suh., Chap. I).

"From the bone flowed the sanguine tide,

In terror of its life it fled and cried:

'Could I escape this archer's hand, I'd dwell

Content with mice and the old wowan's cell.'"⁴

(East. Trans.)—

(m) METAPHOR BRIEFER THAN LITERAL STATEMENT. Dispensing with phrases of comparison (such as 'like,' 'as,' etc.), Metaphor is brief, and does not disturb the structure of the sentence:—

"All flesh is grass" (Isa. xl. 6), is briefer than, "All flesh is *as perishable as grass*": *dar jang shīr būd* در جگ شیر بود "he was a lion in combat."

¹ For examples of ellipses, correct and otherwise, *vide* § 136 (d).

² The object (*chīz-i*) is understood.

³ Note *kirdār*, from *kardan*, when *kardār* might be expected.

⁴ (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, *vide* § 136 (d).

(2) For the non-repetition of a noun, *vide* § 121 (j).

For the repetition of a noun, necessary for clearness, *vide* § 120 (h) Remark.

(3) For the non-repetition of an adjective or participle, *vide* § 121 (k).

(4) For the non-repetition of an adverb, *vide* § 122 (e).

(5) For the non-repetition of a conjunction, *vide* § 123 (d).

(6) Prepositions—for the non-repetition of, *vide* § 124 (b).

(n) GENERAL TERMS¹ ARE BRIEFER THAN PARTICULAR TERMS. "He is fond of sport" او شکار دوست میدارد *ū shikār dūst mī-dārad*, is shorter than "he hawks, shoots, and courses" او با باز و تفنگ و طوله و تازی شکار میکند *ū bā bāz va tufang va tūla va tāzī*² *shikār mī-kunad*.

(o) A PHRASE MAY BE EXPRESSED BY A WORD. "The style of this book is of such an obscure nature that it cannot be understood" عبارت این کتاب آن طور مبغلق و مبهم است که هیچکس نمیتواند بفهمد *ibārat-i in kitāb ān ṭawr muḡhlaq u muḡham ast ki hīch kas namī-tavānad bi-fahmad*, is expressed better and more briefly by, "The style of this book is unintelligible" عبارت این کتاب *ibārat-i in kitāb lā yutḡham ast*. "A mere stripling," *pisar-i nā-bāligh*, is briefer and more forcible than "One who has not yet attained the age of manhood" کسیکه بعد تکلیف نرسیده است *kas-i ki bi-ḡadd-i taklīf na-rasīda ast*.

(p) A STATEMENT MAY SOMETIMES BE BRIEFLY IMPLIED instead of being expressed at length, thus: "The conqueror of Austerlitz might be expected to hold different language from the prisoner of St. Helena," i.e. "Napoleon when elated by the victory of Austerlitz" and "Napoleon when depressed by his imprisonment at St. Helena."

So too a mere epithet may imply a statement. Thus چادر نشین شیردل *chādar-nishīn-i shīr-dil* *jang ikhtiyār kard* "the bold nomad preferred war," i.e. 'preferred war because he was a nomad and therefore brave.'

(q) CONJUNCTIONS MAY BE OMITTED. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." Instances of this omission will be found in § 134 (b).

The omission of connectives is called *Asyndeton*,³ as in: بیماران را شفا "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—Mat. x. 8. نسقچی باشی (Tr. H. B., Chap. XLI, p. 335).

(r) THE IMPERATIVE MAY BE USED FOR "IF." Thus, *biyā tā turā-khidmat kunam*⁴ بیا تا ترا خدمت کنم "Come (for If you come) and I will serve you."

¹ General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.

² *Tūla* is 'a pointer' and perhaps any "small dog" as opposed to *tāzī* "the greyhound (Arab)", and *sag* "the pariah dog" (and also 'dog' generally).

³ It is the opposite of *Polysyndeton*, the multiplication of connectives.

⁴ Example of جواب امر *javāb-i amr* "Apodosis of a command."

(g) APPPOSITION is brief:—

اتفاقاً در آن طرف رودخانه مذکور پشتۀ واقع بود مشرف بر آب - سبز و خرم - و بر فراز آن سطحی پنجاه ذره در پنجاه ذره که گرمی¹ کار فرمانان قضا و قدر بجهت چیدن رز مهیا داشتند. — (*Iqbāl-Nāma-yi Jāhangīrī*, p. 241, Ed. Bib. Ind. Bengal As. Soc.). The above is briefer than — که مشرف بر آب و سبز و خرم بود — *ki mushrif bar āb va sabz u khurram būd va—būd*—.

(t) PARENTHESIS² (افراغی). Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as: — ^{سَ} مُحَمَّدٌ ^{صَلَّى} ^{اللَّهُ} ^{عَلَيْهِ} ^{وَعَلَى} ^{آلِهِ} ^{وَأَصْحَابِهِ} ^{وَسَلَّمَ} — usually a blessing or a curse, as: — گفت.

In a long sentence, English or Persian, parentheses are liable to obscure the meaning. Though conducive to brevity, they must be sparingly used.

Examples: — این چاوش³ (گداهش گردن او که میگردید) روزی در راه مشهد سرترکمانی (Pers. Trans. *Hājī Bābā, Guftār* II) “he⁴ was a character well known on the road between Tehran and Meshed, and enjoyed a great reputation for courage, which he had acquired for having cut off a Turcoman’s head whom he had once found dead on the road” (*Hājī Bābā*, Chap II). “But in vain I endeavoured to cheer up his spirits by saying—” (Pers. Trans., *Hājī Bābā, Guftār-i Sivum*).

Remark.—Clearness should be the *first* consideration. Some of the rules for brevity clash with the rules for clearness.

§ 143. Further Observations on Style.

(a) “Other things being equal”, says a writer on English composition, “a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical.”⁴

Persians are fond of obsolete Persian, and out-of-the-way Arabic words and expressions. Arabic phrases and quotations from the Quran are dragged in wholesale, and sometimes Arabic idioms too, literally translated into

¹ *Gū'ī*, “as though; you might say”; *vide* § 91 (b) (10).

² جملهٔ معترضه “incidental proposition.”

³ *Chāwush*, T., lit. “a sergeant.” A leader and guide of a pilgrim-caravan, whose duty it is to make arrangements for supplies, regulate the hour of march, etc., etc.

⁴ A business letter, even in Persian, is usually worded in every-day terms.

Persian. A Zardushti Anjuman¹ when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah,² will search the dictionary for obsolete words with which to adorn the composition.³ As an example of ambiguity, the following quotation from the *Anvār-i Suhaylī* will suffice:—

و باز که وحشی و غریب است چون از او منفعتی تصور
 میتوان کرد و به اعزاز هر چه تمامتر او را بدست می آرند و بر مساعد ناز از روی اعزاز باعتزاز
 می پروراند *va bāz ki vahshī u gharīb ast chūn az ū manfa‘at-i taṣavvur mī-*
tavān kard va bi-i‘zāz-i harchi tamāmītar ūrā bi-dast mī-ārand va bar sād-i-
nāz az rūy-i i‘zāz bi-ihtizāz mī-parvarānand—(Anv. Suh., Chap. I, St. VI)

“while the hawk,⁴ which is wild and strange—they allure with every sort of kindness and bring him⁴ up on the wrist of favour, indulgently and proudly.”—(East. Trans.). In a footnote Eastwick remarks, “The MSS. I have consulted, omit the sentence after می آرند *mī-ārand*, which is found in the printed and lithographed editions. Keene translates *bahtizāz* ‘to exercise.’ It may bear that sense, or mean, ‘with exultation.’ The word is no doubt chosen on account of its ambiguity, which is such a source of delight to the Persian author, and of despair to the translator.” [This *bi-ihtizāz* according to one or two learned Persians I have consulted, means “exercise”, but the word would be understood by the few only. Most Persians would be contented by merely reading and enjoying the rhyme of the word.]

The following sentence from the Persian translation of *Hājī Bābā* (end of Chap. II) defeated many Persians:—
 در سایهٔ این بی اعتدائی دسته تیغ . دلاکی هم بجای ماند و بجا شد اما من بی دولت قبل باش⁵ رافضی⁶ خود قول افتادم
 It was not till the discovery was made that قول was not the Arabic word *qawl*, but the Turkish word *qül* “a slave”,⁷ that the obscurity was removed.

¹ A Parsee committee (in Kerman, twelve members) that meets every Friday and on other necessary occasions to discuss matters concerning the Parsees and to settle small disputes and religious matters. The Persian Anjumans are under the Bombay Anjuman.

² Sent of course through the *Ṣadr-i A‘zam*.

³ This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is ‘To display his knowledge.’ A preacher who didn’t ‘display his knowledge’ would be held in little esteem.

⁴ *Bāz* properly the female goshawk.

⁵ *Qizil-bāsh*, a term often applied to Persians generally, just as Baluchis will use the word *Qājār* to signify any Persian. (*Qājār*, *Qajar*, is the Turkish tribe to which the Shah belongs).

⁶ *Rāfi‘ī*, i.e. *Shī‘ah*, a term applied to the *Shī‘ahs* by the Sunnis, to which sect the robber Turkomans belonged.

⁷ It is doubtful whether the word *qül* is used by any but the Turks. The author should have used the common word *banda*.

The difficulty in the following passage from the same translation, is attributable rather to the imperfection of the Arabic character than to the obsolescence of the language. The *Malik** *Sh-shu'arā** when relating his adventures to Ḥājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:—

کو کو دل کو سر کو نهاد کو آئین کو کیشی کو کونزاد

Now *kū* in classical and modern Persian means “where?” and *kū-kū* is a “dove” and also the murmuring of the dove. More than one Persian poet has played on these different meanings.¹ Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushti suggested that the reading should be *gav* and not *kū* that the meaning, “which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors.”

(b) (1) Obscure and unintelligible expressions² are in English improper:—

“Yet—when that *flood* in its own *depths* was *drown'd*,
It left behind it false and slippery ground.”—*Dryden*.

“The first of these lines is nonsensical. The author’s meaning, in plain language, is apparently no more than ‘when the waters of the deluge had subsided.’” Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. ‘He aimed at nothing less than the crown’ *هیچ چیز کمتر از سلطنت در مدّ نظر نداشت* *hīch chīz kamtar az sallānat dar madd-i naẓur na-dāšt* may denote either ‘nothing was less aimed at by him than the crown’, or, ‘nothing inferior to the crown could satisfy him.’ In chapter 54 of *Ḥājī Bābā*, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression (است) *آنها* *chirāgh-i lāla-yi shān rā az dam-i sard-i rūzgār āfat-hā (ast)*. It requires considerable thought on the part of a European to solve this passage. *Lāla* in Persian is “a tulip, or a poppy”, and hence “the cheek of a mistress”, but in m.c. it is also “a candle-stick with a small globe.” On account of the latter meaning, *chirāgh* is here incorrectly used in the sense of “light.” A cold breath (*dam-i sard*) might extinguish a candle: lastly *آنها* *āfathā* must be considered equal to *مدمها* *qadmahā*. Persians consider that this kind of equivoque exhibits the *hunar* of the writer.

¹ Examples of *tajnīs*.

² Vide also (4).

By the *skilful* use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune."¹ Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—

من از تاب روش و تاب مریش دیگر تاب ندارم *man az tāb-i rū-yash va tāb-i mū-yash dīgar tāb nadāram*. The first *tāb* signifies "brightness", the second "curling" and the third "endurance."

چو بر مزار من افتد گذارت از پس مرگ مشو بغض من زار و بر مزار مزار
Chu bar mazār-i man uftad guzār-at az pas-i marg
Ma-shaw bi-ghuṣṣa-yi man zār u bar mazār ma-zār.

Mazār is "tomb", *zār* is "weeping" and *ma-zār* is "don't weep."

This is a good example of the Figure تَجْنِیس *tajnīs* or جناس *jinās*.

(3) Inconsistent words or phrases must be avoided.

"I do not remember that I ever spoke three sentences together in my whole life"—*Spectator*. Instead of together, the writer should have said 'successively' or, 'in succession.'"

This kind of error is common in Persian. *Hīch yād-am nīst ki bi-'umr-am si jumla bā-ham gufta bāsham* هیچ یادم نیست که بهم سه جمله باهم گفته باشم (m.c.), is a sentence that would pass unchallenged by most modern Persians. For *bāham*, substitute *pay-i ham* پی هم or *pusht-i sar-i ham* پشت سر هم.

(4) One source of obscurity is the affectation of excellence, or 'fine writing':—

"Men must acquire a very peculiar and strong habit of turning their eyes inwards in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wilderness, as well as the more fruitful and cultivated tracts of this obscure climate."—*Characteristics*. A most wonderful way of telling us that it is difficult to trace the operations of the mind!"

The following is from an American newspaper:—"This is not an event of to-day or of yesterday or of to-morrow, it is a fact which will go gallivanting down the corridor of posterity until it reaches the ultimate back-fence of humanity."

Neither of these quotations is too extravagant for Persians. In chapter II of *Hājī Bābā*, the author says:—"The caravan was ready to depart a week after the festival of the New Year's day." A simple statement like this does not satisfy the Persian translator, who writes *کما پیش دو هفته از نوروز فیروز رفته رحمه الله میرزا مهدیخان نسیم عنبر شمیم بهار از تفرورودین مرزده*

¹ The figure *Ploce* or *Antanaclosis*. Vide also § 145 (i).

رنگین آورد - بقیة السیف بهمن و شتا گرسنه و ناشتا روی بهزیمت نهاد - توران زمین چمن
 بدرگنازی جنود قوای نامیده بتصرف قزلباش گل در آمد - غارنگران صحن چمن و یغمائیان
 داورالملک گلشن سرپودستین کشیدند - ترکان تنگ چشم شگفته نوج فوج و صحرا
 نشینان رباحین دسته دسته فرمانبری سلطان بهار را اختیار کردند - ترکمانان کلاغ پیست مانند
 باد ریسده بغرز دشت قیچاق حاضر یراق گشتند - بردالعجزودی ردالعجز علی الطهر کرده
 بدانجا تاخت که عرب نیزه را انداخت - چاووشان چکارک و هزار در رسته بازار باغ و گنزار به
 آواز بلند صلائی خوش بش در انداخته که -

“هم-گاز-م ز ایران صفا - هرکه ز اهل صفاست خوش باشد”

kamābīsh du haftā az Nawrūz-i firūz rafta (Raḥm"Ullah!) Mirzā Mahdī Khān-i¹
nasīm-i ambar-shanīm-i Bahār az furr-i Farwardīn muzhda-yi rangīn āvard.
Baqīyyat" s-sayf-i Bahman² va Shitā gurisna va nāshitā rūy bi-hazimat nihād.
Tūrān-zamīn-i chamān bi-Turk-tāzi yi junūd-i quvā-yi nāmiya bi-tašarruf-i
Qizl-Bāsh-i gul dar āmad. Ghīrat garān-i ṣaḥn-i chamān va yaḡhma"iyyān-i
dār"l-mulk-i gulshan sar bi-pūstīn kashīdand. Turkān-i tang-chashm-i shigūfa
fawj fawj va ṣaḥr-i-nishīnān-i riyāḥīn dasta dasta ḡarmān-barī-yi Sulṭān-i Bahār
rā ikhtiyār kardand. Turkamānān-i kulāgh i pīsa³ mānīnd i bād-rīsa⁴ bi-firāz-i
dasht-i Qibchāq hāzīr yarāq gashtand. Bard"l-ajūz-i Day radd"l-ajz-i"alaq
az-ḡahr kurda bid-ānjā tākht ki "Arab nayza rūandākht. Chā"ūshān-i chakāvak⁵
va ḡazār,⁶ dar rāsta⁷ bāzār-i bāgh u gulzār bā āvāz-i buland ṣalā-yi khush-
bāsh dar andākht ki—.

“*Hamagān im z'Īrān-ṣafā*

Har ki z'ahl-i ṣafā 'st khush bāshad.'"

The reader is at liberty to translate this rubbish.

(c) (1) 'Allied to the unintelligible, are the marvellous, the puerile, the learned, the profound, etc.

In Chapter 28 of *Hājī Bībā*, when the Shah visits the house of the physician *Mirzā Aḥmaq*, the *Malik* 'sh-Shu'arā' recites:—

“The firmament possesses but one sun, and the land of 'Irāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

¹ Name of the famous Prime Minister of *Nādīr*.

² *Bahman* is two months before *Naw-rūz*.

³ The Royston crow. *Pisa* 'piebald.'

⁴ *Bād-rīsa* بادریسه has apparently no meaning here. It however rhymes with پیسته *pīsa*.

⁵ *Chakāvak* چکارک a species of desert lark that sings both on the ground and in the air.

⁶ For هزار دستان *hazār dāstān*.

⁷ *Rāsta-bāzār* راسته بازار is the main street that runs straight through a city. It rhymes with *hazār* but is very unlike a *bāgh*.

The doctor may boast of his medicine; but what medicine is equal to a glance from the king's eye?

What is *spikenard*? what *mūmiyā*¹? what *pād-zahr*²? compared to the twinkle of a royal eyelash!

This is bad, but in the Persian translation occurs the following³:—

یک‌یست مهر منور سپهر گردون را بدین دلیل که یک شاه هست ایرانوا
حیات و پرورش کائنات و پرزو عیش بود مطیع و متابع همین وهم آن را
* * * * *
برای آنکه رسد دست میرزا احق بنیض حق حرکت بر نهاد شریانوا

Yak-i 'st mihr-i munavvar sipihr-i gardūn rā
*Bi-dīn dalīl ki yak Shāh hast Īrān rā;*⁴
Ḥayāt u parvarish-i kā'ināt u partuv-i 'aysh
Buvad mutī' u mutābi' ham in u ham ān rā

* * * * *

Barāy-i ān ki rasad dast-i Mīrzā Aḥmaq
*Bi-nabz, Ḥaqq ḥarakat bar-nihād shiryān rā.*⁵

Not quite so bad is the following from the *Anvār-i Suhaylī*:—

چو بر خارا زدی از خشم دنبـال فکندی شیر چرخ از بیم چـدگال
بران راهی که او یکدم نشستی گذار خلق نا سالی به بسنی

Chu bar khārā zadī az khashm dambāl
Fikandī shīr-i charkh az bīm changāl:
Bar ān rāh-i ki ū yakdam nishastī
Guzār-i khalq tā sāl-i bi-bastī.

(Anv. Suh., Chap. I, St. 5.)

¹ The *mūmiyā* of Eastern bazars is described as being the product of a mine, but it was formerly believed to be extracted from the skulls of living victims suspended head downwards over a fire. It is probably connected with and confused with bits of mummy anciently used in Europe in medicine.

² The bezoar-stone, obtained from the intestines of some animals and considered to be an antidote to poison.

³ These lines are said to survive in a book of poems by Faṭḥ 'Alī Khān-i Šabā-yi Kāshī, *Malik* 'sh-Shu'arā in the time of Faṭḥ 'Alī Shāh. Whether the poet considered these lines poetry, or whether he recited them in derision of his audience, laughing in his sleeve the while, is doubtful.

⁴ The second line is to be translated first: as there is only one Shah, so by analogy there is only one sun and life, and all these depend both on the former and on the latter!

⁵ i.e. God made blood to flow in the arteries, solely that the physician Mīrzā Aḥmaq might feel the pulse.

⁶ The 'tiger' of the story. In the original *palang*, which means "leopard."

“When with his⁶ tail he furious lashed the rock,
Heaven's lion dropped his talons at the shock.¹
And where he but for one short instant paused
A long year's stoppage to that road he caused.”

(East Trans.).

(2) “One form of impropriety is the lack of sufficient precision. By ‘precision,’ it is understood that the words and phrases employed express the writer's meaning, and nothing more.” Lack of precision may be said to be one of the characteristics of Persians and Persian writings.

Hājī Bābā, replying to the questions of the Sardar as to the numbers and dispositions of the Russians², says:—در سرحد روس خیلی کم است پانصد ششصد هفتصد با هشتصد - شاید هزار - نه دوهزار - البته بمش ز آنها بیست * ده بیست صدها
dar sarr-hadd, Rūs khaylī kam ast; pānsad, shash-ṣad, haft ṣad yā hašt ṣad;—shāyad hazār; na du hazār; albatta bīsh az inhā nīst. Dah bīst, muntahā chihil yā panjāh, tūp dārānd.

(d) “Sentences should not be extended beyond what seems their natural close.”

To do so without some special reason is to violate the ‘Rule of Suspence.’ The principle of suspence is so to write a sentence that the reader, until he comes to the full stop, feels the sentence to be incomplete.

The violation of this rule is shown in the following example:—من هم با هیأت مستجاب الدعوتی با قوت نفس و غلظت نفس قلم دان و کاغذ خواستم (H. B. Chap. XI). “I putting on the saintly appearance of one whose prayers are ever answered, with the air of authority and a ‘clergyman's voice’ demanded pen and paper—although in my whole life I had never held pen in my hand.”

Sometimes however a violation of this rule gives force, specially in colloquial, as:—آنگاه در آن دبار غریب از آشنا و بیگانه و دوست محروم و از دست فرار می بودم مردم در سر ما بملک خود *Anjāh, dar ān diyār-i ghurbat, az āshnā u bīgāna u dūst mahrūm, va az dast-i afrāz bī-bahra, āmadam bar-sur-i mā-yamlak-i khud.*—Haji Baba, Chap IX. In Persian, the absence of punctuation makes such sentences particularly difficult.

Though the rule is perhaps violated in the following, the violation does not conduce to weakness:—پیره زن مرا از حیاطی کوچک باطافی برد - بستریماری درمیان (H. B. Chap. XI).
آن - زدهام زن و مرد چنانکه اگر سو سوزنی انداختنی بزمین نرسیدی

(e) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

¹ An example of that variety of Hyperbole (صفت مبالغه) known as غلو.

² Chapter XL.

§ 144. Examples of Errors in Rhetoric.

(a) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances¹ of incoherence, either in expression or in thought:—

“‘The riches of the temple gradually disappeared but *by whom* or *when* is not known.’ (Read ‘how or when’).” This error can hardly be repeated in Persian; still in the following translation it would be better to substitute دولت و ثروت بُت کده *bi-tavassuṭ-i ki* for چه طور *chi tawr* davlat u garvat-i but-kada kam kam az miyān raft valī bi-tavassuṭ-i ki va kay ma’lūm nīst.²

“The philosophers who held that this world is naught but a creation of man’s fancy . . . their belief meant.—(Read ‘The belief of the philosophers who held that—’).” *Faylasūfān-i ki rāy-i shān bar īn qarār girišta būd ki hama-yi īn ‘ālam khwāb u khayāl ast, ‘aqīda-yi shān ‘ibārat ast*³ az—فیلسوفانیکه رأى شان برین قرار گرفته بود که همه این عالم خواب و خیال است عیدۀ فیلسوفانیکه راءى شان عقیدۀ فیلسوفانیکه راءى شان (This is correct in Persian, but better *aqīda-yi faylasūfān-i ki rāy-i shān bar īn qarār girišta būd ki hama-yi īn ‘ālam khwāb u khayāl ast ‘ibārat būd az—*).

(b) Great length is one cause of obscurity, while brevity is another.

In the following English passages, the ambiguity is due to the ellipsis of four words at most:—

“‘Antony was not less desirous of destroying the conspirators *than his officers*, but he—.’ [Read ‘than were his officers,’ otherwise the meaning might be, ‘than he was desirous of destroying his officers.’]” *Fulān khwāhān-i istiṣāl-i muṣidīn kamtar az ṣāhib-maṣībān-ash na-būd* فلان خواهان استیصال مفسدین کمتر از صاحب مصیبتش نبود. (Read *fulān kamtar az ṣāhibān ash khwāhān-i istiṣāl-i muṣidīn na-būd* فلان کمتر از صاحبش خواهان استیصال مفسدین نبود).

“‘The poor despise the purse-proud man not one whit less than *do* the well-born and well-educated’; ‘do’ is indispensable to avoid ambiguity.” *Faqīr hīch kamtar az ān ki nājīb u tarbiyat-yāfta maghrūr-i davlat rā haqīr mī-shumārānd, namī-shumārād* فقیر هیچ کمتر از آنکه نجیب و تربیت یافته مغرور دولت را حقیر نمی شمارد فقیر هیچ کمتر از آنکه نجیب و تربیت یافته مغرور دولت را (is clear and can have but the one construction put on it; but the following exhibits the same obscurity that would be found in the English example were the word ‘do’ omitted:—فقیر مغرور دولت را).

¹ Taken from *Hodgson* either directly or indirectly.

² Or *bi-tavassuṭ-i ki va dar chi vaqt* وقت توسط که و در چه.

³ Or *būd* بود.

شمارد *faqīr maqhrūr-i davlat rā hīch kamtar az naẓīb u tarbiyat yāfta ḥaqīr namī-shumārād*. Insert the affix *rā* after *tarbiyat yāfta* یافته, and ambiguity is removed, but the meaning is not the meaning of the English.

“‘The Persians rate him not less than Sa’di and Firdausi.’ (Read ‘than did Sa’di and Firdausi,’ or else ‘than they rate Sa’di and Firdausi.’)” *Īrānīhā ūrā kamtar az Sa’dī va Firdawsī dūst namī-dārānd* ایرانیها او را کمتر

is ambiguous. The two following however are clear but with different meanings: *Īrānīhā ūrā kamtar dūst namī-dārānd ki Sa’dī va Firdawsī rā* ایرانیها او را کمتر دوست نمیدارند که سعدی و فردوسی را; *Īrānīhā ūrā kamtar dūst namī-dārānd chunānki Sa’dī va Firdawsī ūrā dūst mī-dārānd* ایرانیها او را کمتر دوست نمیدارند چنانکه سعدی و فردوسی او را دوست میدارند.

“The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, and deserves to be widely distributed. [Insert ‘it’ before ‘deserves’ otherwise ‘who’ may seem to be subject

of ‘deserves.’]” In *آن نطق خلاصهٔ کلیهٔ ایست از تاریخ حال این مرد قابل که برآب انبیا و اشهار در دنیا است* *ān nuṭq khulāṣa-yi kullīya-i ‘st az tārikh-i ḥāl i īn mard-i qābil ki bi-marātīb-i ‘āliyu taraqqī karda būd va mustahiqq-i intishār va ishtihār dar dunyā ‘st*, the English error is repeated; but insert *آن نطق* *ān nuṭq* after, *va*, and the ambiguity disappears.¹

“‘It is said, when he died, the Cardinal² spoke fifty languages.’ [This reads as though the cardinal died babbling in fifty languages Substitute, ‘before his death was master of at least’, etc., or something of the sort.]” *Mī-gūyand Kārdinal Fulān ki murd panjāh zabān mī-dānist* میگویند کاردنل فلان پنجاه زبان میدانست *is clear enough*; but write *Kārdinal Fulān panjāh zabān mī-dānist ki murd* and the sense might be that he died because he knew fifty languages. Better *میگویند و تنبیه که* *mī-gūyand vaqt-i ki Kārdinal murd aqall³ panjāh zabān mī-dānist*.

(c) The construction that looks to the implied sense rather than the

¹ Read *va ān nuṭq saẓāvār ast ki dar dunyā intishār va ishtihār yūbad*. It is necessary to repeat the word *nuṭq* نطق, as the pronoun *آن* *ān* can refer to animate beings as well as inanimate things.

² Cardinal Mezzofanti.

³ Or *mī-dānistā ast* میدانسته است.

⁴ This construction, giving a double and ambiguous sense, is called by the French *construction louche* or ‘squinting construction.’

form,¹ in which some part of speech not expressed has to be inferred from the context, is comon in modern Persian.²

“ ‘Our climate is mild and somewhat moist, and except when covered once in a year by snow, always presents a green surface.’ [‘The country’ is the implied subject to ‘presents’].” *Āb u havā-yi mā mulāyim vā bārutūbat ast va ghayr az sāl-i yak daf‘a ki zīr-i barf ast dar sā‘ir-i awqāt sabz va khurram mī-numayad*³ آب و هوای ما ملایم و با رطوبت است و غیر از سالی یکدفعه که زیر برف است در سایر اوقات سبز و خرم می نماید.

“ ‘The tobacco monopoly was broken down in such and such a year and may be included among the benefits owed to the Mujtahids.’” *Inhiṣār-i tutun-jarūshī dar sana-yi fulān mawqūf shud va mī-tavān jahmī l ki īn yak-i az javā‘id-i ‘st ki az mujtahidīn rasīda ast* انحصار توتون فروشی در سنۀ فلان موقوف شد و میتوان فهمید که این یکی از فوائدیست که از مجتهدین رسیده است. It was not the ‘monopoly’ but the breaking down thereof ‘that was a benefit.’ Insert *taṭwīf-i inhīṣār* between *īn* and *yak-i*.

“ ‘The weight of its skeleton [a whale’s] was thirty-one tons and was afterwards exhibited in London and Paris.’” *Vazn-i ustukhḥwānhā-yi badan sī va yak ‘tan’-i Inḡlīsī būd va dar Landan va Pārs barāy-i tamāshā bi-mardum nishān dāda mī-shud* وزن استخوانهای بدن سه و یک “تن” انگلیسی بود و در لندن و پاریس برای تماشا به مردم نشان داده میشد. (Add the words *ān ustukhḥwān* before *dar Landan* آن استخوانها کن در لندن).

“ ‘They both speak a little Persian though it is ten years since they left it (Persia).’” *Har du-yi īshān qadr-i Fārsī mī-tavānand harf bi-zanand bā-vujūd-i ki dah sāl pīsh az īn az ānjā raftand* هر دوی ایشان قدری فارسی میتوانند حرف بزنند باوجودیکه ده سال پیش از این از آنجا رفتند. Instead of *az ān jā*, write *az Irān*.

“ ‘In Great Britain and Ireland there are more females than males, and in France the excess of women is still greater; but in Spain nearly equal and

¹ *Pros to sēmainomenon* ‘with reference to the meaning’, or the *kātū sūnēsīn* ‘according to the sense.’ They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

² “ ‘The guilelessness of his own heart led him to suspect none in others.’ (‘Guile,’ not ‘guilelessness’, is the intended antecedent of ‘none’. Read ‘no guile’).” *Vide* Note 5.

³ Insert *zamīn* before *ghayr az*. If however *zamīn* be omitted, there is according to Persian ideas not an actual mistake.

⁴ Or *rasīd*. *Ihtikār* احتکار is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean ‘monopoly.’

⁵ Modern Persians consider this construction correct as it is admissible in Arabic on the authority of the Quran: *‘dīlū huwā aqrab’ lī ‘l-taqvā* اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى (Qurān) “be just; it (i.e. justice) is the nearest (thing) to piety.”

⁶ Better *īshān har du*.

in the United States an excess of males' [i.e. 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U.S. there is', etc.].” *Dar Landan¹ zan bīsh az mard ast va dar Frānsa kaṣrat-i zan az in ham ziyād-tar ast va līkin dar Ispāniyā taqrīb^{an} barābar ast va dar Itāzūnī²*

در لندن زن بیش از مرد است و در فرانسه کثرت زن از اینهم زیاد تر *kaṣrat-i mard ast* است. ولیکن در اسپانیا تقریباً برابر است و در ایتالونی کثرت مرد است. Corrected:—*Dar Landan zan bīsh az mard ast va dar Frānsa zan az ānjā ham bīhtar ast va līkin dar Ispāniyā zan u mard taqrīb^{an} musāwī³ 'st va dar Itāzūnī kaṣrat-i mard*

در لندن زن بیش از مرد است و در فرانسه زن از آنجا هم بیشتر است و لیکن در ایتالیا *ast* زن و مرد تقریباً مساویست و در ایتالونی کثرت مرد است.

“It [the Edinburgh Review] could agree with nobody. What man of sense could? [He speaks of parties in the Church strife; ‘agree with anybody’ is required in the last sentence.]” *Ān rūz-nāma bā hīch yak-i shān durust namī-āmad-kudām shakṣ-i ‘āqil mī-tavānist* آن روز نامه با هیچ یکشان درست نمی آمد کدام شخص عاقل میتوانست.

“Muḥammad Ḥasan who was a friend of mine was a Kermani by birth and was educated in that town” *Muḥammad Hasan ki yak-i az ruḥāqā-yi man būd Kirmānī būd zīrākī dar ān shahr tavallud yāfta būd.* *Vide p. 661, foot-notes 1, 2, and 5.*

A somewhat similar error occurs in *tamalluq-i bisyūr kardam va pūrsīdam ki az nām u nasab-i khud-at marā āgāh kun*: *pūrsīdan* is ‘to ask’ and not ‘to say,’ and should be followed by a question.

“His name is among the most distinguished of painters” *ism-i ū dar miyān-i muṣavvirīn-i mashhūr-i dunyā 'st* اسم او در میان مشهورین مصورین دنیاست Insert *gabt* before *ast*, and *asāmī-yi* after *miyān-i*.

“*Agarchi bi-lashkar-i pādshāhī ki bā-karrāt u marrāt bar sar-i man firistād, muqāvamat na-tavānistam, ammā—* اگرچه لشکر پادشاهی که با کرات و مراتب بر سر من فرستاد مقاومت نتوانستم (H. B. Tr. Chap. XI) —and although my sacred character was not proof against the attacks made upon it by the arms of the Shah, yet—.” Here the subject of *firistād* is *pādshāh*, understood from the adjective *pādshāhī*; read *firistāda shud* or *firistādand*, or else mention the subject of *firistād* in the relative clause.

“The name of our present cook is Muḥammad and a very good one when he likes.” *Ism-i āsh paz-i ḥālīyya-yi⁴ mā Muḥammad ast, va khayālī*

¹ Geography is not taught in Persia.

² French = *États Unis*.

³ *Hālīyya*, fem., apparently for *awqāt-i ḥālīyya*.

khūb ham hast agar bi-khūvāhad khūb bi-pazad خیلی است و خیلی *khaylī āshpaz-i khūb-i 'st.* اسم آشپز حالىء ما معهود است و خيلى. خوب هم هست اگر بخواد خوب بپزد. This might not be considered incorrect in modern Persian, though incorrect it is, since 'he' is understood in Persian as the subject to *hast*: write *khaylī āshpaz-i khūb-i 'st.*

" 'Amen!' said Yeo, and many an honest voice joined in that honest compact, and kept it too like men?—Kingsley, 'Westward Ho!' (Ed. 1879, Chap. XXV, p. 401)." " *Guft 'āmin' va bisyār šadāhū-yi dīgar nīz bā ū ma' shudand va 'ahd-i khud rā bi-pāyān rasānīdand* گفت آءىن و بسيار صداهاى ديگر: insert after 'va', صاحبان صدا رسانيدند *sāhibān-i šadā.*

(d) *Bi vāṣita-yi ulāḡhā va chā-pāyān va asphā ki shayha mī-kashīdand* "on account of the asses and other animals, and the horses, all of which were neighing—" ; here *shayha mī-kashīdand* does not refer to *asphā* alone, but to all the animals: this is not considered incorrect in Persian.

Zeugma is a figure in grammar in which *two*¹ nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, Zeugma is usually a blunder.

Instances of Zeugma in Persian seem rare. Examples are:—"Many scenes or incidents which are graphically narrated, are told as well, or better, by other travellers." [One cannot narrate a scene]." Compare *shayha mī-kashīdand* و ديده *shahrhā va dīda u shunīda-hā-yi khud rā bāz guft.* شنیده هاى خود را باز گفت.

" 'He accounted, handsomely enough, for the delay by saying that my long absence, and the recent loss in my family, prevented him from applying to me immediately on my return.' [This holds good of the second reason but hardly of the first]." *Ū ma'zarat khvāst ki ghaybat-i shumā va farv-i pidar-am māni-i īn shud ki bi-mujarrad-i murāja'at-i janāb-i 'ālī bi-khidmat bi-rasam* او معذرت خواست که غيبت شما و فوت پدرم مانع این شد که بی-موجراد-ى مراجعت جنابعالى بخدمت برسم.

However in, "The bees and birds sang sweetly" (for 'the bees hummed and the birds sang sweetly'), the Zeugma is hardly a blunder; it is a metaphor. 'Sang in gladness,' however, would be better than 'sang sweetly.' This may be called *ibjāz* مجازى.

(e) Too many negatives are a source of error. Amongst negatives must be included such words as 'scarcely,' 'seldom,' 'few,' etc.

" 'He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.' [It should be, 'compensation for the want of' etc.]." In, *zāhed 'arṣe pādshāh rā qabul nē kard chonke 'izzat u دولت دنیا را جزای*

¹ Compare last example in (c).

داشت *zāhid* 'arza-yi pādishāh rā qabūl na-kard *chūnki* 'izzat u davlat-i dunyā rā jazā-yi kam-i barāy-i āramī-yi zamīr va quvva-yi bunya pindāsh, read *barāy-i* 'adam-i *quvva-yi bunya*; or else after *dunyā rā*, write *āramī-yi zamīr va* 'adam-i *quvva-yi bunya*; or else after *arāz* (عوض) or *nisbat bi-* (or 'iwaz-i) *āramī-yi zamīr va quvva-yi bunya jazā-yi kam-i* ¹ *pindāsh*.

" 'Few of his friends, except myself, knew of his being in the kingdom.' [This is like saying, 'I have little money except a penny.' For 'few' read 'none'; or for 'except,' 'besides']. ' *Ghayr az* غیر از means "except" and 'alāva bar علاوه بر means "besides," and the English error is reproduced in: *ghayr az man mushkil* (or *kamtar*) کسی از دوستانش می‌دانست که *ghayr az man kam-i az rufaqā-yash mī-dānist* ² *ki—*; or *ghayr az man kam-i az rufaqā-yash mī-dānist* ² *ki—*; however owing to the slovenly use in modern Persian of *ghayr* and *alāva*, few Persians would consider either of the examples faulty. Corrected: *hich kudām az dūstān-ash ghayr az man namī-dānist* ² *ki—* "none of his friends except myself knew—."

(f) The foregoing examples are partly right and partly wrong. The following are wholly wrong:—" 'The unwary traveller stumbles to rise no more.' ['And falls' must be inserted after 'stumbles,' stumbling, neither being possible to one who lies on the ground, nor necessarily implying a fall.]" *Agar musāfir az rūy-i ghaflat darān part-gāh sikandārī bi-khurad hargiz na khwāhad bar khāst* هرگز بخورد *sikandārī bi-khurad*. Insert *va biyūftad*, after *sikandārī bi-khurad*.

" 'The 'Queen,' without exception, is one of the best transport ships afloat.' [This phrase is unmeaning, as the 'Queen' is said to be not the best, but one of the best, etc.]." Compare حکمای از مدبّرترین *ū billā istiḡnā yak-i az mudabbir-tarīn-i hukamā-yi Irān ast* (m.c.).

"The sad faces and joyous music formed an incongruous sight"³ *sūrat-hā-yi ghamgīn-i nāzīrān va mūsīqī-yi tarab-angīz-i mutribān tamāshā-i būd ki bāham vifq na-dāsh* ³ *na-shāstī būd* که باهم وفق نداشت *tamāshā kardan* and دیدن *dīdan* are frequently used in the sense of hearing, as: *fulān kas āvāz mī-khwānad*, *biyāyīd biravīm tamāshā kunīm*, *bi-bīnīm chī tawr mī-khwānad* (m.c.).

" 'The occurrence, it was said at the banquet, was a thing 'unprece-

¹ Or better *chīz-i past-i*.

² In modern Persian the plural *mī-dānistand* is often (incorrectly) used.

³ This is not exactly Zeugma, 'vide' (d), as the error lies in a noun, and not in an adjective or verb.

dented in the history of Scotland.' We have no doubt of it; and *we trust it will always remain so.*'—Times, 23rd October 1866." *Īn vāqi'a dar tavārīkh-i Askātiland bi-sābiqa ast va ummīd dārīm ki hamīsha chunīn bāshad* (or *khvāhad mād*) این واقعه در تواریخ اسکانلند بی سابقه است و امید داریم که همیشه چنین باشد (or خواهد ماند).

"A season more favourable for roses can scarcely be imagined, *certainly never has been surpassed.*' [For 'has been surpassed' read 'has occurred.' It is nonsense to say 'a more favourable season has never been surpassed.']" *Faṣl-i barāy-i gulhā muḥīdītar az īn faṣl taṣavvur namī-tavān kārīd va yaqīn^{an} hīch vaqt bihtar ham na-būda ast* فصل مفیدتر ازین فصل تصور نمیتوان کرد (correct). (و یقیناً هیچ وقت بهتر هم نبوده است).

"The dance roused the Kirmani audience to applause but I do not think it would do so in London." [It is not likely that a *Kirmani* audience would be roused to applause in England. For 'audience' substitute spectators: people do not *listen* to a dance.] *Raqṣ-i ū tamāshāchiyān-i Kirmānī rā bar ān dāsht ki shābāsh bi-gūyand valī gumān namīkunam dar Landan īn tawr* رقص او تماشاچیان کرمانی را بران داشت که شباش بگویند ولی گمان نمیکنم در لندن اینطور باشد *bāshad*. (Say *tamāshāchiyān-i Landan īn tawr bi-kunand*).

(g) (1) A metaphor is an implied simile and unless an intelligible simile can be evolved from the metaphor, the metaphor is false.

In the writings of even good Persian authors, metaphors abound that are absurd, strained, false, or confused. Study the following:—

صورت او جامهٔ مجید و سعادت را طراز	معنی او — انتم اقبال دولت را نگین
عارض رنگین اشعارش همه غنچ و فرب	طرز مشکین الفاظش سراسر تاب و چین
از کلام کاملش انوار دانش شعله زن	راست چون اسرار علم از سید اهل یقین

Sūrat-i ū jāma-yi majīd u sa'ādāt rā ṭarāz

Ma'nī-yi ū khātim-i iqbal-i dawlat rā nigīn

'Arīz-i rangīn-i ash'ār-ash hama ghanj u farīb

Turra-yi mushkīn-i alfāz-ash sar-ā-sar tāb u chīn

Az kalām-i kāmīl-ash anvar-i dānīsh shu'la-zan

Rāst chūn asrār-i 'ilm az sīna-yi ahl-i yaqīn.—(Anv. Suh., Pref.).

"Its form is fringe-like to the robe of joy¹ and happiness,
Its sense the gem that decks the ring of fortune and success :
While from its verses' tinted cheek love's wiles and witchcrafts
beam,

Its diction's labyrinthine curls like musky ringlets seem."

(East. Trans.)

¹ 'The form of the book is like the fringe of the robe of happiness.'

Dil agar khāna bi-sāzad bi-sar-i zulf-i tu sāzad سازد بس زلف تو سازد خانه
(Trans. Hāji Bābā; Intro. Epis.) “were my heart able to build a dwelling,
it would build it upon thy locks.”

“The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the *helm* in the hands of reason.” [The metaphor, if not actually mixed, is here too abruptly changed.]”
Tan dādan bi-nafs-i amnāra bā’iḡ-i ḡalaba-yi ān khwīhad shud chunānki asp rā agar bisyār tavajjuh va navāzish kunand dīgar savārī na-khwīhad dād va sar-kashī khwīhad kard; ammā agar az avval na’fs va asp rā jalaw-gīrī va la’dīb u tarbiyat numāyand az zaḥmat-i sar-kashī-yi ānhā rihā’i mī yāband va sukkān-i har du dar dast-i ‘aql mi-mīnad خواهد تن دادن بنفس امارة باعث فلبه آن خواهد شد چنانکه اسپ را اگر بسیار توجه و نوازش کنند دیگر سوارى نخواهد داد و سرکشی خواهد کرد اما اگر از اول نفس و اسپ را جلوگیرى و تأدیب و تربیت نمایند از زحمت سرکشی آنها رهاى مى یابند و سگان هر دو در دست عقل مى ماند [For *sukkān*¹ “helm”, read *inān* ‘rein].

“One of the sources from which has sprung that abundant harvest of usefulness which he has scattered broad-cast through the length and breadth of his native land.” [1, Source; 2, harvest; 3, broad cast, which applies to seed, not crop].” *Īn ast yak-i az sar-chashma-hī ki az ān-hā ḥāṣil-i vāfir-i muṣīd i ki ū dar ‘arṣ u tūl-i zād u būm-i khud pāshīda sar zada ast* اینست یکى از سر چشمه ائیکه از آنها حاصل وافر مفیدی که او در عرض طول زاد و بوم خود پاشیده سر پاشیده است [For *ānhā* ‘زایا’, read *āsṭā* آنها و *bi-vāsita-yi ānhā*; and for *pāshīda*, read *kāshīda* کاشته *kāshīda*].

“We see how difficult it is to eradicate the stamp which the mother puts upon her child.” *Az īn maṣāl mī-bīnām ki istiṣāl-i manqūsh-i ki mādar bar farzand-i khud mī-numāyad chī qadr mushkil ast* ازین مثل مى بینیم که ستیصال منقوشه که مادر بر فرزند خود مى نهاد چقدر مشکل است [Instead of *istiṣāl* استیصال, read *maḥv kardan* معو کردن].

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:—*dāman-i marḥamat-i shumā chūn abr sāya afkand va muḡmir-i gamar shud* دامن مرحمت شما چون ابر سایه افکند و مغمیر ثمر شد.

In a work on Persian Grammar, occurs this sentence, “This glare of

¹ The word *sukkān* “helm” is not generally known to Persians as few of them have ever seen a ship. (*Sukkān* is also the Ar. pl. of *sākin* “dweller.”) The Anglo-Indian word “sea-cunny” is a corruption of *sukkānī*.

² *zād u būm*, m.c. for *zād-būm*.

³ *Bi-vāsita-yi ān sar-chashma ḥāṣil rā kāshīda am* بواسطه این سر چشمه حاصل را کاشته ام is considered correct Persian.

anger was evident in his postures *āḡār-i khashm dar ḥarakāt wa sukanāt ashpaidā āmad.*" The English and Persian are equally objectionable.

(2) "Akin to confusion of metaphors, are incongruities of speech and 'Irish Bulls.' A medical student, when asked what progress he had made in medicine, replied, 'I hope I shall soon be fully qualified to be a physician,' for I think I am now able to cure a child." *Guft ummīdvār-am ki hamīn zūdihā duktūr-i kāmīl-i bi-shavam zīrākī hāl mī-tavānam atfāl rā mu'ālaja kunam*¹ گفت امید وارم که همین زودبها دکتور کاملی بشوم زیرا که حال میتوانم طفلان را معالجه کنم.

In Mirza Hairat's excellent translation of Malcolm's History of Persia occurs an intricate passage to the following effect: 'Just when the key of victory was in his hand, one of those extraordinary events . . . snatched the tempting morsel from his lips.' This confusion of metaphors is not considered inelegant by Persians.

This is scarcely so ludicrous, as: "We shall never rest until we see the British lion walking hand in hand with the floodgates of democracy.—(Exordium of an English Politician)." Compare the following: یکی از شعراء را مضمونی است که آبهای هستی ما اگرچه از سر چشمهای جداگانه است اما بهم چون پیوندند سیلی چنان تند بر می انگیزند که آن را پروای هیچ سد و بندی نیست و از هیچ نمی‌پزدند (H. B., Chap. XXIV).

(h) Confusion as to the logical subject of discourse is another source of error.

"Much cause too have you for thankfulness on account of the many temptations from which you are preserved.' [The true construction is, 'of your preservation from many temptations.' The relative clause is here inseparable]." *Az a'māl-i qabīḥa-yi shahr ki shumā mahfūz mī-mānīd bāyad khaylī shukr-i Khudā rā bi-jā āvarīd* از اعمال قبیحه شهر که شما محفوظ می‌مانید باید خیلی شکر خدا را بجا آورید. [Read— *bi-mahz-i hifāzat az*—].

"The skirt of her dress, which was on fire, was put out by Mrs.—' [Read, the fire which had caught the shirt of her dress, etc.']. *Dāman-i qabā-yi ūrā, ki ātash girifta būd, khāmūsh kardand* دامن قباى او را که آتش گرفته بود خاموش کردند. In Persian this is said to be no mistake, as *dāman* is considered to be a *majāz-i mahall bi-ism-i hāl*⁸ 'the use of the place for what is in it.'

¹ This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

² Another bull is: "All along the untrodden path of the future we can see the hidden footprints of an unseen hand." A Eurasian father was heard to say to his son: "You have buttered your bread and now you must lie on it."

⁸ Example *shud nāvdān jārī shud* "the gutter in the roof began to flow," i.e. the water flowed.

(i) (1) As already stated in § 143 (b), force and point are derived from the *skilful* use of the same word in different senses.¹ Persians are fond of this figure. Example:—² چون خورش را در بغل بیگانه دید³ از عقل بیگانه گردید² (Tr. H. B., Chap. XXXVII), “(when ‘she came to her senses’) and saw herself in the arms of a stranger she became greatly upset”: this use of *bīgāna* is *Tajnīs-i tām* تَجْنِیسِ تَام. *Rakht-i khwāb na-dāshīd*³ *zahmat-i na-dāshīd*.³ رخت خواب نداشتن³ زحمتی نداشت (Trans. H. B. p. ۳۵).

Remark.—‘The *unskilful* use of the same word in the same sentence, (i) with different meanings, or (ii) as different parts of speech, is an awkwardness to be carefully avoided in English.’ Examples: (i) ‘The terrible War of Succession had now arrived at such a *point* that the royal authority seemed on the *point* of being destroyed.’ (ii) ‘The guinea places were *better* filled than the half-guinea, and not a jot *better*.’ (‘Better’ used as adverb and adjective in the same sentence.)

(2) But the repetition of the same meaning in slightly different words is a fault even worse than the repetition of the same word. To say the same thing twice over in different ways in the same context, or to repeat *unnecessarily* the same word several times (that is the useless repetition of the same thing), is Tautology* (حشو قبیح).

In Persian, if tautology adds to the jingling sound or is pleasing to the Persian ear, it is considered a branch of Ornament. Examples of tautology (حشو قبیح)* are:—

“By the Portuguese law, every person is *legally* obliged to join the battalions arranged in defence of the country.” Compare در قانون ایران همه دار *qānūn-i Īrān hama-yi ra’āyā bāyad az rūy-i hukm-nāma mu’ī-i shar’ bāshand*.

“In *addition* to these, there was *superadded* a still more fatal and indelible source of discord.” Compare علاوه بر نقصان تجارتش فوت پدرش هم مزید *alāva bar nuqsān-i tijarat-ash fawt-i pidar-ash ham mazīd bar ān shud*.

“He always communicated his directions *with clearness* and in the most concise terms, yet *without obscurity*”; و باختصار و باوضاحت هم دستور العمل خود را واضحاً و باختصار; *hama-yi dastūr*⁴ *amal-i khud rā vāzīh^{an} va bi-ikhhtisār-i harchi tamāmtar bi-dūn-i⁵ ibhām bayān mī-kard*.

(j) It is not always easy to distinguish between Tautology and Redundancy. In, “the *reason* why Socrates was condemned to death was *on account*

¹ The Figure Place or Antanaclasis.

² *Did* and *gardīd* is *Tajnīs-i zū’id*.

³ *Tajnīs-i ishtiqaq*.

⁴ For the three kinds of *Hashv* or ‘stuffing’ in Persian, vide § 142 Rhetoric.

⁵ *bidūn-i ibhām* is حشو قبیح *hashv-i qabīh*.

of his unpopularity," the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either 'on account of' or 'the reason why' and the second 'was']." Compare قتل او از باب عدم رضایت مردم بود *dar aṣl jihat-i fatvā-yi qatl-i ū az bāb¹-i 'adam-i riṣāyat-i mardum būd.*

English redundancies sanctioned by good usage are, 'from hence', 'from thence', 'from whence.' In modern Persian a preposition is as a rule prefixed to the adverbs اینجا *injā*, and آنجا *ānjā*, while some prepositions are now seldom used singly as, از برای *az barāy*, بی‌غیر *bi-ghayr*, بجز *bi-juz*. This redundancy is حشو متوسط.

Emphasis sometimes assumes the appearance of redundancy, as: "all without exception" همه بلا استثنا *hama bi-lā istighnā*; "not one single man of you" نه یک نفر واحد از شما *na-yak nafar-i vāhid az shumā*; "there is none that doeth good, no not one" هیچ کس که نیکی کار نیست یکی هم نه *hich kas nīkūkār nīst yak-i ham na* هیچ کس. This Pleonasm is حشو ملایم.

(k) A new construction should not be introduced without cause. Write "riding or walking" or "on foot or on horseback", but not "on foot or riding." Compare: درویش خود نیز در تقدس فروشی و ظاهر سازی از قبیل بزمین *darvīsh khud nīz dar taqaddus-farūshī va zāhir-sāzi az qabīl-i bi-zamīn nīgarīstan, āh-i sard kashīdan, va bihūda lab-jumbānī, va sukūt-i sākhta, va tursh-rū'ī, va kaj-khulqī, va bī-mazagī, va pārsā'ī bi-gard-am namī-rasīd.*—(Trans. "Hājī Bābā," Chap. 45) "No face wore a more mortified appearance than mine: even the dervish, who was the best mimic possible, could not beat me in the downcast eye, the hypocritical ejaculations, the affected taciturnity of the sour, proud, and bigoted man of the law." Compare also the Figure *Sajī-i Mutavāzin*, سجع متوازن, 'vide' 'Ilm' 'l-Adab, Vol. I, Beyrout edition 1902, p. 150.

Note the change of subject in:—و بعد از آن گاه در پایگاهی عالی و گاه در منصب عادی مانند ایرانیان پست و بلند دنیا را خیل چشیده عاقبت بنام کارپودازی از جانب شاه فرستاده شد. *Substitute فرستاده بود.* Such a change of subject is common in modern Persian, but is to be condemned.

In the following: "The detectives were baffled by the many complications, and had it not been for outside help, the murders would not have been solved to this day", though there is no actual fault, the change of subject is unnecessary and the style therefore loose (منتشر). 'Detectives' should be the subject throughout; also the co-ordination is slovenly. Reconstructed: "The Detectives were so baffled by the many complications that had they not obtained outside help, they would not have—". Compare: و قضیه را بدین انجامید که فرنگی خون بیچاره نسقچی را گرفت و بمرد (Tr. H. B.

¹ In Persian *Hashv-i qabīh*, but in English Redundancy.

Chap. XXXII, p. 259): the subject to گرفت *girift* is فرنگی *Farangī*, but the subject to مرد *bi-murd* is نساجی *nasaqchī*.¹

(l) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty² “when the balanced terms present no actual contrast.” Example: “His speeches in after life attest his familiarity with the *least*, as well as with the *best*, read Roman writers.” [‘Least’ requires ‘most’, as ‘best’ would require ‘worst’].” Compare ما درون را مینگریم و شما ظاهر را *mā darūn rā mī-nigārīm va shumā zhāhir rā*.³ [‘*Darūn*’ درون requires ‘*bīrūn*’ بیرون, and ظاهر, ‘*zhāhir*’ requires باطن ‘*bāṭin*’]. او مثل انسانم و او مثل الاغ *man miṣl-i insān-am va ū miṣl-i ulāgh*; [for الاغ *ulāgh* read حیوان *hayvān*].

An antithesis is incomplete⁴ “when much of its possible effect is lost through non-preservation of consonance of the terminations,” i.e. when it is unbalanced (غير متوازن *ghayr-i mutavāzin*). “The idea which underlies most of his plays is a struggle of virtue assailed by *external* or *inward* temptations.” [This should be ‘outward or inward’, or ‘external or internal.’]”

(m) (1) Climax⁵ (a ladder) “is an ascending scale”, i.e. a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. “We glory in *tribulations* also, knowing that *tribulation* worketh *patience*; and *patience* experience; and *experience* hope; and *hope* maketh not ashamed—” (Rom. v. 3, 4) و نه این تنها بلکه در مصیبت‌ها هم فخر میکنیم چونکه میدانیم که مصیبت صبر را (Rom. v. 3, 4) *va na īn tanhā balki dar muṣibāt-hā ham fakhr mī-kunīm chūnki mī-dīnīm ki muṣibat ṣabr rā paydā mī-kunad vā ṣabr imtīhān rā va imtīhān ummīd rā va ummīd bā-iṣ-i sharmsūrī namī-shavad*.⁶

Example (Habīb-i man qamar ast balki shams حبيب من قمر است بلکه شمس in Arabic Gram.).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death—” (James i. 15) پس شهوت آستان شده گناه (James i. 15) *pas shahvat ābistan shuda gunāh rā mī-zāyad va gunāh bi-anjām rasīda mawt rā taulīd mī-kunad*.⁷

(2) Anti-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples: شما شخص بزرگی هستید با علم با فضل

¹ بیکچاره نساجی *bichāra nasaqchī*, or in m.c. بیکچاره نساجی *bī-chāra-yi nasaqchī*. Both in English and in Urdu such a change of subject is bad.

² Faulty Antithesis might be called تضاد نقص المعنی.

³ *Tazādd-i qabīḥ* تضاد قبیح.

⁴ Incomplete Antithesis might be called تضاد ناقص اللفاظ.

⁵ No regular name in Persian but *taraqqī* or *tadrīj* might be coined for this.

⁶ Trans. revised by Rev. R. Bruce, D.D.

⁷ *Tanazzul* or *inhīkāf*; coined term.

اور در سواری و شکار و منشی گری و آتش پزی نظیر : *shumā shakhs-i buzurg-i hastid, bā 'ilm, bā faẓl, bā tadayyun; raqṣ ham khūb mī-kunīd* : شما کتاب سعدی را خوانده اید ؟ بلی خیلی خوب است بی نظیر است گمان می‌پریم که در کرمات شما کتاب سعدی را خوانده اید ؟ *shumā kitāb-i Sa'dī rā khwānda id ? Bālī khaylī khūb ast bī-naẓīr ast; qumān mī-baram ki dar Kirmān dah mard nīst ki bi-tavānand in jūr kitāb bi-navīsand* (m.c.).

“ ‘He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath’ ” او همیشه راست گو بوده است و هیچ باورم *ū hamīsha rāst-gū būda ast va hīch bāvar-am namī-shavad ki haṭṭa dar sawgand-i khud nīz darūgh-i bi-gūyad.*

“ ‘Where is the man or minister either who has not read Guy Man-nering?’ [This is as if a minister were not a min. It should be ‘man, even a minister.’] ” *Kujā ast ān ādam yā mulā-i ki in kitāb rā na-khwānda ast* (or—*bāshad*) ? کجا است آن آدم یا ملائی که این کتاب را نخوانده است (or باشد). This should be *kujā ast ān ādam ki in kitāb rā na-khwānda ast agarchi mulā ham bāshad* اگرچه ملا هم باشد.

(n) It is a violation of the “Rule of Suspence” to introduce unexpectedly, at the end of a long sentence, some short and unemphatic clause (unless such a clause is purposely so introduced for the sake of effect). In, در سراجی حکیم پاره زن میدیدم و هیچ یک چنگ بدل زن نبودند و من هم نه جسارت میکردم و نه بغاظر خطور میکرد که بدیشان نگاهی کنم برای آنکه بمحض دیدن آنچه (Tr. H. B. Chap. XXIII), the sentence logically ends at *kunam*. It is an ill-constructed ‘loose sentence.’¹

(o) Coherence (ربط یا ارتباط) is partly a matter of Syntax (نحو) and partly a matter of Logic (منطق).

Avoid illogical compound sentences. A complex sentence must have one main part, and that part must be expressed as the main clause. The following therefore are both illogical: (i) “Avoid danger. Keep your seats till the car stops”² از خطر اجتناب کن - تا کالسکه ایستاده نشود بر جای خود نشسته باش and (ii) “Avoid danger and keep your seats till the car stops” از خطر اجتناب کن و تا کالسکه ایستاده نشود بر جای خود نشسته باش²

¹ An English example of this error is: “This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, and not, as some say, wastefulness.”

Corrected: “ — and will, I am persuaded, encourage among us, not, as some say, wastefulness, but industry, self-dependence and frugality.”

² The same illogicalness exists in the Urdu:—

(i) خطر سے بچو - جب تک ٹرم گاڑی کھڑی نہو جائے اپنی جگہ پر بیٹھے رہو

(ii) خطر سے بچو اور جب تک کہ ٹرم گاڑی کھڑی نہو جائے اپنی جگہ پر بیٹھے رہو

The sentence should logically be: "To avoid danger, keep your seats till the car stops" معض اجتناب از خطر بر جای خود نشسته باش تا وقتی کہ کالسکہ رُخ ایستد¹

Connecting, by the co-ordinating conjunction *and*, two statements that are not co-ordinate, is one common instance of incoherence (غیر ارتباط). Other reasons of want of unity and lack of coherence are, undue ellipsis, the faulty reference of pronouns, and the faulty placing of qualifying words and phrases (تعقید معنوی). Note the ambiguity in:—

لکھنو بالنسبہ پیدشاور از دہلی دور تر است = لکھنو پیدشاور کی نسبت دہلی سے زیادہ دور ہے²

Reconstructed as follows, there is no ambiguity:—

ہرقدری کہ از دہلی پیدشاور دور است از آن لکھنو دور تر است = جتنی دور دہلی سے پیدشاور ہے اوس سے زیادہ دور لکھنو ہے

¹ In Urdu خطرے سے بچنے کے لیے ایسی جگہ پر بیٹھ رہو جب تک کہ ٹریم گاڑی Study also the following English and Urdu sentences:—

(a) *Illogical*: "I turned to reply, when the platform on which I was standing gave way with a crash" میں نے جواب دینے کے لیے منہ پھیرا جب چبوترا جس پر میں کھڑا تھا دھم سے گر پڑا۔ This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and *vice versa*. In Urdu *jab* جب in such a position means 'then and then only' and stands for *tab* تب. If *ki* کہ be substituted for *jab* جب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect *pherā thā* پھیرا تھا instead of the Preterite, would be more idiomatic.

(b) *Logical*: "When I turned to reply, the platform on which I was standing gave way with a crash" جب میں نے جواب دینے کے لیے منہ پھیرا چبوترا جس پر میں کھڑا تھا دھم سے گر پڑا۔

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply" جب چبوترا جس پر میں کھڑا تھا دھم سے گر پڑا میں نے جواب دینے کے لیے منہ پھیرا, the idea is that the writer remained unmoved in the midst of the crash.

² تعقید معنوی, or ابہام

THE END.

APPENDICES.

APPENDIX A.

ARABIC GRAMMAR.

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APPENDIX A.

§ I. Arabic Forms and Measures.

(a) Arabic words abound in even the daily vocabulary of the Persians, while Arabic phrases and quotations are not uncommon in their writings. Not only is a knowledge of Arabic roots indispensable for the advanced student of Persian,¹ but also some acquaintance, at least, with the elements of Arabic grammar.

(b) Nearly every Arabic word can be traced to a trilateral root
 س ر ه س ر ه س ر ه ٢. *Al-Asl al-thalathi*. Quadrilateral roots (س ر ه ج س ر ه ج ٣) *Al-rabi' al-awwal* are rare. A few nouns +
 are primitive, that is they cannot be referred to any verbal root, as: قوس
 "horse"; درهم "a dirhem"; سفرجل "quince." ٥ Some words have but
 two letters, as for instance some of the pronouns and particles.

The verb (root) قَبِلَ signifies "he accepted"; قَبِلَ is virtually a preposition "before"; قَابِلٌ is the active participle or agent "accepter; able to receive; capable, fit"; مَقْبُولٌ is the passive participle "accepted"; مُقَابَلَةٌ is "confronting, opposition"; اِمْتِقِبَالٌ is "going out of the city some distance, to meet a friend or receive a great person." It will be seen that, in all these derivatives from قَبِلَ, the three radical letters occur somewhere in the word, and that the idea "accept or receive" is more or less concealed in each.

Supposing *laugh* to be an English root, the agent is formed by adding *er*, the participle or the gerund by adding *ing*, and the past participle by adding *ed*. Such modifications are obtained in Arabic, not only by suffixing letters, but by prefixing them; by inserting letters in the middle, or by a combination of these methods.

¹ Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

² In Persian, **ماده حرفی**.

³ In Persian, چهار حرفی ماده.

* Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive (جامد), or derived (مشتق).

⁵ There are only a few quinqueliteral primitive nouns.

⁶ Hence "acceptable to the heart", and in Modern Persian, "pretty."

(c) The *seven servile letters* (^{س و ع ه ي ياء} **أَلْحُرُوفُ الزَّائِدَةُ**, or ^{ز و ا د} **أَلزَّوَادُ**) used to expand a

word, are contained in the Arabic word ^{يَتَسَمَّنُونَ} *yatasammanū* "they become fat."

According to Arab grammarians there are *ten* ^{ز و ا د} *zawā'id*, contained in the Arabic words ^{سَأَلْتُمُونِيهَا} "you asked me about her." In this phrase, *hamzah* and *alif* are both given; *س*, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and *ل*, as it is prefixed to the first and third persons of the Aorist Active (and in the Passive to the second persons also) to form the Imperative, "Let me, let them, etc."

(d) The radical letters (^{س و ع ه ي ياء} **أَلْحُرُوفُ الْأَسْلِيَّةُ**), always found in primitive roots, are twenty-one.

(e) At first sight it may appear that to find the root of a word, all that is necessary is to strip it of all servile letters. This, however, is not the case, for the servile letters are not used for augmentation *only*; some roots themselves contain one and even three servile letters: so, were all serviles eliminated from the derivatives of such roots, the whole root as well as the letters of augmentation might disappear. It is therefore necessary to know the *form* of a word, *i.e.* in what order or position the letters of augmentation occur in each form of derivative.

(f) The noun that expresses the simple action is considered as the *maṣḍar* or "source" from which all derivatives are derived. It supplies the place of the Infinitive, which is wanting in Arabic. This noun is, however, variable in form.

The Arabs have therefore found it a convenient fiction to treat all words as though derived from the third person singular masculine of the Preterite Tense, Indicative Mood, Active Voice; so, in Arabic dictionaries, all derivatives (except such roots as contain weak letters¹), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word ^{فَعَلَ} *fi'lun* signifying *action*, and have expanded the root ^{فَعَلَ} *فَعَلَ* in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulæ so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb *tūpto* do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root ^{فَعَلَ} *فَعَلَ*. From some roots, for

¹ These must be looked for under the pure root, *i.e.* the form of the triliteral infinitive.

tance, only two or three verb-derivatives exist. Also, the root-meaning is always traceable in every derivative.

(h) The term 'Form' properly denotes the outward appearance of the word on which a word is formed, *i.e.* the model unpointed by vowels, while 'Measure' properly denotes the Form fully pointed. The distinction is often ignored.

(i) In grammatical language, the three root-letters of any word are not called the first, second, or third; but the *fā*, *ʿayn*, *lām*. Each derived form فعل is in fact a formula. The symbols X, Y, Z could be substituted as root-paradigm, and expanded for each form by the serviles suitable for that form.

(j) As an English beginner usually experiences much difficulty in grasping what the "measure" or *wazn* (وزن) of an Arabic word means, here is the following unscientific explanation is given:—

The measure of the passive participle is مفعول *maf'ūl*¹, and of this measure are مفهوم - مقبول - معلوم . If, for instance, مفعول be written above the measure مفعول , it will be seen that the words have certain letters in common that occur in corresponding positions, and that these letters are also from the 'servile' list. Each of the two words commences with the same servile letter (م *m*), and each word has the same servile letter as a fourth letter (و *w*): both words have the same number of letters (and the same short vowels). In other words, every Arabic derivative of five letters that has *m* for the first letter and *ū* for the fourth, will be of the 'measure' مفعول and will be a passive¹ participle.

Conversely, قاتل *qātil*¹ "killer" is an active participle or agent. Now, what is its root and its measure? It has one servile letter, the second, *alif*: the triliteral root therefore must be قتل (= فعل). Expand قتل the same servile letter (*alif*), and you get the Form فاعل : point the *a* with the same short vowels, and you get the Measure فاعِل . This is the principle to be adopted with all derivatives and all roots. A knowledge of the correct measure of a word is a guard against mispronunciation. Europeans and Indians, for example, usually say *munḥaṣar* and *muttaham*, but the Arabic measures are *munḥaṣir* and *muttahim*.

¹ Some passive or past participles are also used as nouns, as: مكتوب "written, also, letter": مثلث "in three parts, a triangle."

(b) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels (حُرُوفُ الْعِلَّةِ) ي - و - ا; or when a dental and palatal come together; or when two identical or similar letters come together without the intervention of a long vowel.

The three weak consonants are homogeneous to the three short vowels (حَرَكَات), but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself.¹ These changes are called the Permutations of Weak Consonants

(تَعْلِيلٌ). Example: مِيعَادٌ “place or time of promise; trysting and trysting-place; promised limit of time,”² is from وَعَدَ “he promised”; but the measure for the Noun of Instrument³ is مِيفَالٌ *miḥfāl*^{un} and this would give مِوَعَادٌ *miwād*^{un}, which is uneuphonic: hence, according to rule, the *kasrah* (—) conquers the *wāw* (و) and changes it into *yā* (ي). So, too, يُدَاعٍ “depositing” is for يُوَدَاعٍ (v. n. 4 of وَدَعَ).

(b) As regards the second kind of euphonic change called إِبْدَالٌ, if the soft dental ت follows ض - ص or ط, it changes into the hard palatal ط; if it follows ظ, it changes into ظ, or else both letters become ظ; if it follows the soft dental د, it changes into د; and if ذ, it either changes into ذ, or else both letters become ذ; if it follows ز, it becomes ز. Examples: from صَلَحَ “he became fit,” on the measure إِفْتَعَالٌ we would get إِصْطَلَحَ; but, as Arabs find difficulty in pronouncing ت immediately after ص, the word, according to the rule given, becomes إِصْطَلَحَ “idiom”; إِطَّلَعَ “to overlook, look down upon, (and hence) to know, be informed”, from طَلَعَ “to rise (of sun):” ظَلَمَ “to oppress”, إِظْلَمَ or اِظْلَمَ “to be oppressed”: from the root أَجَّحَ “he married,” we get on

¹ Arab grammarians give many complicated rules to meet various cases.

² Though formed on the measure of the Noun of Instrument, it has the meaning of a Noun of Time and Place: vide § VIII (b).

³ And from a few verbs, of the Noun of Time and Place also.

the measure اِفْتَعَلَ (infinitive of اِفْتَعَلَ, VIII Stem) اِزْتَوَاجٌ, which in an Arab's mouth changes to اِزْدِوَاجٌ.

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, مَكَانٌ "place" is in some dictionaries said to be from كَانَ "it was"; but by a mistake Arabs have taken the root to be مَكَنٌ, and so have derived words from this non-existing root,¹ as: مَكِينٌ "dweller, well-fixed": the broken plural of مَكَانٌ is أَمَكْنَةٌ, whereas grammatically nouns of time and place have broken plurals on the measure مَفَاعِلُ.

(n) Another euphonic change is ASSIMILATION (إِدْغَامٌ). When two identical letters, or two letters of a similar kind, come together, one is assimilated by the other, which is then pronounced with a *tashdīd*; thus, the root خَصَّ "he became special" was originally خَصَصَ.

(o) In the 8th Conjugation of verbs beginning with ا — و — ي, these weak letters are assimilated to the ت characteristic of that conjugation, as: اِتَّقَى from وَقَى; اِتَّسَّرَ from يَسَّرَ; اِتَّخَذَ from أَخَذَ.

Remark.—In extracting the root of a word with a doubled ت (ت), one ت (ت) should be considered servile and eliminated, while the other should be converted into either a *hamzah*, or else a radical *wāw*, as: اِتَّقَى "accident, chance," root وَقَى "it happened"; اِتِّصَالَ "junction", root وَصَلَ "he united"; اِتَّخَذَ "to take to oneself as, to take possession of", from أَخَذَ.

A servile ت coming after ز, is changed into a د, as: اِزْدِحَامٌ "crowd," root زَحَمَ "he forced his way through (a crowd, or forest)."

A servile ت coming after غ, is changed into ط, as: اِغْطِرَابٌ "agitation (of mind, sea, air, etc.)," root غَرَبَ "he beat"; اِغْطِرَافٌ "great necessity, compulsion," root غَرَّ "he harmed."

¹ There is a root مَكَنٌ, but with a different signification.

(p) POSITIONS OF THE SERVILE LETTERS.—A study of the various forms will reveal the following facts, that:—

- (1) The serviles ا and ت may occur at the beginning, middle, end of a word, as: اِقْبَالَ - اِكْرَامَ - مَرْحَبًا - تَعْلِيمَ - اِسْتِنْسَارَ - قَبَالَ.
- (2) The servile letter س always occupies the second place in a word and is preceded by the serviles ا or م, and followed by a servile ت, as: اِسْتَبْصَارَ - مَسْتَفِيدَ.
- (3) The servile م occurs only as a first letter, as: مَعْلَمَ - مَدْرَسَةً - مَقْبَاحَ.
- (4) The serviles ن and ي occur either in the middle or at the end of stem,¹ as: شَمْسِيَّ - شَرِيفَ - عَصِيَانَ - اِنْفَعَالَ.
- (5) The servile و occurs only in the middle, as: مَعْلُومَ “known”; اِسْمُ “very forgiving” (of God); سَاجِدَ “prostrating oneself, placing on forehead on the ground.”

§ II. On the Stems of the Verb, etc.

(a) The simple trilateral root or ground-form of the verb is by so grammarians called the ‘First Stem.’ Its meaning may be extended modified by the addition of one or more letters, and the fresh stems thus obtained are usually referred to by their numbers, thus “Fifth Stem” “Tenth Stem,” etc., which in dictionaries are indicated by a simple Roman figure (V—X, etc.). By some writers, these derived stems are termed Conjugations.

(b) There are in all fourteen derived Stems, which Palmer divides in four groups, formed by the four methods:—

- (1) Adding one letter to the simple stem: this makes a neuter stem transitive, or a transitive stem strong or intense in action.
- (2) Prefixing a ت: this implies a consequence or effect.
- (3) Adding two or more letters: this modifies the meaning.
- (4) Distorting the original form as well as adding letters to it: this implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer still and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal nouns

¹ But ن and ي can occur as the first letters in the Aorist, ن for the 1st pers. pl., ي for the 3rd pers. masc. sing, dual, and plural, and 3rd pers. pl. fem.

and the *participles* only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived ‘Conjugations’, however, simplifies matters.

(c) The verbal nouns¹ (or “infinitives” or gerunds) are abstract nouns expressing the action or state of that Stem from which they are derived.

Some have always a neuter sense, as : ^{وُجُودٌ} وجود “existence” [trans. ^{وُجِدَانٌ} وجدان]; ^{عَمُومٌ} عموم “being common”; but others are both active and passive in sense, thus ^{مُسَاعَدَةٌ} مساعده means “helping another” or “being helped.”

The verbal nouns and participles of the *derived* forms are fixed on measures. The Participles of the First Stem or Triliteral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(d) The following are the Stems. Their order must be noted.² The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later :—

I. فَعَلَ	IV. أَفَعَلَ	VII. اِنْفَعَلَ	X. اِسْتَفَعَلَ
<i>fa'al^a.</i>	<i>af'al^a.</i>	<i>inf'al^a.</i>	<i>istaf'al^a.</i>
II. فَعِّلَ	V. تَفَعَّلَ	VIII. اِفْتَعَلَ	XI. اِئْتَعَلَ ³
<i>fa''il^a.</i>	<i>tafa'al^a.</i>	<i>ifta'al^a.</i>	<i>if'all^a.</i>
III. فَاعَلَ	VI. تَفَاعَلَ	[IX. اِفْعَلَ ³	[XII to XV.
<i>fā'al^a.</i>	<i>tafā'al^a.</i>	<i>ifa'all^a].</i>	—————].

Remark I.—Stem I is usually of the measure فَعَلَ, as : قَتَلَ *qatal^a* “he killed”; but فَعِّلَ⁴ (generally intransitive) is also found, as : حَزِنَ “he was sad” (intr.); عَمِلَ “he did” (trans.); also فَعَّلَ⁴ in intransitives only, as : حَسُنَ “it was beautiful.” Occasionally, a form has varying Measures, as : سَمَرَ “to inhabit”; عَمَرَ “to grow old”; فُضِرَ “to be flourishing,” according to the vowel of the 2nd Radical.

¹ *Masdar*^{us} مَصْدَرٌ (pl. مَصَادِرُ), lit. “place of issuing,” i.e. “source.”

² Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.

³ Not found in Persian.

⁴ *Kasrah* under the second radical often indicates temporary condition, while *zammah* over it, continuous condition.

Remark II.—Verbs on the measure *فَعَلَ* making its Aorist *يَفْعَلُ*, have always the second or third radical one of the gutturals, *hamzah*, هـ, خ, ح, غ, or ؤ.

(e) The Arabic participles do not in themselves convey any suggestion of time: hence *قَاتِلٌ* may mean ‘one who has killed’ as well as ‘one who is killing’; *مَقْتُولٌ* ‘one who ought to be killed’ as well as ‘one killed.’ The Passive Participles (with the exception of the simple trilateral) are regularly formed by changing the *kasrah* (ِ) of the last syllable of the Active Participle into *fathah* (َ), as: *مُرْسِلٌ* *mursil*^{un} “sender,” *مُرْسَلٌ* *mursal*^{un} “sent” (*مُفْعِلٌ* and *مَفْعُولٌ* of Stem IV).¹

(f) The Infinitive of Stem I is of varying form, and is therefore specially noted in the dictionaries, under each verb. The same verb has often more than one infinitive,² sometimes with variety in meaning, as: *تَقْصِدُ* “intention” and *اِمْقَصِدُ* “object”; *قَرِيبٌ* “nearness” and *قَرَابَةٌ* “relationship.” One of the most common forms is *فَعْلٌ*, as: *قَتْلٌ* “killing.”

The infinitive of *فَعَلَ* is generally *فَعْلٌ*, as: *فَضَبٌ* “being angry.” Other measures, from usually intransitive verbs, are: *فَعُولٌ*, and *فَعَالٌ*, as: *جُلُوسٌ* “sitting,” *سَلَامٌ* “being in a perfect state, health,” *دُخُولٌ* “entering.”

Note that all the stems that begin with *hamzah* (َ or ِ) form the Infinitive by inserting an *alif* before their last radical. In the longer forms, too, the second consonant after the *hamzah* takes a *kasrah*.

Remark I.—There is a passive voice of all transitive verbs, which is formed by changing the short vowels of the active. The last short vowel remains unchanged; the last but one must be *kasrah* (ِ); and all other moveable letters must have *zammah* (ُ), as: *فَعَلَ* Act., *فُعِلَ* Pass.; *اِسْتَفْعَلَ* *istaf'al*^a Act., *اُسْتُفْعِلَ* *ustuf'il*^a Pass.; *فَاعَلَ* Act., *فُوْعِلَ* Pass.

Remark II.—The active and passive participles are also used as Adjectives and Nouns.

¹ The same measure as the noun of place, as: *مَكْتَبٌ* *maktab*^{un} (place of writing) “a primary or preparatory school.”

² The same verb may have different meanings, and then has a different noun of action for each.

§ III. The Fourteen Conjugations.

I STEM (i.e. the trilateral) **فَعَلَ** (or **فَعِلَ**¹ or **فَعُلَ**²). Ex.: **حَلَفَ** “he swore”;

ظَهَرَ “he appeared”; **خَبَرَ** “he experienced, tested”; **عَلِمَ** “he knew”;
فَرِحَ “he rejoiced”; **عَمِلَ** “he performed, worked”; **حَزِنَ**³ “he was sad”;
حَسَنَ “it was handsome”; **نَضَرَ**⁴ “to be bright (of the face), be blooming.”

Active Part. **فَاعِلٌ** *fā'il*^u.—Ex.: **سَامِعٌ** “hearer”; **نَاصِحٌ** “adviser”; **عَالِمٌ**

“knowing, learned”; **لَائِقٌ** *lā'iq*^u (for *lāyiq*^u) “having capacity, fit.”

Passive Part. **مَفْعُولٌ** *maf'ūl*^u. Ex.: **مَرْحُومٌ** “blessed, late (i.e. dead, of Muslims)”; **مَأْمُورٌ** “ordered, appointed”; **مَفْهُومٌ** “understood”; **مَجْنُونٌ** “mad” (lit. possessed by a Jinn).⁵

Infinitives **فَعْلٌ**, **فَعَلٌ**, **فَعُلٌ**, **فَعُولٌ**⁷ and **فَعُولَةٌ**; **فَعَالٌ** and **فَعَالَةٌ**⁸; **مَفْعَلٌ**⁸ or **مَفْعَلَةٌ** (and many other forms). Ex.: **ضَرَبَ** “striking”; **فَتَحَ** “opening”;
كَرَّمَ “being kind”; **عَمَلَ** “working, doing”; **حَلَمَ** “to be forbearing”; **عَلِمَ**
“to know, knowledge”; **قَبُولٌ** “to accept, accepting”; **حُضُورٌ** “being

¹ Transitive or intransitive.

² Always intransitive. An adjective on the measure **فَعِيلٌ** can be formed from all such verbs (**فَعِلَ**), as: **حَسِينٌ** “beautiful,” **كَرِيمٌ** “kind,” **قَبِيحٌ** “ugly,” from **حَسَنَ** - **كَرَّمَ** - **قَبِمْ**; vide § XV (4).

³ But **حَزِنَ** tr. “to grieve, sadden (some one).”

⁴ Also **نَضَرَ** and **نَضِرَ** (**نَضَرٌ**).

⁵ For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, footnote 2 of Paradigms.

⁶ **فَعْلٌ** abstract noun from transitives **فَعَلَ** and **فَعِلَ**. **فَعْلٌ** generally from **فَعَلَ** when intransitive. **كَرَمٌ** is from **كَرَّمَ**.

⁷ **فَعُولٌ** from **فَعَلَ** when intransitive. **فَعُولَةٌ** and **فَعَالَةٌ** from **فَعَلَ**, intransitive.

⁸ **مَفْعَلٌ** *maf'al*^u, uncommon as an Infin., is also the measure of the noun of place, as: **مَكْتَبٌ** *maktab*^u “a primary or preparatory school.”

present, presence"; كَلَامٌ "to speak, speech"; كَمَالَ "to be perfect, perfection"; مَخْرَجٌ "going out, (also place of going out, exit)"; مَمَاتٌ "to die, death," (from مَاتَ, we get مَمُوتٌ, which by permutation becomes مَمَاتٌ); مَوْعِظَةٌ "preaching"; مَنفَعَةٌ "to be benefited, benefit."

Examples of less common forms are: حَرَمَانٌ "being deprived"; سُلْطَانٌ "to have power, also one having power, i.e. sovereign"; نَدَامَةٌ "to regret, regret"; حَزَنٌ "being sorry, sorry," etc., etc.

II STEM (i.e. first derived form) فَعَلَ fa^{al}.

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies³; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative⁴; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) قَتَلَ "he killed"; قَتَّلَ "he massacred"; ضَرَبَ "he struck"; ضَرَبَ "he beat violently"; قَطَعَ "he cut"; قَطَعَ "he cut in pieces"; (2) نَزَلَ "he descended"; نَزَلَ "he brought down"; عَلِمَ "he knew"; عَلَّمَ "he taught"; كَتَبَ "he wrote"; كَتَبَ "he taught to or caused to write"; دَخَلَ "he entered"; دَخَلَ "he caused to enter, introduced"; كَثُرَ "it was many"; كَثُرَ tr. "he increased"; (3) كَذَبَ "he told a lie"; كَذَبَ "he believed him to be lying, took him or declared him to be a liar"; صَدَقَ "he was truthful"; صَدَقَ "he believed, or he declared to be truthful"; (4) جَيْشٌ "an army"; جَشَّ "he collected an army"; جِلْدَ "a skin"; جِلْدَ "to skin, bind books"; (5) نَحَرَ "to turn into a Christian, convert"; مَجَسَّ "to convert

¹ maf'al^{un}, uncommon as an Infinitive, is also the measure of the noun of place, as: maktab^{un} "a primary or preparatory school."

² Nadāmat^{un} (فَعَالَةٌ); incorrectly amongst Indians and Persians nidāmat.

³ Doubling a letter in Arabic has generally an intensive effect.

⁴ The Denominative forms of II Stem correspond to the English verb formed from a noun, as "to skin"; "to water" etc.

to *tamjīs* or fire-worshipping”; عَرَبَ “to make (a foreign word) Arabic, to Arabicize”: (6) كَبَّرَ “to say اللَّهُ أَكْبَرُ” (Infin. تَكْبِيرٌ هَلْكَ; “to say لَا إِلَهَ إِلَّا اللَّهُ هَلْكَ”; (7) شَرَقَ “he greeted him” (i.e. said اَلسَّلَامُ عَلَيْكَ (Infin. تَهْلِيلٌ); “to go East.”

Active Part. مَفْعَلٌ *muḥa‘il^{un}*.—Ex.: مَعْلَمٌ “teacher”; مُصَحِّحٌ “correcter, proof-reader”; مُبْصِرٌ “having a deep insight into.”

Passive Part. مَفْعُولٌ *muḥa‘al^{un}*.—Ex.: مُرَكَّبٌ “compounded; a mixture; ink”; مُرَصَّعٌ “bejewelled, inlaid with gold.”

Infinitive تَفْعِيلٌ *taf‘il^{un}*, or تَفْعِلَةٌ *taf‘ilat^{un}*.—Ex.: تَعْلِيمٌ “teaching”; تَأْتِيرٌ “affecting, effect of”: نَذِيرَةٌ “reminding; memoir; testimonial; passport”; نَجْرَةٌ “experience; trial, essay.”

Remark I.—Rare forms are تَفْعَالٌ and تَفْعَالٌ, as: كَرَّرَ from تَكَرَّرَ “to repeat (speech); to do a thing again”: تَبَيَّنَ from تَبَيَّنَ “to explain.”

Remark II.—The verbal nouns of all the Derived Conjugations form their plurals in أَتْ (= sound fem. pl.), though those of II and IV Stems have also the broken plural تَفَاعِيلٌ, as: تَقْسِيرٌ “a commentary etc.,” pl. تَقَاسِيرٌ; أَرَاخِيفٌ (= أَرَاخِيفٌ) “false news.”

III STEM فَاعَلٌ *fā‘al^a*, is formed by inserting an *alif* after the first radical i.e. by lengthening the first vowel of the primary.

This stem adds to the primary, the sense of striving, thus: قَتَلَ “to kill”) but قَاتَلَ “to try to kill, to fight with”; كَتَبَ “to write), كَاتَبَ “to correspond with” (with the accusative of the person); قَلَبَ “to overcome”) غَالَبَ “to try to overcome.” Hence a sense of reciprocity is

often *implied*,¹ as: (ضَرَبَ “he struck”) ضَارَبَ “he struck and fought with”; (جَلَسَ “he sat”) جَالَسَ² “he sat with”; (شَرَكَ he was the partner of So-and-so) شَارَكَ (with accusative of person) “he went partners with.”

This stem may also mean to exercise some abstract quality on a person or thing, as: (لَانَ “to be soft, gentle”) لَانَيْ “to exercise gentleness, to treat some one kindly”: (لَافَ “to caress, etc.”): (سَفَرَ “he journeyed *alone*”) سَافَرَ either “he journeyed alone, or (with the preposition *مع*) with some one else.”³

Note too the following:—طَالَبَ “to demand repeatedly”; عَادَ “to return to (frequently)”; شَاوَرَ “to hire by the month” (from شَهْر); صَايَفَ “to hire for the summer” (from صَيْف); شَاوَعَ “to speak with” (from شَفَّة “lip”); عَنَّى “to embrace” (from عُنُق “neck”).

Active Part. مُفَاعَلٌ *mufā'il*⁴.—Ex.: مُقَابِلٌ “opposing, confronting”
مُنَافٍ (أَلْمَنَافِي) “contradictory”; مُزَاحِمٌ “hindering.”

Passive Part. مُفَاعَلٌ *mufā'al*⁵.—Ex.: مُبَارَكٌ “blessed, auspicious.”

Infinitive. مُفَاعَلَةٌ *mufā'alat*⁶, and مُفَاعَلَةٌ *fi'āl*⁷.—Ex.: مُقَابَلَةٌ “opposition”
مُكَالَةٌ “dialogue”; مُبَاحَثَةٌ “discussing with, argument”; قَتَالٌ “slaughter”; (also مُقَاتَلَةٌ); نِزَاعٌ “quarrel.”

IV STEM *af'al*^a, is formed by prefixing *أ* to the root and suppressing the vowel of the first radical (*ف*). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

¹ But Stem VI تَفَاعَلَ (formed by prefixing *ت* to this stem) always clearly indicates reciprocity.

² So too كَذَبَ لَهُ becomes كَاتِبُهُ, and جَلَسَ مَعَهُ becomes جَالَسُهُ.

³ This Passive Part. is rare in Persian.

⁴ Some concrete nouns are also found in this measure, as: كِتَابٌ “book”; رِكَابٌ

“stirrup-iron”; حِسَابٌ “account,” etc., etc.

the primary, as: ^{أَنْزَلَ} “he caused to descend”; ^{أَجْلَسَ} “he bid to sit down”; ^{أَكْتَبَ} “he caused to write”; ^{أَحْسَنَ} “to do good to”; ^{صَلَحَ} (“to be fit for”); ^{أَصْلَحَ} “to bring into good condition”; ^{أَظْهَرَ} “to cause to appear”; ^{أَدْخَلَ} “to cause to enter”; ^{أَخْرَجَ} “to cause to exit”; ^{أَبَاعَ} “to expose for sale”; ^{أَعْظَمَ} “he found the matter important”; ^{أَحْمَدَهُ} “he found him praise-worthy.”

It often forms verbs from nouns, as: ^{أَصْبَحَ} “to do in the morning”; ^{أَسْلَمَ} “to receive Islam, become a Muslimism.”

Frequently it has the sense of beginning a gradual movement (intr.), as: ^{أَشَامَ} “he went to Shām (Syria)”; ^{أَغْرَبَ} “to go westwards”; ^{أَشْرَفَ} “to reach the top, be high; to look downwards on, overlook”; ^{قَامَ} “to stand, to rise up”) ^{أَقَامَ} “to halt, dwell with; also to make to stand.”

Remark.—From some roots, the Stems II and IV are both used as causals, thus: ^{خَبَّرَ} and ^{أَخْبَرَ} both mean “to inform.” Sometimes there is a difference in meaning; thus ^{عَلَّمَ} “to teach”, but ^{أَعْلَمَ} “to inform.”

Other examples are: ^{أَفْقَرَتِ الْأَرْضُ} “the land became desolate”; ^{أَتَنَّنَ الْمَاءُ} “the water became putrid”; ^{أَحْصَدَ الذَّرْعُ} “the crop became fit for harvesting”; ^{أَفْطَمَ الْطِفْلُ} “the child attained the age of weaning.”

Active Part. ^{مُفْعِلٌ} *muf‘al^{un}*.—Ex.: ^{مُشْرِفٌ} “overlooking”; ^{مُشْرِكٌ} “polytheist, implying partnership (to God)”; ^{مُحْسِنٌ} “benefactor.”

Passive Part. ^{مُفْعَلٌ} *muf‘al^{un}*.—Ex.: ^{مُلْهِمٌ} “inspired”; ^{مُجْهِمٌ} “made ambiguous, ambiguous”; ^{مُدْفَعٌ} “forced into another, assimilated.”

Infinitive ^{إِنْعَالٌ} *if‘āl^{un}*.—Ex. ^{إِسْلَامٌ} (intr.) “yielding obedience, Islam”; ^{إِظْهَارٌ} (tr.) “making apparent, declaration”; ^{إِنْصَافٌ} “dividing into halves (two equal parts), justice.”

¹ When the IV Stem is intransitive, as ^{أَتَقَبَّلَ} “to come towards,” there is no passive participle; the active participial form only is used, *vide* notes to VII and VIII Stems.

Remark.—The broken plural (*vide* Remark II, Stem II) is rarely أَفَاعِلٌ, as: إِبَاهِمٌ, pl. إِبَاهِيمٌ. The regular feminine plural is commoner.

V STEM تَفَعَّلَ *tafa*“*al*”, is formed by prefixing a ت to No. II, of which it may reflect the consequence, as: وَلَدَ “to give birth to, to beget”—وُلِدَ “to extract a child (doctor); *also fig.* being the cause of”) تَوَلَّدَ “he was born.” It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: جَرَعَ “to drink”—جَرِعَ “to make to drink”) تَجَرَّعَ “to sip”: جَمَدَ “to become frozen, or hard”—جُمِدَ “to cause to freeze”) تَجَمَّدَ “he hardened himself by degrees; بَرَدَ “it was cold”—بُرِدَ “to make cold”); تَبَرَّدَ “he cooled himself by degrees”; كَسَرَ “he broke”—كُسِرَ “he shattered”) تَكَسَّرَ “it was shattered in pieces, etc.”; عَلِمَ “he knew”—عَلِّمَ “he taught, he caused to know”) تَعَلَّمَ “to be made to know, to learn”; وَقَفَ “to stand still; to be acquainted”—وُقِفَ “to make to stand still, to stop”) تَرَفَّفَ “he hesitated, he delayed.”

Sometimes, it signifies to give oneself out as, or think oneself something, pretending,¹ as: كَبِرَ “he became great”) تَكَبَّرَ “he thought himself great, he became proud;” تَنَبَّأَ (or less common تَنَبَّأَ) “to give oneself out as a prophet”; تَمَرَّضَ “to pretend to be ill, to feign sickness”; تَزَهَّدَ “to pretend to *zuhd* or monastic life.”

It also means, derived from a concrete noun, “to adopt the tenets, etc. of, to become,” as: تَنَصَّرَ “to become a *Nasrāniyy*” (Christian); تَهَوَّدَ “to become a *Yahūdiyy*” (Jew); تَأَسَّدَ “to become bold or fierce as a lion”; تَوَسَّدَ “to be propped, to lean on a وَسَادَةٌ.”

Present Part. مُتَفَعِّلٌ *mutafa*“*il*”.—Ex.: مُتَفَكِّرٌ “thinking within oneself, being anxious”; مُتَنَبِّئٌ “pretending to be a prophet”; مُتَكَلِّمٌ “speaker, the 1st person in grammar”; مُتَعَلِّمٌ “a student.”

¹ But in this sense, No. VI Stem is more common.

Passive Part. مُتَفَاعِلٌ *mutafā‘al*^{ul}.—Ex.: مُتَّبِعٌ “being deeply versed in”; مُتَرَقَّبٌ “expected.”

Infinitive تَفَاعُلٌ *tafa‘ul*^{ul}.—Ex.: تَفَكَّرٌ “thinking”; تَنَبُّهُ “taking warning”; تَأَوَّمٌ “reflecting.”

VI STEM, تَفَاعَلَ *tafā‘al*^{ul}, is formed by prefixing ت to No. III, to which it gives a reflexive, or a reciprocal meaning, and the subject in the latter case must be *dual, plural, or a collective noun*, as: ¹ تَرَامَى “to throw oneself down at full length”; تَعَالَى اللّٰهُ = “God made Himself exalted above all”: ضَارَبَ “he struck, gave blows to”; فَضَارَبَ “to give and receive blows from, to fight”; كَاتَبَ “he wrote to”; كَتَاتَبَ “to write to and receive letters from, to correspond with.”

This form has sometimes a sense of feigning² and the subject may then be singular, as: جَسَرَ “to be bold”—جَاسَرَ “to make another bold”; تَجَاسَرَ “to show or pretend to be bold”; تَمَارَضَ “feigning sickness”; تَنَاصَرَ “pretending to have fever”; تَنَاصَرَ “to pretend to be a Christian.”

Active Participle مُتَفَاعِلٌ *mutafā‘il*^{ul}.—Ex.: مُتَرَادِفٌ “being synonymous”; مُتَقَارِبٌ “being close to each other”; مُتَبَاعِدٌ “being distant.”

Passive Participle مُتَفَاعَلٌ *mutafā‘al*^{ul}.—Ex.: مُتَصَاحِبٌ “taken as a companion.” This form is not used in Persian.

Infinitive تَفَاعُلٌ *tafa‘ul*^{ul}.—Ex.: تَنَاقَضَ “being contradictory”; تَنَادَّ “clashing together”; تَمَارَضَ “feigning sickness”; تَجَاسَرَ “feigning bravery” (but in Persian “bravery”).

VII STEM, تَفَاعَلَ, is formed by prefixing ت to No. I, of which it is *always* a neuter or passive (without any agent being mentioned), as: كَسَرَ

¹ In No. III, a second party is possible; in No. VI the reciprocity is necessary.

² A meaning sometimes given by No. V.

“he broke”) **اِنْكَسَرَ** “it was broken”; (**كَشَفَ** “to expose, reveal”) **اِنْكَشَفَ**
 “he showed himself openly, was revealed or discovered.”

The original sense was a reflexive of No. I, as “it broke itself”; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form **اِنْفَعَلَ** is in use, have fallen into disuse.¹ One of the meanings of this form is ‘accepting the action of the primary,’ as: **كَسَرْتُهَا فَانْكَسَرَتْ** “I broke it and so it was broken”; **فَتَحْتُ الْبَابَ فَانْفَتَحَ** “I opened the door and so it became open.”

It sometimes implies that a person allows an act to be done to him, as: **اِنْجَرَّ** “to let oneself be dragged”; **اِنْهَزَمَ** “to let oneself be put to flight, to flee.”

Remark I.—This Stem is distinguished from VIII in that the reflexive pronoun contained in it is never the indirect, but always the direct, object, and also in that this Stem never has a reciprocal signification.

Remark II.—When the first radical is ي - و - م - ت - ن - ل - ر or *hamzah*, this form is not used: form VIII (**اِفْتَعَلَ**) takes its place.

(Active ³) Participle **مُنْفَعِلٌ** *munfa'ilun*.—Ex.: **مُنْكَشَفٌ** “revealed ³”; **مُنْقَرِدٌ** “being lonely”; **مُنْجَدٌ** being congealed.

Passive Participle ³, None.

Infinitive **اِنْفِعَالٌ** *infi'ālun*.—Ex: **اِنْهَدَامٌ** “being thrown down, demolition”; **اِنْجِرَافٌ** “turning aside, deflection”; **اِنْفِعَالٌ** “admitting wrong doing, hence shame.”

¹ In some cases for euphony, in other cases to avoid ambiguity. Supposing from **اِنْفَعَلَ**, the stem **اِنْتَمَ** were in use, the root might be **نَمَّ** “to backbite”, on the form **اِنْتَمَعَ**.

² *Fankasarat*. The ! of the Infinitive in a *hamzatul wasl*.

³ The form of the Passive Participle is not found in stems with a neuter or passive meaning. *Vide* notes to Stems IV and VIII.

VIII STEM, ^١ *ifta'al^u*, is formed by prefixing *!* to the first radical

of No. I, which then loses its vowel, and by inserting *ta* (^١) before the second radical. This form resembles No. VII in expressing the result of the action of the primary, and it also expresses the idea of such result after effort. It has generally a reflexive, less frequently a reciprocal or passive, signification, as: *اِكْتَسَبَ* “to acquire for oneself, earn one's living”; *اِجْتَهَدَ* “he busied himself, he tried”; *اِسْتَعَلَّ* “he engaged himself, was busy in” (work for himself or another); *اِسْتَلَفَ* “he borrowed (a thing)”; *اِسْتَعَلَّ* “to take fire”; *اِضْطَرَبَ* (*ضَرَبَ*) “he was exerting himself violently”; *اِلْمَسَ* “he touched”; *اِلْتَمَسَ* “he sought to touch, he felt for”; *اِنْصَرَ* (*نَصَرَ* he helped) “he was victorious (by God's help), he was reinforced”; *اِمْتَلَأَ* “it was full”; *اِسْتَبَقَ* (*سَبَقَ*) “he passed by on the road, he excelled”; *اِسْتَبَقَ* “he beat in a race, etc.”; *اِخْتَصَمُوا* “they contended or litigated with one another”; *اِجْتَمَعَ* “to be collected”; *اِمْتَزَجَ* “to be or get mixed with.”

Active Participle ^٢ *mufta'il^u*.—Ex.: *مُجْتَهِدٌ* “striving”; *مُنْتَظِمٌ* “managing, manager”; *مُنْتَظِرٌ* “waiting for”; *مُجْتَنِبٌ* “shunning.”

Passive Participle *mufta'al^u*.—Ex.: *مُرْفَعٌ* “elevated, high”; *مُشْتَرَكٌ* “shared, in common”; *مُخْتَصَرٌ* “abridged.”

Infinitive *ifti'al^u*.—Ex.: *اِعْتَرَأُ* “objecting to, objection”; *اِحْتَرَأُ* “avoiding”; *اِحْتَرَامٌ* “honouring, honour.”

¹ Verbs with *ي* as a first radical, do not appear to have this form. Vide Assimilation, § I (o).

² When this VIII Stem is intransitive, as: *اِئْتَمَ* “to be accused,” the Active Participle form only is used, with a passive sense, as: *muttahim* (not *muttaham*) “accused.” Vide also note 1 to IV Stem and note 3 to VII Stem.

IX STEM ^{يَعْلَمُ} *if'all*^a. This is formed from the trilateral by prefixing *!*; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: ^{صَفِرَ} “he had a bilious complexion”; ^{أَصْفَرُ} adj., “yellow”; ^{يَصْفُرُ}¹ “to be or become yellow, to yellow”; ^{حَدَبَ} “to be hunchbacked”, ^{أَحْدَبُ}² “hunch-backed”; ^{يَحْدَبُ}³ “to become hump-backed”; ^{عَوَرَ} “to be one-eyed”, ^{أَعْوَرُ}, adj. ^{يَعْوَرُ}⁴ “to become one-eyed.” Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle ^{مُفْعِلٌ} *muf'all*^u.—Ex. ^{مَحْمَرٌ} “becoming very red.”

Passive Participle.—None.

Infinitive ^{إِفْعَالٌ} *if'ilāl*^u.—Ex. ^{إِعْوَجَّاجٌ}² “becoming crooked”; ^{إِحْوَالٌ}³ “becoming squint-eyed.”

X STEM ^{يَسْتَفْعِلُ} *istaf'al*^a. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: ^{يَسْتَعْلَمُ} “he wanted to know, he inquired”; ^{يَسْتَفْقِرُ} “he asked for pardon”; ^{يَسْتَحْسِنُ} “he thought it beautiful”; ^{يَسْتَحْقِرُ} “he thought him contemptible.”

Sometimes it is merely causal, as: ^{يَسْتَحْلِفُ}⁴ “to make to swear, to administer an oath” = ^{حَلَفَ}.

This form is also a reflexive^b of No. IV, as: ^{يَسْتَعْلِمُ} “he taught” (^{أَعْلَمَ} “he taught”); ^{يَسْتَحْدِسُ} “he taught himself”; ^{يَسْتَحْدِسُ} “to feel oneself lonely”; ^{يَسْتَسَلِمُ} “to surrender.”

¹ This form is merely the ‘adjective (noun) of colour or defect’ with the final radical doubled, etc.; vide § XIV (b).

² This word is used in Persian.

³ This word is not used in Persian.

⁴ Originally also “to ask or command to be sworn.”

⁵ And sometimes, therefore, the meaning is apparently neuter.

It is frequently denominative and may signify summoning for a purpose and also becoming like, as: ^{اِسْتَعْدَمَ} "to call one to act as a ^{خَادِمٌ} " and hence "to engage as a servant"; ^{اِسْتَشْهَدَ} (tr. and intr.) "to produce as a witness" (tr.), and "to testify to, to become a Muslim" (intr.); ^{اِسْتَعَجَرَ} "to become like ^{حَجَرٌ}, to petrify."

Active Participle ^{مُسْتَعِجِلٌ} *mustaʿil*^u.—Ex.: ^{مُسْتَعِجِلٌ} ("wanting to be in a hurry", i.e.) "hastening"; ^{مُسْتَقْبِلٌ} "coming towards, future"; ^{مُسْتَعِفٌ}¹ "wishing to resign"; ^{مُسْتَرْجِبٌ} "deserving of"; ^{مُسْتَأْجِرٌ} "one who hires or rents, a lessee."

Passive Participle ^{مُسْتَعْمَلٌ} *mustaʿal*^u.—Ex.: ^{مُسْتَعْمَلٌ} "brought into use, used"; ^{مُسْتَحْسَنٌ} "thought to be good, appreciated, liked"; ^{مُسْتَأْجَرٌ} "hired, rented."

Infinitive ^{اِسْتِعْمَالٌ} *istiʿāl*^u.—Ex.: ^{اِسْتِعْمَالٌ} "using"; ^{اِسْتِغْفَارٌ} "asking for pardon"; ^{اِسْتِعْفَاءٌ}² "tendering one's resignation from office."

[XI STEM, ^{اِفْعَالٌ} *ifʿāl*^a, is formed from No. IX by inserting an *alif* after the second radical. It intensifies No. IX, as: ^{اِمْقَارٌ} "to become very yellow."

According to some Grammarians No. IX indicates permanent colours or qualities, No. X those that are transitory or mutable.

This form is not used in Persian at all, and is very rare in Arabic even.

Active Participle ^{مُسْتَعْمِلٌ} *mufʿāl*^u.—Ex.: ^{مُحْمَرٌ} "becoming very red."

Passive Participle.—None.

¹ In Persian ^{مُسْتَعْفِي} (the definite form) also means "resigner, i.e. one who has resigned." The Past. Part. ^{مُسْتَعْفَى} *mustaʿfā*^u (note the absence of the dots under ^ي) signifies in Arabic "pardoned"; in Persian it is not used.

² It is a rule in ^{قُرْآت}, that when a *hamzah* follows a weak letter that is *sākin*, the weak letter has a *maddah* (written or understood); or in other words the long vowel is prolonged in sound; thus ^{غَنَى} *ghanā* "he sang," but ^{غِنَاءٌ} *ghināʾ*^u (measure ^{نِعَالٌ}) "singing" (verbal noun), in Persian ^{غِنَا}.

Infinitive اِنْعِيَالٌ *if'ālāl*^u.—Ex : اِحْمِرَارٌ “becoming very red.”]

[XII STEM, اِنْعَوَعَلٌ *if'aw'al*^a.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran.]

[XIII STEM اِنْعَوَلٌ *if'awwal*^a.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran].

[XIV STEM, اِنْعَنَّكَ *if'anlak*^a is practically not used.]

[XV STEM, اِنْعَنَّيْ *if'anla*^a is practically not used.]

§ IV. Quadriliteral Verbs (رُبَاعِيٌّ).

Quadriliteral verbs are formed as follows : (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as : زَلَّزَلَ “to cause to shake, to make to quiver” (زَلَّ to slip) ; وَسَّوَسَ “to whisper” ; حَمَّحَمَ “to neigh” : (2) To the beginning, end, or middle of the trilateral, a fourth letter, usually a liquid or a sibilant, may be added, as : بَعَثَرَ “to raise up (dust, or from the dead ; from عَثَرَ) ; شَمَخَرَ “to be proud (from شَخَّ “to be high”) : (3) They may be formed from nouns of more than three letters, some of them foreign, as : جَرَّزَبَ “to put socks on a person (from جَرَّزِبُ, Ar. form of Pers. گورب) ; تَلَمَّدَ “to become a تَلَمِيذٌ : (4) They may be the prominent parts of a well-known formula, as : حَوَّلَ “to say بِسْمَلِ بِسْمَلِ” ; “to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” ; “to say بِسْمِ اللَّهِ” ; حَمْدَلِ “to say praise be to God.”

Remark.—A few derivatives of quadrilaterals are found in Persian. There are numerous onomatopoeic quadrilaterals as : غَدَّغَدَّ “to gargle” ; وَسَّوَسَ “to whisper.”

I STEM *fa'la^l*: in formation and conjugation corresponds to II of the Trilateral; it is both transitive and intransitive. Example: *ذَبَذَبَ* "to cause to swing to and fro."

Active Participle *مُفَاعِلٌ* *mufa'il^u*. Ex.: *مُرْزَلٌ* "quivering"; *مُذَبَذَبٌ*.

Passive Participle *مُفَعَّلٌ* *mufa'la^l*.¹ Ex.: *مُذَبَذَبٌ* "dangled, dangling, hesitating."

Infinitive *فَاعَلَةٌ* *fa'ala^t*, or *فَاعَالٌ* *fi'ala^l*. Ex.: *زَلَزَلَةٌ* "quivering, an earthquake"; also *زَلَزَالٌ* *zazala^l* or *وَسْوَسٌ* "whispering of the Tempter."

II STEM *tafa'la^l*: in formation and signification agrees with V of the Trilateral. Example: *تَذَبَذَبَ* "to hesitate"; *تَزَلَزَلَ* "to quiver"; *تَشَيَّطَ* "to act like a *شَيْطَانٌ*."

Active Participle *مُتَفَاعِلٌ* *mutafa'il^u*. Ex.: *مُتَزَلَزَلٌ* "shaking, fanciful, volatile"; *مُتَذَبَذَبٌ* "hesitating."

Passive Participle, None.

Infinitive, *تَفَاعَلٌ* *tafa'ala^l*. Ex.: *تَزَلَزَلٌ* "quivering; an earthquake."

III STEM *if'a'la^l*. This form is intransitive, as: *اِشْعَرَ* "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the trilateral.

Active Participle, *مُفَاعِلٌ* *muf'a'ill^u*. Ex.: *مُطْمَئِنٌّ* "being at rest in mind" [from *طَمَأَنَ* "he leant back (in a chair or on a pillow)"]; *مُضْمَحِلٌ* "withering."

Passive Participle, None.

Infinitive, *اِفْعَالٌ* *if'i'ala^l*. Ex.: *اِطْمِئِنَانٌ* "being at rest in mind"; *اِضْمِحَالٌ* "withering, vanishing."

[IV STEM *if'anla^l*. This form is very rare in Arabic and is not found in Persian.]

¹ This is also the only form of the *maṣḍar^u*-*l-mīmiyy* of the quadrilateral verb.

§ VI. Irregular Verbs.

For the conjugation of all Irregular Verbs *vide* Paradigms at the end. They are classed as:—

1. *Doubled* (مَضَاعَف), as: مَدَّ (for مَدَد) “to extend, to help”; فَرَّ “to flee.”
2. *Hamzated* (مَهْمُوز), as: أَمَرَ “to order”; سَأَلَ “to ask” (Imperative سَلِّ and إِسْأَلْ or إِسْأَلْ); قَرَأَ “to read.”

Remark I.—If the first radical is *hamzah*, as in يَأْنَسُ - أَنْسَ “to be social,” the III and IV Stems will be identical in form, as أَنْسَ¹ (III) “to become familiar, to become at one’s ease” and أَنْسَ (IV) “to make familiar, set a person at his ease.”

Remark II.—If the last radical is *hamzah* (or ي or و) as in قَرَأَ - يَقْرَأُ “to read”; عَمِيَ - يَعْيَى “to become blind”; عَدَا - يَعْذُو (3rd radical و) “to go beyond,” the Infinitive of its II Stem is تَفْعَلَةٌ.

3. *Assimilated or Weak of the Fā** (مُعْتَلِّ الفاء يا مِثَالُ), as: وَعَدَ “to promise”; يَبَسَ “to be dry.”

Remark I.—A word cannot begin with *alif*. A verb beginning with *f* is *mahmūz*, ‘vide’ 2.

Remark II.—Verbs with the first radical *wāw*, drop the و in the Imperative, as: عَدَّ “promise”: the measure of the Imperative is عَلِّ. Such verbs may have one Infinitive of Stem I عَلَّة, as: وَصَلَ or وَصَلْتُ, from وَصَلَ, “to join, unite, reach”; وَصَفَ or وَصَفْتُ, from وَصَفَ, “to praise, describe.” In the Infinitive of IV, the و changes to ي, as: يُجَادُّ (from وَجَدَ); while in VIII, the و, as also in the case of ي, is assimilated to the ت, that is characteristics of this Stem, as: يُتَّصَلُ (from وَصَلَ), and يُتَّسَّرُ (from يَسَّرَ).

¹ The Infinitive of III is مُوَأْنَسَةٌ, and of IV يُوَأْنَسُ.

4. *Hollow, or Weak of the 'Ayn* (مَعْتَلِّ الْعَيْنِ يَا أَجَوُّ), i.e. which have in their trilateral infinitive, either of the weak letters و or ى as the second radical, as: يَقُولُ - قَالَ "to say" (from قَوْلٌ "saying"); يَبِيعُ - بَاعَ "to sell" (يَبِّعُ "selling").

The measure of the Imperative is قُلْ, or فُلْ, or فِلْ, as: قُلْ "say"; بَعْ "sell"; خَفْ "fear."

The verbal nouns of Stems IV and X add ى after the third radical, as: إِقَامَةٌ and إِسْتِقَامَةٌ (from قَامَ).

5. *Defective, or weak of the Lām* (مَعْتَلِّ اللَّامِ يَا نَاقِصٌ), as: يَغْزُو - غَزَا "to raid" (from غَزْوٌ); يَدْعُو - دَعَى "to call"; يَرْمِي - رَمَى "to throw"; يَرْضَى - رَضَى *razza* "to be pleased." These have و or ى for their 3rd radical.

In the Active Participles, the terminations are changed into ى, as:

دَاعٍ (for دَاعُو) and رَامٍ (for رَامِي). For the Infinitive of II, *vide* Remark II to (2) above. In the Infinitive of III, the ى is changed into *alif*, as: مُلَاقَاةٌ (Inf. of لَاقَى). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an *alif*, the ى is changed into *hamzah*, as: إِلْقَاءٌ (from أَلْقَى); إِسْتِعْفَاءٌ (from اِسْتَعْفَى) etc.

(b) Combinations of these may occur. Verbs with weak letters follow the usual euphonic changes.

Remark I.—If the 1st as well as the 3rd radical is weak, *both* weak letters are dropped in the Imperative (*vide* 3, Remark II); the measure is ع as:

قِ قِ بَقِ tr. "to save," Imperative قِ qī.

Remark II.—The "Doubled" verb is a "Strong or Sound" verb (فَعَّلَ سَالِمٌ): the remainder, especially classes (3) to (5) and (b) are "Weak" (فَعِّلَ سَالِمٌ).

§ VI. Indeclinable Verbs.

These are: (a) لَيْسَ "he is not," and عَسَى "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From

روزِ اَلست “am I not your Lord?” comes the Persian expression اَلست بِرَبِّكُمْ “the day of God’s covenant with man”).

(b) The following are found in the 2nd persons masculine and feminine of the Imperative only, singular, dual, and plural: هَاتِ “give”; تَعَالِ “come.”

(c) To these may be added هَلِّمْ “bring” (Imperative); found in the singular and plural masculine, and the singular feminine. The expression جُرِّ هَلِّمْ = “prolong it” = ¹ وَفِيْرَة, etc.

In the same numbers and genders is found حَيِّ (Imperative) “come on, haste.” This occurs in the *Aẓān*.

§ VII. Verbal Nouns of Action formed with *M* (المصدر الميمي).

(a) Besides the simple ‘Infinitives’ or Verbal Nouns, there are some verbal nouns beginning with *م*, which have exactly the same meaning.

They are of the form of the nouns of time and place²:—

I. مَفْعَلٌ or مَفْعُلٌ; مَفْعَلَةٌ or مَفْعُلَةٌ. Ex.: مُضْرِبٌ “striking”; مَجْلِسٌ “sitting”; مَرْحَمَةٌ “doing kindness”; مَغْفِرَةٌ. The broken plural of these is regular, on the measure مَفَاعِلٌ, as: مَسَاجِدُ; مَرَاحِمُ; مَغْفِرَاتٌ.

II. مَفْعَلٌ - (فَعَلٌ). Ex.: مُرَكَّبٌ (= تَرْكِبٌ) “mixing.”

III. مَفْعَلٌ - (فَاعِلٌ). Ex.: مُقَاتِلٌ (ordinary Infinitive مَقَاتَلَةٌ).

IV. مَفْعَلٌ - (أَفْعَلٌ). Ex.: مُكْرَمٌ “honouring.”

V. مَفْعَلٌ - (تَفَعَّلٌ). Ex.: مُتَشَدِّدٌ (= تَشَدَّدَ) “being tight.”

VI. مَفْعَلٌ - (تَفَاعَلٌ). Ex.: مُتَحَامِلٌ (= تَحَامَلَ) “being long-suffering”;

¹ In Persian and Urdu, pronounced as the accusative case, *wa ghayrā-lā*. In Arabic, the word has the three cases.

² These infinitives in *M*, and the noun of time and place, are *always* identical in form; the passive participle too, is the same, except in the simple trilateral.

³ But مَضْرِبَةٌ “a time or place of striking,” as the Aor. has — as its second vowel.

⁴ In Persian مَرْحِمَت and مَغْفِرَت.

VII. (إِنْقَلَبَ) - مُنْقَلَبٌ. Ex.: مُنْقَلَبٌ (= إِنْقَلَابٌ) “change.”

VIII. (إِشْتَكَا) - مُشْتَكِيٌّ. Ex.: مُشْتَكِيٌّ (= إِشْتِكَاءٌ) “complaining”; مُقْتَرَبٌ (= اقْتِرَابٌ) “drawing near.”

IX. (أَحْمَرَّ) - مُعْمَرٌ (for مَعْمَرٌ). Ex.: مُعْمَرٌ (= أَحْمَرٌ) “being red.”

X. (أَسْتَخْرَجَ) - مُسْتَخْرَجٌ. Ex.: مُسْتَخْرَجٌ “the deducing.”

XI. (أَفْعَالٌ) - *Al-Maṣḍar* “*l-Mīmiyy*” not used.

(b) If the trilateral begins with *wāw* (و), the measure is مَوْعِدٌ, as: مَوْعِدٌ “promising”; مَوْرَثٌ “inheriting.” Also from a few roots that do not begin with *wāw*, the noun is formed on this measure, as: مَرْجِعٌ “returning”; مَيْسَرٌ “to be easy”; مَيْسَرٌ “being easy”; مَيْتِمٌ “being an orphan.”

(c) In the case of verbs with four radicals also, the *al-maṣḍar* “*l-mīmiyy*” is on the measure of the passive participle; as: مَزْنَلٌ = زَلْزَلَةٌ etc., etc.

(d) The *al-maṣḍar* “*l-mīmiyyah*,” and the nouns of time and place of all *derived* forms from verbs of three or of four radicals, as also of the simple quadriliteral root, have no plural; but when these forms are past participles they have a plural.

§ VIII. Noun of Time and Place (أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ).

(a) The measure from the simple trilateral is the same as for the *al-maṣḍar* “*l-mīmiyy*,” i.e. مَقْعَلٌ or مَقْعَلٌ¹, and مَقْعَلَةٌ or مَقْعَلَةٌ, as: مَقْعَلٌ “a place of slaughter, a vital spot”; مَعْلٌ “place of alighting, stage, place”²; مَقَامٌ *maqām* “place of standing, place”, from قَامَ “to stand”; مَقْبَرَةٌ

¹ The second vowel is not constant, thus: *mahlakah* or *mahlīkah*; *maqbarah* or *maqburah*. In a few cases only are two such measures found for one word. The pl. of

these forms is مَقَامِلٌ as: مَكَاتِبٌ pl. of مَكْتَبٌ and مَكْتَبَةٌ, vide § IX (d).

² In Persian also “a palace”: مَحَلَّةٌ Ar., Pers., and Urdu, “the quarter of a town.”

“graveyard” (also ^{مَقْبَرَة} ^{مَقْبَرَة} and ^{مَقْبَرَة}); ^{مَهْلِكَة} or ^{مَهْلِكَة} “place of destruction” or “place of execution”; ^{مَدْرَسَة} place of study, a college”; ^{مَحْكَمَة} “place of giving decision, court”; ^{مَطْبَع} or ^{مَطْبَعَة} “printing-office.” The addition of the ^ا often gives the idea of “abounding in, as: ^{مَأْمَدَة} “a place abounding in lions.”

(b) (1) For verbs commencing with ^و or ^ي, the measure is ^{مَفْعَل} and sometimes ^{مَفْعَال},¹ as: ^{مَوْعِد},² “place or time of promise”, and ^{مِيعَاد},³ “time or place of fulfilment of promise, rendezvous”; ^{مِلَاد} (for ^{مَوْلَاد}) “place or time of birth, anniversary of birth”; ^{مَوْرِد} “watering-place,” etc.; ^{مَيْسَر} “a betting game at archery” (from ^{يَسَر} “to cast lots with arrows”).

(2) This measure is also formed from some roots that do not commence with ^و, as: ^{مَسْجِد} “mosque”; ^{مَغْرِب} “west, sunset”; ^{مَقْرِب} “place of striking”; ^{مَنْزِل} “place of alighting, a stage.” *All the above can be Infinitives as well.*

(3) When the third radical is weak, the second syllable is always pointed with *jathah*, as: ^{مَرْعَى} (for ^{مَرْعَى}) from ^{رَعَى} “to graze”; ^{مَأْوَى} (for ^{مَأْوَى}) from ^{أَوَى} “to look for shelter.”

(c) From the *derived* stems and from quadriliterals, these nouns are of the same measure as the Passive Participle (and consequently of the *al-masdar* “*l-mimiyah*” also), as:—II. ^{مُصَلًى} (for ^{مُصَلًى}) “prayer carpet”;

¹ ^{مَفْعَال} is one of the measures for the noun of instrument, as: ^{مِيزَان} (for ^{مِيزَان})

^{ميزان}) “scales”; ^{مِفْتَاح} “key.”

² Plural ^{مَوَاعِد}. From Stem I, on the measure ^{مَفْعَل}.

³ Plural ^{مَوَاعِيد}. From Stem I, on the measure ^{مَفْعَال}.

V. ^{مُتَوَضِّئًا} “place of ablution”; VII. ^{مُنْعَدِرٌ} “place of descent”; VIII. ^{مُتَوَكِّلٌ} (for ^{مُتَوَكِّلِي}) “pillow.”

Remark I.—Though neuter verbs have no passive (only the active) participle form, yet for the *al-masdar* “*l-mīmiyy*”, and the noun of time and place, the theoretical measure of their past participles is observed.

Remark II.—It will thus be seen that a word like ^{مُكْرَمٌ} (from ^{أَكْرَمَ}) may have four meanings, (1) “treated kindly” (past partic.); (2) “treating another kindly”, or “being treated kindly” (*al-masdar* “*l-mīmiyy*”); or (3) “place of —”; or (4) “time of kind treatment” (i.e. noun of place or of time): while ^{مُنْقَلَبٌ} being from a neuter verb will have but three, (1) “changing” (intr. infin.); (2) “time of change”; and (3) “place of change.” From Stem I, there can be four meanings (the passive participle having a different measure): i.e. active and passive infinitive; and time or place of killing.

§ IX. Noun of Instrument.

(a) (1) There is no fixed form for *primitive* nouns, as: ^{سِكِّينٌ} “a knife”;

^{قُدُومٌ} “a hatchet, adze.” *Vide* also § XI (a).

(2) The following forms are from trilaterals (I Stem) only: ^{مُفْعَلٌ}; ^{مُفْعَلَةٌ};

^{مُفْعَالٌ}. Examples: ^{مِبرِدٌ} “file”; ^{مِطْطَعٌ} “butcher’s chopper”; ^{مِخْطَبٌ} “a packing needle”; ^{مِصْفَى} “a strainer (metal)”; ^{مِكْنَسَةٌ} “broom”; ^{مِروحةٌ} “fan” (from ^{رَحَّ} “blowing pleasantly”); ^{مِرَاةٌ} (for ^{مِرَايَةٌ}) “a mirror”; ^{مِنْطَقَةٌ} “girdle, zone of the earth”; ^{مِصْفَاةٌ} (for ^{مِصْفِيَّةٌ}) “strainer” (= the commoner form ^{مِصْفَى}).¹

(3) When this noun is derived from verbs with ^و or ^ي as the medial radical, the weak letter remains unchanged, as: ^{مِقْوَدٌ} “halter” (from ^{قَادَ} - ^{يَقْوِدُ} “to lead”); ^{مِخْطَبٌ} “needle” (from ^{خَاطَ} - ^{يَخِيطُ} “to sew”).

¹ These nouns are readily distinguishable from the Nouns of Time and Place by the *kasrah* with which the prefixed *mīm* is pointed.

(b) The two measures *مِفْعَلٌ* and *مَفْعَالٌ* of the noun of instrument are also rarely used as adjectives.¹ They convey the idea of doing a thing like a machine and hence sometimes habitually, as: *مَسْعَالٌ* “coughing habitually”; *مُقْدَامٌ* “coming towards one with boldness.” *Vide* also § XV (5) Remark III.

Remark.—In Persian, perhaps the only word found of this last measure and meaning is *مَعْمَارٌ* “a builder; an architect.”

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: *مَجْمَرٌ* or *مَجْرَرَةٌ* “a brazier”; *مَحَابٌ* “a milk-pail.”

(d) The measure of the broken plural for *مِفْعَلٌ* and *مَفْعَلَةٌ* is *مَفَاعِلٌ*, as: *مِبَارِدٌ* “files”, *مَنَاطِقٌ* “girdles”: of *مَفْعَالٌ* it is *مَفَاعِيلٌ*, as: *مَحَرَابٌ* “arch”, pl. *مَحَارِبٌ*.

§ X. Other Verbal Nouns.

(a) THE NOUN OF THE NUMBER OF TIMES (*إِسْمُ الْمَرَّةِ* or *مَصْدَرُ الْمَرَّةِ*). This signifies the number of times an action is done. It is formed by suffixing a *ة* to all *Infinitives* that do not already end in *ة*. It is a form of the Noun of Unity, *vide* § XII.

The *measure* for I Stem is *نَعْلَةٌ*, as: *ضَرْبَةٌ* “one blow”; *وَعْدَةٌ* “one promise”; *شُرْبَةٌ* “one draught”; *جَلْسَةٌ* “one sitting”; *قَوْمَةٌ* “one standing.”

Examples: *ضَرْبَتْهُ ضَرْبَةً* “I struck him once” (but *ضَرْبَتْهُ ضَرْبًا* = “I struck him severely”); *جَلَسُوا جَلْسَتَيْنِ* “they sat *two* sittings” (= *جَلَسُوا*); *قَامُوا قَوْمَاتٍ* “they stood up several times.” The plural of this measure is the regular feminine plural, a plural of paucity, and = “several times.”

¹ Make no change for gender.

Stems II¹ and III,² and the simple Quadriliteral,³ have two forms of Infinitive, one of each ending in ة; consequently for forming this noun, that form that does not end in ة is selected.

When the ordinary verbal noun ends in ة, a word to limit its meaning is placed after it, as: ^{رَفَعَهُ} ^{أَقَامَهُ} ^{وَأَحَدَهُ} "I raised him up once only." *Vide* also Adverbial Numerals.

(b) NOUN OF KIND OR MANNER (^{إِسْمُ النَّوعِ} or ^{مَصْدَرُ النَّوعِ}). This indicates the manner of doing an act. From the trilateral, it is of the measure ^{فِعْلَةٌ}, as: ^{كَتَبْتُ} ^{كَتَبْتُ} ^{كَتَبْتُ} "I wrote like Yusuf." "mode of writing, handwriting": ^{كَتَبْتُ} ^{كَتَبْتُ} ^{كَتَبْتُ} "I wrote like Yusuf)." If the verbal noun is already of the measure ^{فِعْلَةٌ} (as ^{خِدْمَةٌ}), manner must be expressed by a paraphrase.

From the derived forms, this noun is the same as the noun indicating the number of times ('vide' a), as: ^{رَكَّبَ} ^{رَكَّبَ} ^{رَكَّبَ} "he mixed it as a doctor does."

§ XI. The Noun (^{إِسْمُ الْاَشْيَاءِ} Concrete Noun).

(a) PRIMITIVE NOUNS (^{الْأَسْمَاءُ الْجَامِدَةُ}). Primitive nouns are those that cannot properly be referred to any verbal root. They may be trilateral, quadriliteral or quinqueliteral; as: ^{إِبِلٌ} "camel"; ^{عَصْفَرٌ} "saffron in flower"; ^{سُقْرَجَلٌ} "quince." They exist in varying measures of all three forms. They have no fixed forms or measures. They are always concrete and are not derived from verbs. Still, in dictionaries, they must be looked for under the form that *might be* that of their root.

From primitive nouns, however, derivatives may be formed, as: ^{فَرَسٌ}

¹ Infinitives ^{تَفْعِيلٌ} and ^{تَفْعِلَةٌ}.

² Infinitives ^{فَعَالٌ} and ^{مَفَاعَلَةٌ}.

³ Infinitives ^{فَعْلَالٌ} and ^{فَعْلَلَةٌ}.

“horse or mare,” ^{فَارِسٌ} “horseman, good rider”; ^{حَجَرٌ} “a stone,” ^{تَحَجَّرَ} “to Petrify”; ^{أَسَدٌ} “a lion”; ^{مَأْسَدَةٌ} “a place full of lions.”

(b) DERIVATIVE NOUNS (^{اسْمٌ مُشْتَقٌّ}) may be derived from nouns or from verbs.

§ XII. Noun of Unity.

NOUNS OF UNITY (^{إِسْمُ الْوَحْدَةِ}) indicate one individual form out of a species, as: ^{حَمَامٌ} “pigeon-kind” or “doves,” ^{حَمَامَةٌ} “a pigeon or dove,” (but ^{حَمَامٌ} used as singular is the masculine of ^{حَمَامَةٌ} and = “a cock pigeon”): ^{ذَهَبَةٌ} “a gold coin” or “a piece of gold,” from ^{ذَهَبٌ} “gold.” The plural, the regular feminine plural, is a plural of paucity.

§ XIII. Some Forms of Verbal Nouns.

The principal are:—

1. TRADES AND OFFICES (abstract) ^{فِعَالَةٌ} *fi‘ālat*“, as: ^{تِجَارَةٌ} “trading,” ^{خِطَاةٌ} “tailoring”; ^{كُتَابَةٌ} “clerkship.”

Remark I.—The plural is the regular feminine plural.

Remark II.—The person professing or carrying on a trade is, as stated under Intensive Adjectives (*vide* § XV), of the measure ^{فَعَالٌ}, as: ^{قَصَابٌ} “butcher.”

2. PAINS AND DISEASES are ^{فُعَالٌ} *fu‘āl*“ (which is also one of the measures for sound), as: ^{صَدَاعٌ} “headache”; ^{زُكَامٌ} “catarrh”; ^{مُعَالٌ} “cough”; ^{خُنَاقٌ} “quinsy.”

3. (i) CONTINUOUS OR UNBROKEN SOUNDS are ^{فُعَالٌ} *fu‘āl*“ (also used for some pains of the body), or ^{فَعِيلٌ} *fa‘īl*“ (also one of the measures for motion, etc.), as: ^{صُرَاحٌ} “a cry”; ^{صَفِيرٌ} “whistling” (^{صَفِيرَةٌ} “one whistle”); ^{خُرْبُرٌ} “the sound of running-water, snoring, etc.” For these, the regular feminine plural in ^ت is used.

¹ *Vide* end of § VIII (a), p. 652.

² But ^{خُرُورٌ} or ^{خُرٌّ} (from the same root) generally means “prostration (in worship).”

(ii) BROKEN SOUNDS are ^{فُعْلَةٌ} *فُعْلَةٌ*, and sometimes ^{فُعْلَةٌ} *فُعْلَةٌ*, as: ^{تَهْنِئَةٌ} “cachinnation, the ha-ha-ha sound of loud laughter”; ^{غُرْغُرَةٌ} “gurgling”; ^{مَضْمُضَةٌ} “rinsing the mouth”; ^{قُلْقُلَةٌ} “gurgling of liquid poured from a bottle.” For these, either the regular feminine plural, or else ^{فُعَالٌ} *فُعَالٌ* is used, as: ^{مَضْمُضَاتٌ} or ^{مَضْمُضٌ} *مَضْمُضٌ*.

4. MOTION, COMMOTION, EMOTION. ^{فُعَالٌ} *fa'alān*^u and less commonly ^{فُعَيْلٌ} *fa'il*^u (which is also one of the measures for sound), as: ^{جَرَيَانٌ} “running fast; also flowing”; ^{خَفَقَانٌ} “palpitation of heart”; ^{رَحِيلٌ} “marching, departure”; ^{نَقِيلٌ} “a torrent; fast-gallop (horse); traveller.”

5. FLIGHT OR AVOIDANCE, ^{فُعَالٌ} *fi'al*^u (which is one form of the triliteral Infinitive), as: ^{فِرَارٌ} “flight”; ^{نِفَارٌ} “drawing back; aversion”; ^{شَرَادٌ} “bolting, running away”; ^{إِبَاءٌ} (for ^{إِبَائِي} *ibāi*) “refusal”; ^{حِجَابٌ} “veiling,” and hence “modesty”, also a “veil or screen”: ^{نِقَابٌ} “encountering unexpectedly,” also “a veil”: ^{غَلَابٌ} “a sheath.”

Remark.—Most nouns of the measure ^{فُعَالٌ} *fū'al*, make their plural in ^{فُعَلٌ} *fū'al*, as: ^{كُتُبٌ} *kutub*, pl. ^{كُتُبٌ} *kutub*.

6. (i) A SMALL BIT ^{فُعْلَةٌ} *fi'lat*^u, as: ^{كِسْوَةٌ} “a broken crust; also a broken piece of anything”; ^{قِطْعَةٌ} “a fragment”; ^{خِرْقَةٌ} “a rag”; ^{نِقْرَةٌ} “one of the *fiqrāt* or vertebræ of the back.”

These take the regular feminine plural or else ^{فُعَلٌ} *fū'al*, as: ^{قِطَعَاتٌ} or ^{قِطْعٌ} *qit'at*. Vide also Collective Nouns (e).

(ii) SMALL PIECES, REFUSE ^{فُعَالَةٌ} *fu'alat*^u, as: ^{بَرَادَةٌ} “filings”; ^{نُشَارَةٌ} “saw-dust”; ^{قِرَاصَةٌ} “clippings, potsherds”; ^{كُنَاسَةٌ} “sweepings.” These take the regular feminine plural.

(iii) A SMALL QUANTITY, ^{فعل} *fu'lat*^{un} (also the measure for colour), as :
^{جرعة} “a draught of liquid”; ^{قبضة} “a handful”; ^{نبدة} “a small quantity”;
^{شرية} “small drink” (this may also be the Infinitive with the ة of unity).
 These take the regular feminine plural, or else ^{فعل} *fu'lat*^{un}, as : ^{نسخة} “a copy,” pl.
^{نسخات} or ^{نسخ}.

7. COLOUR IN THE ABSTRACT ^{فعل} *fu'lat*^{un} (also the measure for a small quantity), as : ^{حمرة} “redness”; ^{خضرة} “greenness”; ^{سمرة} “sun-burntness, brunettness”; but exceptions are ^{بياض} “whiteness”; ^{سواد} “blackness.”

8. VESSEL OR IMPLEMENT ^{فعل} *fi'āl*^{un}, as : ^{حلاب} “milk-pail”; ^{شراك} “throng.”

9. AN OFFICE ^{فعل} *fi'āl*^{un}, as : ^{خلافة} “office of *Khalīfah*.”

10. MACHINE, OR PLACE WHERE SOMETHING IS OBTAINED ^{فعل} *fa'āl*^{un}, as : ^{حرقة} “fireship”; ^{كلاسة} “chalk-pit.”

11. For Participles used as Nouns *vide* § XIV (a) (2).

§ XIV. Verbal Adjectives.

(a) SIMPLE ADJECTIVES denoting an inherent quality are derived from the simple trilateral (generally of neuter verbs), but are irregular in form and measure, as : ^{حسن} “handsome” (^{حسن} “to be handsome”); ^{فرح} (also ^{فرحان}) “happy” (from ^{فرح} “to be happy”); ^{حذر} “cautious” (from ^{حذر} “to be cautious”); ^{عطشان} “thirsty” (^{عطش} “to be thirsty”); ^{عريان} “naked” (from ^{يَعْرِى} “to be naked”); ^{مفر} “empty” (from ^{مفر} “to be empty”); ^{طيب} “good” (from ^{يطيب} “to be good”).

¹ *Alif maqṣūrah* (ى, for ^ي or ^ل) is written without the dots.

² But ^{مفر} “to whistle.” Also ^{مفر} “zero.”

(2) The participles are also used as adjectives and nouns, as: مُعْتَدِلٌ “temperate”; مُذَكَّرٌ “humble”; نَاصِلٌ “accomplished (فَصَلَ “to excel; also to remain over”); عَالِمٌ “learned” (from عَلِمَ “to know”); كَاتِبٌ “writing, a scribe”; مَكْتُوبٌ “written, a letter”; مُوجِدٌ “existing” (وَجَدَ pass. of وَجَدَ “to find”); مَجْنُونٌ “mad.”

Remark.—The measure فَاعِلٌ when formed from فَعَّلَ and the transitive فَعَّلَ, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: خَادِمٌ, حَاكِمٌ, عَالِمٌ etc. But from the intransitive فَعَلَ, and from فَعِلَ (always intransitive), the measure has the *participle* sense only, as: فَارِحٌ “rejoicing”; جَائِسٌ “being cowardly” (from جَبَنَ); ضَائِقٌ “being narrow” (from ضَاقَ): the corresponding adjectives of these are: فَرِحٌ, جَبَانٌ, ضَيْقٌ.

(b) ADJECTIVES (MASCULINE) DENOTING COLOUR OR DEFECT are of the measure أَفْعَلٌ, as: أَحْمَرٌ “red” (حَمَرَ “he was red”); أَصْفَرٌ “yellow” (صَفَرَ “to be yellow”); أَخْضَرٌ “green” (خَضَرَ “to be green”); أَحْوَرٌ “black-eyed” (أَحْوَلَ “to be changed, etc., to be squint-eyed”); أَهْيَفٌ “to be thin in the stomach” (also in good sense of a man, “to be lean in the flank”); أَعَمٌّ “deaf”; أَعْمَى *a'mā* (for أَعْمَى) “blind.”

This form undergoes no permutation of weak letters; أَبْيَضٌ (and not اباض).

Remark 1.—The *feminine* of this measure, when it signifies colour or defect, is أَفْعَالٌ⁸, as: بَيْضَاءٌ “white”; حَوْلَاءٌ “squint-eyed”; صَمَاءٌ “deaf”; عَمِيَاءٌ

¹ But مَفْرٌ “to whistle.” Also مَفْرٌ “zero.”

² Stem IX of the Verb (*q.v.*) is merely this adjective with the final radical *mushaddad*.

⁸ The servile *hamzah* changes to و in the dual: *vide* Declension, § XXI (i).

“blind.” The termination is also found in substantives, as: ^{صَعْرَاءُ} “desert.” *Vide* § XVIII (b) 3.

Remark II.—The measure of the *broken plural* for the adjective of colour or defect (not elative), masculine or feminine, is ^{فَعْلٌ}, as: ^{رِجَالٌ حُمْرٌ} and ^{نِسَاءٌ حُمْرٌ}; ^{رِجَالٌ عَمَى} and ^{نِسَاءٌ عَمَى}.

(c) THE ELATIVE (^{إِسْمُ التَّفْصِيلِ}). The same measure ^{أَفْعَلٌ} gives the masculine elative (i.e. comparative and superlative), as: ^{أَحْسَنٌ} “better or best”; ^{أَجَلٌّ} “more or most majestic” (^{جَلِيلٌ} positive); ^{أَعْلَى} “more or most high”; ^{أَعْطَشٌ} “more or most thirsty”; ^{أَعْرَى} “more or most naked.” When the positive is already of this form, as in ^{أَبْيَضٌ} “white,” the comparative and superlative are thus expressed: ^{أَشَدُّ بَيْضًا} “more intense as to whiteness”; ^{أَلَاشَدُّ سَوَادًا} “the most intense as to black.”

(d) When the elative is followed by the preposition “than” (^{مِنْ}), it is *comparative* and always remains masculine singular in form, as: ^{هِيَ أَكْبَرُ} “she is greater than he”; otherwise it is *superlative*, as: ^{هَذَا الْأَعْظَمُ} “this is the grandest (of all)”; ^{أَلَا كَبِيرٌ} “the greatest”; ^{اللَّهُ أَكْبَرُ} “God is most Great (of all¹)”; ^{أَشْرَفُ الرِّجَالِ} “the noblest of men”; ^{كِبَرَى الْأَمْدَانِ} “the largest (fem.) of the cities.”

Remark I.—If the latter part of the comparison is not a simple noun but a sentence etc., an appropriate pronoun is suffixed to ^{مِنْ}, as: ^{الْهَوَاءُ أَطْفُ الْيَوْمِ مِمَّا كَانَ (مِنْهُ) أَمْسِي} “the weather is better to-day than it was yesterday”; ^{وَلَا نَأْتِي بِجِرَاحٍ رَسُولِ اللَّهِ مِنِّي بِجِرَاحِي} “and verily I was

¹ i.e. ^{مِنْ غَيْرِهِ} “than any other being.”

more concerned about the wounds of the Apostle of God than I was about my own wounds.”

Remark II.—The article **ال** is not a necessary adjunct of the superlative, as: **ذِكْرُ اللَّهِ أَكْبَرُ وَأَوْلَى وَأَعَزُّ** **الْع**. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(e) The *masculine* elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

Remark.—Elatives are naturally not used from roots which express ideas that do not admit of comparison, such as **مَاتَ** “to die.”

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure **أَفْعُلُ**.

(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: **أَشَدُّ حَرًّا**; **أَشَدُّ حَرًّا**; **أَشَدُّ حَرًّا**, or better **أَحَرُّ = أَشَدُّ حَرًّا**.

(g) The feminine **فُعْلَى** *fu'la*, of the elative, is only used for the *superlative* when it is a qualifying epithet or when it governs a genitive (and not when it is a predicate), as: **أَلْسِمَاءُ الْحَسَنَى** “the Most Excellent names of God”¹; **كِبْرَى الْمَدِينِ** “the largest of the cities”: but **هِيَ أَحْسَنُ بَنَاتِي**

“she is the handsomest of my daughters”; (and **زَيْنَبُ أَحْسَنُ مِنْهَا** “Zaynab is handsomer than she is”). Unlike the masculine, the feminine cannot be formed from every triliteral; thus **أَكْرَمُ - أَكْثَرُ - أَجْمَلُ** etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is **أَفْعَالُ**, and of the feminine **أَفْعَالُ**, or (rarely) **فُعْلَيَاتُ**, as: **أَكْبَرُ**, pl. **أَكْبَرُ**; **كِبْرَى**, pl. **أَكْبَرُ** or **كِبْرَيَاتُ**. *Vide* § XXIII (r) (15).

¹ i.e. the Attributes of God (**أَسْمَاءُ الصِّفَاتِ**). The essential name of God is **اللَّهُ** (**إِسْمُ الذَّاتِ**). The exalted Name of God (**أَلَا دُمُ الْأَعْظَمُ**) is known to few: it has magic power.

Remark.—فَعْلَى may be the fem. of adjectives that are not superlatives, as: حَبْلَى “pregnant,” br. pl. حَبَالَى; خُنْثَى “hermaphrodite,” br. pl. خَفَاثَى and خُنَاثٌ.

(h) خَيْرٌ “good,” and شَرٌّ “evil,” are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: هَذَا خَيْرٌ (أَخَيْرُ) مِنْهُ “this is better than that”; خَيْرُ رِجَالٍ “the best of man.”

§ XV. Verbal Intensive Adjectives or Intensive Agents,

(إِسْمُ الْفَاعِلِ لِلْمِبَالَةِ).

These are adjectives or substantives, and are derived from, i.e. take their force from, the trilateral. The commoner forms are:—

(1) فَعَالٌ an intensive form of فَاعِلٌ. Ex.: قَتَالَ “killer of many”; كَذَبَ “a great liar”; نَصَرَ “a great helper.”

Remark.—Professions are generally of this form, as: تَقَالٌ “a great imitator, a professional story-teller”; حَجَّامٌ “a barber”; أَكَالَ “glutton”; سَيَّاحٌ “a great traveller (especially by sea)”; غَدَارٌ “very treacherous.”

(2) فَعِيلٌ. Ex.: صَدِيقٌ “very truthful” (صَادِقٌ “truthful”; صَدِيقٌ “friend”); سَكِيتٌ “very silent”; قَدِيسٌ “very holy” (of men; but قُدُّوسٌ of God); مَسْكِينٌ “very drunken.”

(3) فَعُولٌ. Ex.: صَبُورٌ (= صَبَارٌ) “very patient”; غَفُورٌ “very forgiving (of God)”; شَكُورٌ “very thankful; also a great appreciator” (said of God with

¹ This form فَعُولٌ is very rare: كَبَارٌ “very great”; جَمَاعٌ “great collector” = جَمَاعٌ, vide (5).

reference to man's few good deeds); عُبُوسٌ "very frowning, looking angry"; أَكَالٌ = أَكُولٌ "a glutton"; كَذَابٌ = كَذُوبٌ "a great liar"; جَهُولٌ "very ignorant." Rarely, this form has a passive sense, as: مَقْبُولٌ = قَبُولٌ (but قَبُولٌ "acceptance"): زُرُوقٌ (= مَرْسَلٌ "sent" i.e.) "Prophet"; here it has lost its intensive force.

(4) نَعِيلٌ. Ex.: رَحِيمٌ "very merciful" (of God); عَلِيمٌ "very learned"

(of God or man; but عَلِيمٌ of man only): فَهِيمٌ "very intelligent": أَلِيمٌ "very painful."

This form is not always intensive, as: مَرِيضٌ "sick"; حَكِيمٌ "a philosopher"; حَبِيبٌ "dear"; شَرِيفٌ "noble, of good family"; عَمِيقٌ "deep." In بَخِيلٌ "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle مَفْعُولٌ, as: قَتِيلٌ "slain" (= مَقْتُولٌ); جَرِيحٌ "wounded" (= مَجْرُوحٌ); مَذْبُوحٌ = ذَبِيحٌ. It has sometimes, though rarely, an active meaning, as: شَهِيدٌ "witness"; خَصِيمٌ "quarrelsome" (= مُخَاصِمٌ), and also "enemy."

There are other rare forms.

(5) To a few intensive adjectives, the addition of ة gives still greater intensity, as: عَلَامٌ "very learned (of God or man)"; عَلَامَةٌ "the very learned (of man only)": فَهَامٌ "very intelligent"; but فَهَامَةُ الْعَصْرِ "the most intelligent of the age": رَاوٍ (أَلْرَاوِي) "a relator of something that happened"; رَاوِيَةٌ "a professional story-teller = قَوَالَةٌ"; قَوَالٌ "talkative," but قَوَالَةٌ "a conferring favours (مَنَّةٌ) on"; جَمَاعٌ "a collector"; جَمَاعَةٌ "an habitual collector": مَنُونٌ "conferring favours (مَنَّةٌ) on"; مَنُونَةٌ intensive. Vide § XIX (f).

¹ No epithet ending in a ة (which resembles the feminine), or in ي (which resembles the *yā'm'n-nisbah*), can refer to the Deity.

In Persian, of this intensive form, perhaps the only words used are *فَهَامَة* and *عَلَامَة*.

Remark I.—There are other rare forms of the intensive not found in Persian, as: *فَحْكَة* “an immoderate laughter”; but *فَارُوق* “a great discriminator” (epithet of the *Khalifah* ‘Umar) and *قَيُّوم* “Everlasting” are occasionally used in Persian. In the *Qoran* occurs *وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ* “woe to every backbiter and defamer.”²

Remark II.—The *Ism* “*l-Mubālaghah* (إِسْمُ الْمُبَالَغَةِ) forms the plural regularly in *وَن*; except the form with added *ي*, which has no plural. Ex.: *عَلَامُونَ*, pl. of *عَلَام*; but *عَلَامَة* has no plural.

Remark III.—As stated in § IX (b), the two measures of the noun of instrument, *مَفْعَلٌ* and *مَفْعَالٌ*, are also used as intensive adjectives: these admit of the intensive *ي* mentioned in (5), but they make no change for gender; they admit of the usual broken plural *مَفَاعِلٌ* and *مَفَاعِلٌ*.

(7) For the Infinitive used as an intensive adjective *vide* § LXII (d).

§ XVI. The Relative (Denominative) Adjective, and its Abstract Noun, and Collective Plural.

THE RELATIVE ADJECTIVE AND ITS ABSTRACT NOUN is formed by suffixing *ي* and rejecting the *ي* of the feminine or the endings of the dual and plural, and denotes that a person or thing belongs to, or is connected with, the word from which it is derived, as: *مَكِّي* “belonging to Mekkah,” from *مَكَّة*; *وَالِدِي* “paternal, maternal, or parental”; *حَسَنِي* “belonging to *Hasan*, or to the *Hasanān*”; *حَرَمِي* “relating to the *Haramān*” (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

¹ Masculine and Feminine.

² *هَمَزَةٍ* “defaming behind a person’s back,” but *لَهَزَةٍ* “defaming to a person’s face.”

(a) If the noun itself ends in a **ي** preceded by more than two letters, there is no change, as: **صُوفِي** "a *Sūfiyy*."

(b) If the **ي** of the noun is preceded by only one letter, the first **ي** is marked with *fathah*, and the second changed to **و**, as: **حَيَّ** *Hayy*¹ (name of an Arab tribe and a village), **حَيَوِي**.¹

(c) If a noun of three or of four letters ends in **ي** or **ا** (as **فَتَى** - **فَتَى**), the final letter is changed to **و** before the suffix, as: **عَصَا**, rel. adj. **عَصَوِي** **فَتَى**; **عَصَوِي** "youth," **فَتَوِي**; **صَفَا** name of a hill in Mekkah, **صَفَوِي**; **حَنَّى** "John," rel. adj. **عِيسَوِي**.² **عِيسَوِي**; **عِيسَى**, rel. adj. **عِيسَوِي**; **مُوسَى**, rel. adj. **مُوسَوِي**; **مُوسَى**, rel. adj. **مُوسَوِي**.²

(d) If the short final *alif* is the fifth letter, it is dropped, as: **مُصْطَفَى** "Mustafa" (chosen), rel. adj. **مُصْطَفَوِي**; **حُبَارَى** "the hubara bustard," rel. adj. **حُبَارَوِي**; **دُنْيَى** (for **دُنْيَى**, for **دُنْيَى**), rel. adj. **دُنْيَوِي**.³

But in nouns ending in **ي** with only three letters besides it, if the 2nd radical has a vowel, the **ي** is rejected; but if the 2nd radical is *sākin*, the **ي** may be changed into **و** but is preferably rejected, as: **جَمَزَى** "a swift ass," rel. adj. **جَمَزَوِي**; **بَرَدَى** "the Barada River," rel. adj. **بَرَدَوِي**; **قُرْبَى** "relationship," rel. adj. **قُرْبَوِي** or **قُرْبَوِي**.

¹ Such forms as **بَصْرَوِي** and **حَيَوَوِي**, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for "Chinese", say **چيناي**. In Baghdad **چيناي** *chīnāwī* (m.c.) means "Chinese silk."

² In India and Persia **عِيسَوِي** for the era, and **عِيسَائِي** "a Christian." In Baghdad, there is an Arab Christian family known as **عِيسَائِي**.

³ Incorrectly, amongst Indians and Persians **مُصْطَفَوِي**.

⁴ In Persia **هَوْبَرَوِي**.

⁵ Incorrectly in modern Arabic and in Persian **دُنْيَوِي** and **دُنْيَوِي**.

(e) Nouns that end in *alif mamdūdah* (آء) change the final *hamzah* into و, as: سَمَاءُ “sky,” rel. adj. سَمَوي “belonging to the sky,” but شَتَاءُ “winter” becomes شَتَوِي.

From فَرَنَسَا or فَرَنَسَا “France,” are formed فَرَنَسِي, فَرَنَسَوِي, and فَرَنَسَاوِي etc.

(f) A و that has been dropped, is restored in the relative adjective, as: أَبُ (أَبُو) “father,” rel. adj. أَبَوِي; أَخُو (أَخُو) “brother,” rel. adj. أَخَوِي; دَمٌ (دَمُو) “blood,” rel. adj. دَامَوِي; دَاعُو (دَاعُو) “missionary,” rel. adj. دَامَوِي.

(g) Occasionally there are certain changes in the short vowels, as: الْمَدِينَةُ “Medinah,” rel. adj. مَدَنِي *madaniyy*“; قُرَيْشٌ “*Quraysh*“ (the Prophet’s tribe); قُرَشِي ¹ *Qurashiyy*“.

The *kasrah* in the measures فَعْلٌ and نَعْلَةٌ is changed to *fathah*, as: مَلِكٌ “a king,” rel. adj. مَلَكِي.

(h) In the case of a proper noun compounded of two words, one is usually dropped, as: أَبُوبَكْرٌ from بَكْرٌ, and بَعْلَبَعٌ from بَعْلٌ.

(i) The following are irregular:—يَمَانِي (from اليماني) “a follower of Abū Hanīfah,” but حَنِيفِي “a follower of *Hanīf*“ (an epithet of Abraham): before Islam, the Arab tribes styled themselves حَنِيفِي.

(j) Another form of the suffix is اَلِي, principally used in technical terms, as: جَسَامَنِي “corporeal”; رُوحَانِي “spiritual”; تَحْتَانِي “lower” (of letters dotted underneath; also of a storey in a building); فَوْقَانِي.

¹ In modern Arabic, as well as in India and Persia, قُرَشِي.

² A special kind of shoe without heel that comes from Yemen, is now called يَمَنِي: it therefore annoys a *Yamāniyy*“ to be called “*Yamani*.”

(k) The *feminine* of the relative adjective is formed in the usual way by adding *ī*.

Remark.—Persians however distinguish the fem. adj. by a silent *h* (ه), and the abstract noun [*vide* (l)] by a long *t* (ت).¹

Remark.—Besides the regular masc. pl. [*vide* § XXI (p)], broken plurals are found, as: مَغْرَبِيَّ “a Moor,” pl. مَغَارِبَةٌ; دِمَشْقِيَّ “a Damascene,” pl. دِمَاشِقَةٌ; بَغْدَادِيَّ “a Baghdādī,” pl. بَغَادِدَةٌ.

(l) THE ABSTRACT NOUN. The feminine of the Relative Adjective serves as an abstract noun¹, as: إِلَهِيَّ “pertaining to God”; إِلَهِيَّةٌ “divinity”; جَاهِلِيَّ “foolish”; جَاهِلِيَّةٌ “state of ignorance, the time before Islam”; كَيْفَ “how?”, rel. adj. كَيْفِيَّ, and abstract noun كَيْفِيَّةٌ (Pers. چگونگی) “the howness, state, etc.”; مَاهِيَّ, Ar., “what is that?”, abstract noun مَاهِيَّةٌ “intrinsic worth, qualities, nature.”

Remark.—In theological terms, the termination—*ūtun* وَت—is found instead, as: لَاهُوتٌ “divinity”; تِلْكَوْتٌ “kingdom of God”; جُذْرُوْتٌ “omnipotence of God”; نَاسُوْتٌ “humanity.”

(k) COLLECTIVE PLURAL. So, too, a collective plural is formed from some words by adding the fem. *ī* to the relative adjective (and also to some singulars) as: دَهْرِيَّ, relative adjective, “materialist,” دَهْرِيَّةٌ “the sect of *dahriyy*”; جَمَالٌ, singular noun, “camel-leader, or a man who lets out camels on hire,” pl. جَمَالَةٌ “a body of camel-leaders”).

¹ As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سَكِيْت “dog-naturedness (in a bad sense).”

Indians even write نِيچَرِيْت (“everything is *nature*”) and in slang say نِيْتَوِيْت “being a *native*.”

§ XVII. The Diminutive (إِسْمُ التَّصْغِيرِ).

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the trilateral by inserting a quiescent *yā* after the second letter and pointing the first with *zammah* (ـُـ); the measure is فُعَيْلٌ, as: رَجُلٌ “a man”, dim. رَجِيلٌ *rujayl*¹ (used in contempt = Pers. مردک); عَبْدٌ “slave”, dim. عَبِيدٌ “a humble slave; also a slave-boy, or a little son of a slave.” [The diminutive also expresses endearment (بَنِي), and even enhancement (خَيْرٌ “the very best”). From quadrilaterals the form is فُعَيْلٌ, as: عَقْرَبٌ “scorpion,” dim. عَقِيرَبٌ, *vide* (c) (2). For more letters, the form is فُعَيْلِلٌ, as: عَصْفُورٌ “sparrow,” dim. عَصْفِيرٌ, *vide* (c) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. ذِيَالِكٌ from ذَا, and ذِيَالِكٌ from ذَا; note that the initial vowel is here — and not —), relative pronouns (الَّذِي from الَّذِي), from certain prepositions that are substantives (بَعْدٌ from بَعْدَ), and from some of the verbs of surprise and wonder (مَا أَحْسَنَهُ “how good he is!”), and the numerals.

Remark.—Diminutives cannot be formed from nouns that are already of the measure, such as: كَمَيْتٌ “a bay horse.”

(b) There are rules for the euphonic changes in short vowels: they are not given here, but are illustrated in the following examples. (It must be recollected that the characteristic or dominant vowels of the diminutive measure, are *zammah* (ـُـ) at the beginning, and *kasrah* (ـِـ) at the end:—

تَمْرَةٌ “a date,” dim. تَمِيرَةٌ; صَغُورٌ (fem. of masc. أَصْغَرُ) “smaller,” dim. صَغِيرَةٌ; حَمْرَاءُ (fem.) “red,” dim. حَمِيرَاءُ; هُمَايَرَا “dear rosy-cheeked”; أَحْمَالٌ (pl. of paucity) “loads,” dim.

¹ If the noun has a feminine termination, it is suffixed to the diminutive.

أَحْيَالٌ *uḥaymāl* "little loads"; سَلَمَانٌ *Salmān* " (prop. name), dimin.,
 سُلَيْمَانٌ *Sulaymān* " (dear) Solomon"; سَكْرَانٌ masc., "drunk," dimin.
 سَكْرَانٌ *sukayrān* "slightly drunk; also dear little drunkard" (the fem. سَكْرِيَّةٌ
 expresses endearment; of a mistress that has المَخْمُورَةُ العَيْنُ = دَارُ دَوْبَرَةٍ,
 and شَمِشٌ = شَمِيسَةٌ (from certain fem. trilaterals); تَلٌّ "hill" = تَلِيلٌ;
 دَمِي = دَمِيَّةٌ.

(c) *With weak letters*:—(1) بَابٌ (for بَوْبٌ) "door," dimin. بَوْبٌ *buwayb*;
 نَابٌ (for نَيْبٌ) "eye-tooth, tush, tusk," dimin. نَيْبٌ *nuyayb*; مِيزَانٌ (for
 مِيزَانٌ) "balance, scales," dimin. مِيزَانٌ *muwayzān* "small scale"; جَدَّةٌ
 "opulence" (from وَجَدَ), dimin. وَجْدَةٌ.

(2) ضَارِبٌ "striker," dimin. ضَوْبَرِبٌ *zuwayrib*; حَيْدَرٌ "lion," dimin.
 حَوْدِرٌ *huwaydir*; يَوْسُفٌ "Joseph," dimin. يُوْيسُفٌ *yuwaysuf* "dear little
 Joseph"; فُلَّامٌ "boy, also slave," dimin. فُلَيْمٌ *ghulayyim* (for فُلَيْمٌ); قَانِيٌّ
 (عَدِيٌّ for عَدِيٌّ), dimin. عَدِيٌّ, قَضِيٌّ, قَضِيٌّ.

(3) مِفْتَاحٌ "key," dimin. مِفْتَاحٌ *muḥaytib*; عَصْفُورٌ "sparrow" (often
 applied to any little bird), dimin. عَصْفِيرٌ *uṣayfir*.

(4) The following should be noted:—

أَبٌ (for أَبُو) "father"; أَبِي *ubayy*.

أَخٌ (for أَخُو) "brother"; أَخِي *ukhayy*.

أَخْتٌ "sister"; أَخِيَّةٌ *ukhayyat*.

ابْنٌ (for بَنُو) "son"; بَنِي *bunayy*.

بِنْتٌ or ابْنَةٌ "daughter"; بَنِيَّةٌ *bunayyat*.

شَيْءٌ "a thing"; شَوِيٌّ or شَوِيَّةٌ, *shuwayy* or *shuwayyat*.

أَمَةٌ “slave girl”; أُمَيَّةٌ *umayyat*“.

أُمٌ “mother”; do. do.

(5) As in the formation of broken plurals, so too those nouns that have more than four *radicals*, reject all after the fourth, as: سَفَرَجَلٌ “quince”, dimin. سَفِيرَجٌ *sufayrij*“.

(6) Compound nouns take the diminutive in the first part only of the compound, as: عَبْدُ اللَّهِ “humble slave of God” (as a name); خَمْسَةُ عَشَرَ “fifteen”, خَمِيسَةٌ عَشْرٌ “a mere fifteen”; قَبْلَ الْمَغْرِبِ “before sunset”; قُبَيْلَ الْمَغْرِبِ “a little before sunset.”

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from “plurals of paucity,” as: بَنَاتٌ عَالِمُونَ, dim. عَوِيلَمُونَ, pl. dimin. بَنِيَّاتٌ.

(8) A few diminutives are very irregular, as: مَغْرَبٌ “sunset,” dim. مَغْرَبَانٌ; إِنْسَانٌ, dim. أُنَيْسِيَانٌ.

§ XVIII. Gender.

(a) There are two genders; masculine and feminine. The place of the neuter is generally supplied by the feminine.

Some nouns are of common gender, as: فَرَسٌ “a horse or a mare”; جَنَاحٌ “a wing.”

(b) The following are Feminine by form :—

1. Nouns ending in servile ة, as: ضَارِبَةٌ “striker” [unless the sense is masculine, as in خَلِيفَةٌ “a Caliph” (pl. خُلَفَاء)].

2. Nouns ending in servile ا, as: سَلْمَى “Salma” (a woman’s name); حُسْنَى “most beautiful” [vide Elative, § XIV (g)]; ذِكْرَى “remembrance”;

¹ اُنَيْسِيَانٌ are feminine, without the *tanwin*, and make no change for case.

دُنْيَا *dunyā* (for دُنْيَى, for دُنُوْى, from دَنَى - يَدْنُو "to be low, also to be mean and to be near") "the world."

If however the يَ is radical, it may be masculine, as : فَتًى (فَتًى for فَتًى) "youth"; (فُصْحَى) (فُصْحَى) "morning" (from sunrise till about 9 o'clock); but أَلْقَرَى as a fem. (broken plural of قَرْيَةٌ) "towns" (قُرًى for قُرًى).

3. Nouns ending in أَء, as: الْخَنَسَاءُ "Khansā" (a woman's name); بَيْدَاءُ "a plain"; الْخَضْرَاءُ "the sky"; حَمْرَاءُ "red" (*vide* Adjective); سَمَاءُ *samā* "sky"; كِبْرِيَاءُ "grandeur, magnificence, haughtiness"; مَحْرَاءُ "desert."

(c) The following are Feminine by signification:—

1. Proper names of women, towns, and countries,¹ and nouns that denote females, and participles on the measure نَاعِل that are applicable to females only, as: أُخْتُ "a sister"; مِصْرُ "Egypt"; حَامِلٌ "pregnant" (*vide* also § XIX (f)); عَائِرٌ "barren"; حَائِضٌ "menstruous."²

2. The name of winds, fire, wine, as: رِيحٌ "a strong or stormy wind, also flatulence"; شَمَالٌ "North Wind" (but *Shimāl* "the North, or the left-hand side"³): نَارٌ "fire"; خَمْرٌ "wine"; مَدَامٌ or مَدَامَةٌ "wine"; جَهَنَّمُ and سَقَرٌ etc., etc., "Hell."

3. The double parts of the body, as: يَدٌ "hand"; عَيْنٌ "eye"; كَتِفٌ "shoulder"; رِجْلٌ "foot"; and also سِنٌ "tooth" (there are an even number) are feminine.

Remark.—These, besides the dual, make their plural أُنْعَال or أُنْعَالٌ, as : أَرْجُلٌ "feet"; أَذَانٌ "ears" (sing. أذن).

¹ Because قَرْيَةٌ - مَدِينَةٌ - أَرْضٌ are all feminine.

² In Persian, and in colloquial Arabic, the feminines are used.

³ The principal direction is the East or مَشْرِقٌ.

4. Collective Nouns that denote living objects destitute of reason and that do not admit of the $\frac{3}{4}$ of unity to indicate an individual, are generally feminine, as: خَيْلٌ “horse-kind,” إِبِلٌ “camels.” Those that do take the $\frac{3}{4}$, are either masculine or feminine,¹ as: حَمَامٌ “the dove or pigeon tribe”; حَمَامَةٌ “a single dove or pigeon”: قَوْمٌ “people” is masc. and fem. *Vide* also under Collective nouns.

5. All broken plurals are collective nouns (while regular plurals are not), and are therefore *grammatically* feminine (though in some cases they may be qualified by a masculine adjective).

(d) A considerable number are Feminine by usage, as: عَصَاٌ “a staff, rod”; بَيْتٌ “a well”; دَارٌ “a house”; نَارٌ “fire” etc., etc.

Remark.—Some grammarians state, that things that the Arabs dislike, or that are injurious, they have made feminine; while things they love they have made masculine. Hence الشَّمْسُ “the sun” is feminine, while قَمَرٌ “a moon” is masculine.

Firdaws فِرْدَوْسٌ “Heaven” is masculine; but جَنَّةٌ “Heaven,” and سَمَاءٌ “sky” are feminine *by form*.

(e) Of Common Gender are:—

1. Those collective nouns, chiefly denoting animals and plants, from which a ‘noun of unity’ can be formed, as: بَقَرٌ “cattle”; جَرَادٌ “grasshoppers or locusts”; شَجَرٌ “trees”; تَمْرٌ “dates.” These are masculine by form but feminine by signification (الْجَمَاعَةُ “totality”). *Vide* also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such: لَفْظٌ is masculine, while كَلِمَةٌ or لُغَةٌ is feminine.

4. A considerable number of nouns incapable of classification, as: سَلَامٌ “peace”; سَلَامٌ “a ladder”; سَوْقٌ “bazaar, market, street”; شَعِيرٌ “barley”; أَرْنبٌ “a hare” (gen. fem.); سَبِيلٌ “path, road.”

¹ But حَمَامٌ used for a single pigeon, is masculine.

§ XIX. Formation of the Feminine from the Masculine.

(a) The ordinary method is by suffixing ۛ (plural اَت), as: ضَارِبٌ masc.,
 iker," ضَارِبَةٌ fem.: مَخْدُومَةٌ fem. "served"; مُتَّاهِمَةٌ muttahimat^u
 used."

Remark.—ي before ۛ becomes ا, as: فَتًى "a youth," فَتَاةٌ "a young
 ,

(b) (1) Adjectives of the measure فَعْلَان become فَعْلَى, as: سَكْرَانٌ "drunk,"
 سَكْرَى; خَرَفَانٌ "an old dotard," fem. خَرَفَى; خَشِيَانٌ "timid," fem.

(2) But فَعْلَان (with *tanwīn*) and فَعْلَان make their feminines in the usual
 as: نَدَمَانٌ "repentant," fem. نَدَمَانَةٌ; عَرِيَانٌ "naked," fem. عَرِيَانَةٌ.

(c) (1) أَفْعَلٌ as a *superlative* (when defined by the article or a following
 ive) becomes فَعْلَى,² as: صَغِيرٌ "small" masc. أَصْغَرُ "smallest," fem. أَصْغَرَى;
 كَبِيرٌ "great" masc. أَكْبَرُ "greatest," fem. أَكْبَرَى.

(2) But أَفْعَلٌ denoting *colour or defect* has for its feminine فَعْلَاءُ,⁸ as: أَيْضٌ
 ite," fem. أَيْضَاءُ; أَشْقَرٌ "chestnut, red-haired," fem. أَشْقَرَاءُ; عَرَجٌ
 le," fem. عَرَجَاءُ; أَبْرَصٌ "a white leper," fem. أَبْرَصَاءُ.

(d) فَعُولٌ when it equals فَاعِلٌ (tr. or intr.), and is a predicate to or
 hed to a substantive singular, makes no change for the feminine, as:
 اِبْنَةُ "a contented girl."

It is incorrect in Arabic to write this ۛ as ت, though even in the Quran such
 graphy occurs.

Broken plural اَلْفَعْلُ. Vide also § XIV (d) and (g).

Plural for both genders فَعْلٌ. The feminine of the dual changes *hamzah* into
 : § XXI (i) Remark.

But **فَعُولٌ** when it equals **مَفْعُولٌ**, or if no substantive (or pronoun) is expressed, takes the feminine ة, as **رَكُوبٌ** masc. "a riding animal, camel"; **رَكُوبَةٌ** fem.

Remark.—The plurals are the regular feminine and masculine plurals.

(e) *Vice versa*, **فَعِيلٌ**, when it equals **مَفْعُولٌ**, and is under the same conditions as **فَعُولٌ** makes no change for the feminine, as: **إِسْرَافَةٌ جَرِيمٌ** "a wounded woman"; **بَنَتٌ قَتِيلٌ** "a murdered daughter."

But **فَعِيلٌ** "when it equals **فَاعِلٌ**, or is an ordinary adjective, takes the usual ة, as: **شَفِيعٌ** "intercessor," fem. **شَفِيعَةٌ**; **مَرِيضٌ** "sick," fem. **مَرِيضَةٌ**.¹

Remark.—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure **فَاعِلٌ** that apply to females only, make no change [*vide* XVIII (c) 1], when they indicate some permanency, as: **طَالِقٌ** "divorcee" fem., (but **مُطَلَّقَةٌ** = **طَالِقٌ**); **حَامِلٌ** "pregnant"; **مُرْفِعٌ** "giving suck" etc. But **هِيَ طَالِقَةٌ غَدًا** "she will be divorced to-morrow."

Remark.—These form the plural regularly in **ات**, as: **حَامِلَاتٌ**.

§ XX. Note on final ة.

(a) In derived and primitive nouns it often forms a feminine², as: **طِفْلٌ** "boy," fem. **طِفْلَةٌ** "girl."

¹ When the Noun of Instrument is an intensive adjective [§ IX (b)] it is governed by the same rules as **فَعُولٌ** and **فَعِيلٌ**.

² In verbs, it is **ت**, as: **ضَرَبَتْ** "she struck." In *Persian*, the final servile ة of Arabic nouns is generally written **ت**; some words are written with **ت** only, and some either with **ت** or **ة**, indiscriminately. Occasionally, in *Persian* (and *Urdu*), there is a difference in meaning between the two, as: **عَقِيدَةٌ** 'aqīda "religious belief (generally)"; **عَقِيدَتٌ** 'aqīdat "belief in a particular saint, etc."; **تَعَزُّبٌ** ta'ziya "the representation of the shrine of Ḥasan and Ḥusayn," and **تَعَزُّبَتٌ** ta'ziyat "condolence."

(b) It forms the noun of unity, as: قَمَرٌ “dates,” تَمَرَةٌ “a date.”

(c) It sometimes distinguishes a singular from a broken plural, as: هَرَّةٌ “a she-cat,” هَرَرٌ pl.; نَسَخَةٌ “a copy, recipe,” pl. نَسَخٌ; قَرْيَةٌ “village,” قَرَى pl.; نَحْفَةٌ “a rarity,” نَحَفٌ or نَحَافٌ pl.; دَابَّةٌ “an animal” (specially a beast of burden), دَوَابٌ pl.; مَصْحُفَةٌ “a volume,” مَصَافٍ or مَصَافٌ pl.; رَوْضَةٌ “garden,” رِوَاضٌ and رَوْضٌ and رَوْضَاتٌ pls.

(d) *Vice versa*, it sometimes distinguishes a plural noun from a singular نَاعِلٌ or فَعَالٌ, or else a feminine collective, as: سَابِلَةٌ “travellers”; شَارِبَةٌ “dwellers on the banks and drinkers of the waters of the same stream”; جَمَالٌ “a camel-leader (driver),” pl. جَمَالَةٌ “camel-leaders”; حَصَانٌ “horse-dealer,” pl. حَصَانَةٌ “horse-dealers”; إِمَامٌ “a leader in prayer, etc.,” pl. إِمَامَةٌ “a tom-cat,” pl. هَرَّةٌ “tom-cats”; صُوفِيَّةٌ the “Sufis.”¹

(e) It forms substantives from participles, as: سَاقِيَةٌ “water-channel”; دَاعِيَةٌ “a claim; summoning; missionary work.”

(f) It corroborates a plural, as: مَيَاقِلٌ or مَيَاقِلُ “metal-polishers,” pl. of مَقَالٌ and مَقِلٌ; فِرْعَوْنٌ “a Pharoah,” pl. فِرْعَوْنَةٌ.

(g) It emphasizes intensive adjectives or nouns, as: رَاضِيَةٌ, مَلَامَةٌ etc. *Vide* § XV (5).

(h) It is used as a compensation for a letter dropped, radical or servile, as: زَنْةٌ = وَزْنٌ “a weight”; صِفَةٌ = وَصْفٌ; نَخْرَجَةٌ for تَخْرِيجٌ “taking out”; إِغَاثَةٌ (for إِغْرَاثٌ) “giving help.”

¹ *Vide* Relative Adjective.

§ XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and Accusative. They have three numbers, Singular (المفرد), Dual (المثنى), and Plural (الجمع). The *tanwīn* marks the indefinite, and the short final vowel the definite noun, as:—

The Singular (المفرد). ¹			
Indefinite	Definite ²	Definite.	
(نكرة).	(معرفة).	with Pronouns.	
رفع Nom. كِتَابٌ, "A book."	أَلْكِتَابُ, "The book."	كِتَابُهُ, "His book."	كِتَابِي, "My book."
<i>kitāb^{un}</i> .	<i>al-kitāb^u</i> .	<i>kitābuh^u</i> .	<i>kitāb-i</i> .
جر Gen. كِتَابٍ,	أَلْكِتَابِ,	كِتَابِهِ,	كِتَابِي,
<i>kitābⁱn</i> .	<i>al-kitābⁱ</i> .	<i>kitābihⁱ</i> .	<i>kitāb-i</i> .
نصب Acc. كِتَابًا,	أَلْكِتَابَ,	كِتَابَهُ,	كِتَابِي,
<i>kitāb^an</i> .	<i>al-kitāb^a</i> .	<i>kitābah^a</i> .	<i>kitāb-i</i> .

A word in the Nominative is called *مرفوع*; in the Genitive *مجرور* or *مخفوض*; and in the Accusative *منصوب*.

(b) A noun with three cases as above is called a Triptote, or by Arab grammarians, *منصرف*, "declinable." Every noun that has u in the nominative is a triptote. Every noun (undefined) that has u in the nominative is a Diptote (*غير منصرف*); *vide* (f).

(c) The words أَب "father"; أَخ "brother"; ذُو "possessor"; فَم "mouth"; حَم "father-in-law"; and مَن "thing, vagina," are declined with *long* vowels when in construction with a noun or with an affixed

¹ Indians and Persians generally say *الواحد*.

² i.e. when defined by the Article, by Suffixed Pronouns, or by a following Genitive, as: *مَنْ كِتَابِ الرَّجُلِ* - *كِتَابِ الرَّجُلِ*, etc. etc.

pronoun other than *ي* “my,” as : *أَبُو* “his father”; *أَبِي زَيْدٍ* “of the father of Zayd.” This is a survival of the ancient declension.

(d) The noun *بْنٍ* “son,” between the name of the son and the father, drops its *hamzah*, and the proper name preceding it loses its *tanwīn*, as : *زَيْدُ بْنُ* *Zayd* “*bn*” *‘Amr* “Zayd the Son of ‘Amr.” But if the word *بْنٍ* happens to begin a line, the *hamzah* is not dropped. It is also not dropped when *بْنٍ* is used predicatively, as : *زَيْدٌ بِنُّ عَمْرٍو* “Zayd is the son of ‘Amr.”

In *بِسْمِ اللّٰهِ*, the *hamzah* of *بِسْمِ* is always dropped.

A weak radical, with or without *tanwīn* at the end (*قَائِي - فَنِي*), of course affects the case-ending, *vide* (k).

Remark.—The word *أَخٌ* is also used for “one of a pair, a fellow to,” as : *هَذَا نَعْلٌ آخَرُهُذَا*.

(f) IMPERFECTLY DECLINED NOUNS (*غَيْرٌ مُنْصَرَفٌ*). Some nouns are imperfectly declined, i.e. they do not admit of the *tanwīn*. These take *ṣammah* (—) in the nominative, and *fathah* (—) in both the genitive and the accusative, singular or plural. Such are called Diptotes.¹

All Diptotes when rendered definite by the Article, or a Possessive Suffix, or a following Genitive, are treated as Triptotes, i.e. they take *kasrah* instead of *fathah*, as : *لِلْأَكْبَرِ* (def. with *al*) “for the very great persons,” (but *لَاكْبَرٍ* indef.);

لِلْأَكْبَرِ النَّاسِ (def. without *al*) “for the very great ones of the people.”

(g) Some proper names are triptotes, as : *مُحَمَّدٌ*; others, diptotes, as : *أَحْمَدٌ*. Some again always require the article, as : *الْحَارِثُ*.

(h) Nouns ending in *alif maqṣūrah* have only the one¹ case, as : *مُوسَى* *Mūsā*; *كَبْرَى* (fem. of *أَكْبَرُ*).

¹ Words that have only one case like *مُوسَى* or *فَتَى*, or any noun joined to *ي* “my,” are not considered *ghayr munṣarifin* or “indeclinable”; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of *ذُو*, nor words like *قَائِي*, though they have two cases.

(i) The Dual (تَنْثِيَّةٌ).

Masculine (مُذَكَّرٌ).	Feminine (مُؤَنَّثٌ).
Nom. كِتَابَانِ <i>kitābān</i> "two books."	Nom. مَلِكَتَانِ <i>malikatān</i> "two queens."
Gen. } كِتَابَيْنِ <i>kitābayn</i> .	Gen. } مَلِكَتَيْنِ <i>malikatayn</i> .
Dat. }	Dat. }

In construction, or when followed by an affixed pronoun, the ن is dropped, as: كِتَابَا زَيْدٍ "the two books of Zayd"; فِي كِتَابَيْهِ *fī kitābay-h* "in his two books."

Remark.—If a noun ends in *aliḥ mamdūdah* followed by a servile *hamzah* (أَ), the *hamzah* becomes و in the dual, as: مَصْعَرَاوَانِ "two deserts" (from مَصْعَرَاءَ); اِمْرَأَتَانِ سَوْدَاوَانِ "two black women."

(j) Regular, or Sane, Plural (الْجَمْعُ السَّالِمُ).

Masculine	Feminine
Nom. كَاتِبُونَ <i>kātibūn</i> ^a .	Nom. ¹ مَلِكَاتٌ <i>malikāt</i> ^{un} .
Gen. } كَاتِبِينَ <i>kātibīn</i> ^a .	Gen. } مَلِكَاتٍ <i>malikāt</i> ⁱ .
Acc. }	Dat. }

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ل.

(k) A final weak radical affects the case endings.

The word قَاضٍ *qāẓ*ⁱⁿ (indefinite) "a Qāẓī" (from يَقْضِي - قَضَى "to decide, finish"), is on the measure فَاعِلٌ: its proper forms for the nominative and genitive would be قَاضِيٌّ *qāẓiy*^{un} and قَاضِيٍّ *qāẓiy*ⁱⁿ; and with the definite article, the nominative and genitive would be الْقَاضِيُّ *al-qāẓiy*^{un} and الْقَاضِيٍّ *al-qāẓiy*ⁱ. But these sounds are considered uneuphonious (ثَقِيلٌ),² so they become

¹ The *h* (هـ) of the feminine singular becomes *t* (ت) when followed by an affixed pronoun.

² If the ي were *mushaddad*, as in مَدَنِيٌّ, the sound would not be uneuphonious.

for both cases, with the *tanwīn* قَانِي *qāzi¹*, and without it الْقَاضِي *al-qāzī*. As *fathah*¹ over a *yā* that is preceded by a *kasrah* is not considered uneuphonious, the accusative is regular, viz. قَاضِيًا *qāziy^{an}* and الْقَاضِي *al-qāziy^a*. With the affixed pronouns, the Nom. and Gen. become قَاضِيَهُ *qāzī-hⁱ*; and the Acc. قَاضِيَهُ *qāziy^a-h^u*. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is Nom. قَاضُونَ, and Gen. قَاضِينَ.

(l) Similarly, فَتًى *fataⁿ* “a youth” (from فَتًى—يَفْتًى “to be young”), is on the measure فَعْل, standing for فَتًى *fatay^{un}*, and الْفَتًى *al-fata* is for الْفَتًى *al-fatay^u*. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are فَتًى and الْفَتًى. Their declension is *virtual* (تَقْدِيرِي), not expressed (لَفْظِي). The broken plurals فِتْيَان and فِتْيَان are regularly declined.

(m) So too رِبَا “usury or interest” (from رَبَا—يُرَبُّ “to increase,” intr.), and رِضًا “satisfaction with” (from رَضِيَ—يَرْضَى), are on the measure فَعْل and stand for رِبَا *ribaw^{un}* and رِضَا *riḏaw^{un}*; they, too, make no change for case.

(n) Words like ذَكَرَى and عَمَّا follow the same rule.

(o) The present participle of all derived forms whose final radical is ي or و, have the terminations of قَانِي - قَاضِي, while the passive participle will be like فَتًى - فَتًى. The broken plural of words like جَارِيَة and فَتًى make جَوَارٍ and فَتَاوٍ in the Nom. and Gen. Sing., and جَوَارِي and فَتَاوِي in the Acc. Sing.

¹ But if the ي (or و) were preceded by a *fathah*, the ي (or و) would become *alif*. Arabs say that *fathah* is the most euphonious (خَفِيف) of the short vowels.

² Note the absence of the dots under ي to indicate *alif maqṣūrah*. In the Quran however, the dots are omitted under every *yā*. With the affixed pronoun, *alif maqṣūrah* becomes *alif kawilah* for all cases, as : فَتَاوٍ.

Remark.—Nouns like *قَاتِلٌ* - *فَتَى* and *موسى* are called *مَنْصَرَفٌ مَقْدَرُ الْحَرَكَاتِ* “declined but with the final vowels understood.”

(p) The REGULAR MASCULINE PLURAL is used for:—

(i) Participles making their feminine in *ة* and signifying rational beings.
 (ii) Proper names of men, provided they consist of one word (and are not compound as *عبد الله*), and do not end in *ة*: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in *ي* (qualifying a masculine plural).

(v) The *relative* *أَفْعَلُ* with comp. or sup. meaning, as: *الْأَقْرَبُ* for *الْأَقْرَبُونَ*.

Remark I.—It cannot be used for adjectives of the measures *فَعِيلٌ* and *فَعُولٌ* when these are of common gender (i.e. when they do not admit of the feminine *ة*; [vide Intensive Adjectives (3) and (4)].

Remark II.—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) *فَعَالٌ* when it denotes profession, as: *نَجَّارٌ* “carpenter,” pl. *نَجَّارُونَ* (also *نَجَّاجِيرٌ*).

(vii) There are a few exceptions to the above rule,¹ viz.: *بَنُونَ* “sons”; *أَهْلُونَ* “members of a family” (also “fit”); *ذُو* “possessed of,” pl. *ذَوُرُ* and *أَرْضُونَ* “land earth,” *أَرْضٌ*; *عَالَمٌ* “world,” *عَالَمُونَ* “the universe”; *سَنَةٌ* “a year,” pl. *سِنُونَ*² “years,” and some others.

¹ The plural forms *ثَلَاثُونَ*, *عِشْرُونَ*, etc., are not the plural of *ثَلَاثٌ* and *عِشْرٌ* (which is *عِشْرَاتٌ* and *أَعْشَارٌ*).

² A peculiar form. In Persian *اراضی*.

³ The oblique case *سِنِينَ* is used in Persian (of course without the final vowel).

Remark.—As with the dual, *vide* (i), the و of the regular plural disappears in construction.

(q) The REGULAR FEMININE PLURAL is used for:—

(i) Feminine proper names.

(ii) Masculine proper names ending in ة.

(iii) All feminines ending in ة, as: خَيَّاطَاتُ “tailoresses” (خَيَّاطَةٌ sing.).

(iv) The feminine *superlative* فُعْلَى (of masc. أَفْعَلُ). (The fem. broken plural is أَلْفَعْلُ).

(v) The feminine فَعْلَاءُ (of أَفْعَلُ when it expresses colour or defect).
(Plural, both genders فُعْلُ.)

(vi) Names of the months.

(vii) Letters of the Alphabet.

(viii) Verbal nouns of the *derived* forms when used in a concrete sense and all fem. vl. nouns. (Stem II has also a pl. تَفَاعِيلُ, and Stem IV أَفَاعِيلُ).

(ix) Diminutives for things, or for irrational animals.

(x) Foreign words even when they denote males as: أَفَا¹ (T.) ;
تَلْغَرَفَاتُ² (P.) “nightingales” ; هَزَارَاتُ

(xi) Feminine adjectives, the masculine of which has a sound plural.

(xii) Verbal adjectives that are used in the plural as substantives,
as: كَائِنَاتُ ; مَوْجُودَاتُ ; مَصْفُوفَاتُ.

(xiii) Feminine nouns in —ى and —أُ, as: حُبْلَى “pregnant,” pl. حُبْلَى ; ذِكْرَى “memory,” pl. ذِكْرَى ; صَحْرَاوُ, pl. صَحْرَاوُ (also br. pl. صَعَارَى etc.).

(xiv) It is often used for neuter nouns³, even when the singular does not end in ة, as: حَمَامُ masc. a “Turkish bath,” pl. حَمَامَاتُ (com.) “heaven” pl. سَمَاوَاتُ, *vide* (xiii). These have no broken plural.

¹ In Persian آقا.

² In Persian تلگراف.

³ Imitated by Persians in such Persian words as: دِهَات - دست‌آویزات - دهات.

Indians even say چٹھیا (vulg.) “letters” (for the plural of the Hindi चिट्ठी), and کھنڈرات, “ruins.”

⁴ *Vide* § XXII (a) (x).

(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: ^{حَيَوَانٌ} “an animal, a living thing,” pl. ^{حَيَوَانَاتٌ}.

Remark.—*The Regular Feminine Plural* is sometimes accompanied by a change in the short vowels, as: ^{حَمَلَةٌ} “a charge, attack,” pl. ^{حَمَلَاتٌ}; ^{حَجْرَةٌ} “a room,” pl. ^{حَجَرَاتٌ} and ^{حَجَرَاتٌ}.

§ XXII. Diptotes.

(a) The following classes are Diptotes:—

(i) Proper names of more than three letters that are feminine, or that end in *ā*, masc. or fem., as: ^{زَيْنَبٌ} (a woman's name); ^{مُعَاوِيَةُ} (a man's name);

^{مَكَّةُ} “Mecca”; ^{عَقْرَبٌ} “a scorpion,” but ^{عَقْرَبٌ} “Aqrab” (a man's name).

(ii) Foreign proper names of more than three letters, or foreign trilateral names with the second letter moveable, as: ^{زَكَرِيَّا} - ^{يُوسُفُ}.

(iii) Feminine Arabic proper names that are trilateral and have the second letter *sākin*, may or may not be fully declined, as: ^{هِنْدٌ} or ^{هِنْدٌ} (a woman's name); but ^{مِصْرٌ} “Egypt,” and ^{مِصْرٌ} “a city.” But such as have the 2nd radical *mutaharrik* are diptotes, as: ^{سَقْرٌ} “Hell.”

Remark.—^{مَوْسَى} is the same in all cases: *vide* § XXI (l) to (n). ^{نُوحٌ} is declinable, although foreign; because the second letter is *sākin*.

(iv) Any proper names that are corruptions, as: ^{ظَفَرٌ} *Zufar*“, corruption of ^{ظَافِرٌ} *Zāfir*“.

(v) Proper names that are on the form of any part of a verb, as: ^{أَحْمَدٌ} (on ^{أَفْعَلُ} “I do”); ^{يَزِيدٌ} (^{يَزِيدُ} “he increases”); ^{شَلَمٌ} “Jerusalem.”

(vi) All proper names ending in ^{ان}—, as: ^{عُثْمَانٌ}; and compound proper names of one word, as: ^{بَعْلَبَكٌ}.

(vii) All adjectives of the measure of ^{أَفْعَلٌ} (but not ^{أَفْعَلٌ}). [The feminine of ^{أَفْعَلٌ} as a *superlative* is ^{تُعْلَى}, plural ^{أَفْعَلٌ}; but the pl. ^{أُخْرٌ} is an exception]. But ^{أَرْمَلٌ} “widower,” fem. ^{أَرْمَلَةٌ}.

(viii) Those adjectives of the measure نَعْلَان that have as a feminine نَعْلَى, as: عَطْشَان “thirsty,” fem. عَطْشَى; (but عَرِيَان, “naked” fem. عَرِيَاة) and نَذْمَان “table companion,” fem. نَذْمَانَة).

(ix) Distributive or collective numerals from 1 to 4, as: أَحَاد or مَوْحَد “by ones,” etc. (but أَحَاد “units”).

(x) All nouns in ء in which the final *hamzah* is *zā'id* [i.e. ء not changed from ي or و as in سَمَاء, and not radical, as: بَطْحَاء (name of a district)]. But مَاء “water” is declinable because its *hamzah* is not *zā'id*: and in سماء the ء has been changed from و; it is fem. when it means “sky,” but figuratively when it means “rain” etc. it is masc.; it was originally سَمَار; so too نِسَاء was نِسَاو.

In such broken plurals as أَحْبَاء “friends,” and شُهَدَاء “martyrs,” the *hamzah* is *zā'id*, but in أَسْمَاء “names,” the *hamzah* is not *zā'id*.

Remark.—حَبْلَى “pregnant” has no masculine form.

(xi) Broken plurals that have two or more letters after a servile *alif*, as: دِرَاهِم (pl. of دِرْهَم); دَوَاب (pl. of دَابَّة); قَنَادِيل (pl. of قَنْدِيل); دَنَانِير (pl. of دِينَار); شَيْاطِين (pl. of شَيْطَان). If however a ة is added to such a plural form, the noun is declined, as: مِصْرَافَة (pl. of مِصْرَاف) “money-changers.”

(xii) The numerals ending in ٦ when they stand also as pure numbers, as: ثَلَاثَة نِصْف سِتَّة “three is the half of six.”

(xiii) The broken plurals أَوَّل (from أَوَّل “first”) and أُخْر (from أُخْر “other”).

(b) All Diptotes that have ال, or a possessive suffix, or are a *muzāf*, become Triptotes.

(c) The regular masculine and feminine plural, and the dual, have only two cases, but are not diptotes; they never become triptotes; also the

feminine plural takes *tanwīn*. The plural of ذُر is not a diptote nor such words as قَاضٍ or أَقْضَايَ.

(d) Feminine nouns and broken plurals that end in *ة* or *ـة*, are the same in all cases and have no *tanwīn*, as: بَشَرَى “good news”; هَدَايَا “presents”; مَرَضَى “sick men”; عَذَارَى “virgins.”

Remark.—Those in which the *aliḥ maqṣūrah* is radical (as in هُدًى “guidance” for هُدًى), are exceptions.

§ XXIII. Broken, Inner,¹ or Irregular Plurals.

(a) These are so irregular and various that no rules can greatly assist the memory. Though irregular, some measures are more common than others. Only after some proficiency in Arabic has been attained should the tables of forms for broken plurals given in the grammars, be studied.

As a rule, the Broken Plurals (جَمْعُ النِّكَاسِ) are given in the dictionaries: when omitted, it is to be presumed that the word either has no plural or has a regular plural. Some nouns have more than one broken plural; in this case the plurals have usually different meanings; i.e. when a noun has several meanings in the singular, it usually has a different form of broken plural for each, as: وَلَدٌ “a boy, a son,” pls. وَلَدَانٌ “boys,” and أَوْلَادٌ “sons or descendants”; عَيْنٌ “eye, chief, spring of water, the letter ع” (which resembles an eye), pls. أَعْيُنٌ² “eyes”; أَعْيَانٌ “chiefs”; عَيْوُنٌ “springs”; عَيْنَاتٌ “letters ع.”

Many forms seem to be derived from obsolete singulars and not from those in use.

(b) Some words have the regular masculine or feminine plural as well as one or more broken plurals.

(c) The irregular plurals are *collective* nouns and are therefore usually feminine, even when they are the plural of masculine words: they are declined like the singular, triptote or diptote. The sound plurals indicate *distinct individuals*.

¹ So called by German scholars as the change for the plural takes place within the body of the word.

² This form أَعْيُنٌ is generally used for limbs, etc.

(d) Arabs count two kinds of broken plurals, “the PLURAL OF PAUCITY (جَمْعُ الْقَلَّةِ),” and “the PLURAL OF MULTITUDE” (جَمْعُ الْكَثَرَةِ).”

The former has four measures, mentioned in the following Persian couplet:—

جَمْعٌ قَلَّتْ رَا چَهَارِ اسْتِ أَبْنِيَّةُ أَفْعَلٌ وَأَفْعَلٌ وَفِعْلَةٌ وَأَفْعَلَةٌ

All other broken plurals are Plurals of Multitude.

PLURALS OF PAUCITY are:—

(i) أَفْعَلٌ¹, as: أَرْجُلٌ “feet,” sing. رَجُلٌ; the dual could also be used: حَرْفٌ “a letter”; أَحْرَفٌ “some few letters”; (but حُرُوفٌ “many letters”).

(ii) فِعْلَةٌ, as: غِلْمَةٌ “some boys,” sing. غُلَامٌ (but غِلْمَانٌ “many boys”).

(iii) أَفْعَلَةٌ, as: أَدْوِيَةٌ “medicines,” sing. دَوَاءٌ “medicine”: أَشْرِبَةٌ “a few drinks” from شَرَابٌ “a drinkable” (but شُرْبٌ “many drinks”). This form only occurs in words that have the *penultimate* letter a long vowel.

(iv) أَفْعَالٌ, as: أَحْكَامٌ “orders,” sing. حُكْمٌ. This form may be *either a plural of paucity or a plural of multitude*.

Remark.—أَفْعَلٌ and أَفْعَالٌ can have, on the ordinary measure of quadri-literals (i.e. أَفَاعِلٌ and أَفَاعِلٌ), a second plural formed, which is then a plural of multitude.

(e) The Plural of Paucity expresses any number from three to ten² inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten³ to infinity.

Some nouns have a DOUBLE PLURAL (جَمْعُ الْجَمْعِ), and such a plural cannot be less than 9 (or 10). ‘Vide’ (m).

(f) (1) The REGULAR MASCULINE PLURAL is a PLURAL OF MULTITUDE when it denotes *definite* things, whether ال is prefixed or not, as: قَدِ أَفْعَالُ الْمُؤْمِنِينَ

¹ This form أَفْعَلٌ is generally used for limbs, etc.

² Or according to some grammarians ‘nine.’

³ Or according to some grammarians from eleven.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ, certainly the Believers are happy who humbled themselves in their prayers": here الْمُؤْمِنُونَ, being definite, is a plural of multitude, while خَاشِعُونَ though without ال agrees with a definite subject and is therefore also definite.

(2) The REGULAR FEMININE PLURAL is a PLURAL OF PAUCITY, unless it happens that a noun has only one form of plural, as: شَجَرٌ "tree-kind," شَجَرَةٌ "a tree," شَجَرَاتٌ "some few trees," 1 أَشْجَارٌ "trees: علامةٌ "a sign," علامَاتٌ "few signs"; علائمٌ "many signs."

(g) The regular feminine plurals and the plural of paucity denote *several individuals*, while the broken plurals denote a *class*.

(h) If a noun has only one form of plural it has no restriction as to paucity or multitude.

(i) Broken plurals are, for neuters invariably, and for masculines usually, treated as singular feminine (collective) nouns, and usually take their adjectives in the singular feminine. They may, however, be qualified by a broken plural, as: رِجَالٌ كِرَامٌ (or رِجَالٌ كَرِيمُونَ) "noble men," as well as by the regular plural, especially if the noun denotes rational beings, as: الْكَفَّارَةُ "fat cows," or الْكَافِرُونَ الْفَالِغُونَ: الْصَافِيَاتُ الْجَيَادُ "the good horses"; بَقَرَاتٌ سِمَانٌ "fat cows"; دُرَرٌ فَوَرَّةٌ "shining pearls."

An adjective in the broken plural cannot, however, qualify an abstract noun, as: أُنْعَالٌ ذِمَائِمٌ (and not أُنْعَالٌ ذِمَائِمٌ), but we can say ذِمَائِمُ الْاِخْلَاقِ.

(j) There are three forms² of broken plural: (i) Those that add a letter or letters to the singular, as: رَجُلٌ a "man," pl. رِجَالٌ "men"; مَالٌ "property," pl. أَمْوَالٌ; (ii) those that reject a letter or letters, as: كِتَابٌ "a book," pl. كُتُبٌ; سَفِينَةٌ "a ship," pl. سُفُنٌ; (iii) those that change the

1 Many or few, as this measure is common to paucity and multitude, vide (d) (iv).

2 There is no special feminine form for broken plurals of adjectives.

vowels only, as : ^{أَسَدٌ} “a lion,” pl. ^{أَسَدٌ} (also ^{أَسُودٌ}) “lions”; ^{عَظِيمٌ} “great,” pl. ^{عَظَامٌ} (also ^{عَظْمٌ}).

(k) BROKEN PLURAL OF QUADRILITERALS AND QUINQUELITERALS (not primitive). Examples : ^{جَوْهَرٌ} “jewels,” pl. ^{جَوَاهِرٌ} (pl. of pl. ^{جَوَاهِرَاتٌ}) : ^{مَرْكَبٌ} “any conveyance, ship, riding animal, etc.,” pl. ^{مَرَائِبٌ}; ^{مَكْتُوبٌ} “letter,” pl. ^{مَكَاتِيبٌ}; ^{سُلْطَانٌ} “emperor,” pl. ^{سُلَاطِينٌ}; ^{مِفْتَاحٌ} “key,” pl. ^{مِفْتَاحَاتٌ}; ^{بُسْتَانٌ} (Persian) “garden,” pl. ^{بُسَاتِينٌ}; ^{مَخْزَنٌ} “magazine,” pl. ^{مَخَازِنٌ}.

(l) BROKEN PLURAL OF PRIMITIVE QUINQUELITERALS, ETC. (exclusive of and the long vowels). As in the case of the Diminutive [*vide* § XVII (c) 5)], all letters beyond the fourth are first cut off, as : ^{عَنْدَلِيبٌ} “nightingale,” pl. ^{عَنْدَالٌ}; ^{هَنْكَبُورٌ} “spider,” pl. ^{هَنْكَابٌ}: the rejected radical is generally the last. But foreign words, quadriliteral or quinqueliteral, if they begin with *alif*, are on the measure ^{أَفْعَلَةٌ}, otherwise ^{فَعَالَةٌ}, as : ^{فِرْعَوْنٌ}, pl. ^{فِرْعَانَةٌ}; ^{أَفَاغَنَةٌ}, pl. ^{أَفَاغِنَةٌ}; ^{أَسَاتِذَةٌ}, pl. ^{أَسَاتِذَةٌ}; ^{قِيَاصِرَةٌ}, pl. ^{قِيَاصِرَةٌ}.

Remark.—Note, too, such plurals as ^{عِبَادَةٌ}, pl. of ^{عَبْدُ اللَّهِ}.

(m) PLURALS OF PLURALS (^{مُنْتَهَى الْجُمُوعِ}).

(1) These are formed on the measure of quadriliterals and quinqueliterals, and indicate a large number, as : ^{كَلْبُ الْمَحَلَّةِ} “the dogs of the quarter,” but ^{أَكَالِيبُ الْعَرَبِ} “the dogs of Arabia.” Examples : ^{قَوْلٌ} “say-
ing”: pl. ^{أَقْوَالٌ} “some few sayings”; pl. of pl. ^{أَقَاوِيلٌ} “many sayings”:
^{رَكْنٌ} “pillar”: pl. ^{أَرْكَانٌ}; pl. of pl. ^{أَرَاكِينٌ} “a hand”; dual ^{يَدَانِ} “two

hands"; pl. ^{أَيْدٍ} (أَلَايِدِي) ¹ "some few hands"; pl. of pl. ^{أَلَايَادٍ} ¹ "many hands, also assistance, benefits": ^{مَصِيفَةٍ} "a book"; pl. ^{مَصَافٍ} "books"; pl. ^{مَصَائِفُ} "many books": ^{مَدِينَةٍ} "a city"; pl. ^{مَدَنٍ}; pl. of pl. ^{مَدَائِنُ}. 'Vide' (e).

(2) Sometimes the regular *feminine* plural is suffixed to the broken plural of a neuter noun, as : ^{طَرِيقٍ} : ^{جَوَاهِرَاتٍ} - ^{جَوَاهِرُ} - ^{جَوْاهِرُ} "road"; pl. ^{طَرِيقٌ} ²; pl. of pl. ^{طَرِيقَاتٍ}.

(n) IRREGULAR PLURALS. The following are quite irregular, or are formed from obsolete singulars :—

^{أُمٍّ} "mother," pl. ^{أُمّهَاتٍ}.
^{فَمٍّ} "mouth," pl. ^{أَفْوَاهٍ} "mouths; rumour."
^{مَاءٍ} "water," pl. ^{مِيَاهٍ} or ^{أَمْوَالٍ}.
^{إِمْرَأَةٍ} "woman," pl. ^{نِسَاءٍ} or ^{نِسَوَةٍ} or ^{نِسَوَانٍ} "women."
^{إِنْسَانٍ} "man," pl. ^{نَامٍ} or ^{أُنَامٍ} (and pl. of pl. ^{أَنَاسٍ}).

(o) EXAMPLES OF BROKEN PLURALS FORMED BY ADDING A LETTER :—

(1) ^{جَبَلٍ} *jabal*³ "a mountain," pl. ^{جِبَالٍ} *jibāl*³.
^{رَجُلٍ} *rajul*⁴ "a man" }
^{رَاجِلٍ} *rājil*⁴ "a footman" } pl. ^{رِجَالٍ} *rijāl*⁴.
^{رِيحٍ} *rīḥ*⁵ "a strong wind," pl. ^{رِيَاحٍ} *riyāḥ*⁵.

¹ In Persian always ^{اَيْدِي} and ^{اَلَايِدِي}.

² Not a plural of paucity.

³ But ^{طَرِيقَةٍ} met. "road," has a pl. ^{طَرَائِقُ}.

⁴ Also ^{رَجُلٍ} : other plurals of "footman" are ^{رَجَالٌ} - ^{رَجَالَةٌ} - ^{رَجَالٌ} - ^{رَجَالٌ} - ^{رَجَالٌ}.

- رجل *rijl*^u "a foot," pl. أرجل *arjul*^u.¹
- (2) ملك *malik*^u "a king," ,, ملوك *mulūk*^u.
 قلب *qalb*^u "a heart," ,, قلوب *qulūb*^u.
 درس *dars*^u "a lesson," ,, دروس *durūs*^u.
 بيت *bayt*^u "a house," ,, بيوت *buyūt*^u.
- (3) نهر *nahr*^u "river," ,, أنهار *anhār*^u.
 فضل *fazl*^u "a kindness," ,, أنفال *afzāl*^u.
 شجرة *shajarat*^u "a tree," ,, أشجار *ashjār*^u.²
 لون *lawṇ*^u "colour," ,, ألوان *alwān*^u.
 روح *rūh*^u "soul," ,, أرواح *arwāḥ*^u.
 مال *māl*^u "property," ,, أموال *amwāl*^u.
 حال *ḥāl*^u "state, condition," ,, أحوال *aḥwāl*^u.⁴
 باب *bāb*^u "door," ,, أبواب *abwāb*^u.
- (4) رغيف *raghīf*^u "loaf," ,, أرغفة *arghiyat*^u.
 جناح *janāḥ*^u "a wing," ,, أجنحة *ajniḥat*^u.
 حصان *ḥusān*^u "a horse," ,, أحصنة *aḥsinat*^u.
 سلاح *sīlah*^u "weapons," ,, أسلحة *asliḥat*^u.⁵

(p) EXAMPLES OF BROKEN PLURALS THAT REJECT A LETTER OR LETTERS :—

- (1) كتاب *kitāb*^u "a book," pl. كتب *kutub*^u.

¹ Plural of paucity.

² In Persian *shajara*. *Shajarat*^u شجرات, the reg. fem. pl., is a plural of paucity.

³ شجر tree-kind.

⁴ But حالات *ḥālāt*^u, plural of حالة.

⁵ In Persian *arghi/a*, *ajniḥa*, etc. These are, in Arabic, all plurals of paucity.

مدينة *madīnat*^{un} "a city," pl. مدن *mudun*^{un}.

سفينة *safīnat*^{un} "a ship," ,, سفن *sufun*^{un}.

قرية *qaryat*^{un} "a village," ,, قري *qura*^{un}.¹

بركة *birkat*^{un} "pool," etc., ,, برك *burak*^{un}.

ملة *millat*^{un} "nation," etc., ,, ملل *milal*^{un}.

(q) EXAMPLES OF BROKEN PLURALS THAT CHANGE A VOWEL :—

كرم *karīm*^{un} "kind," pl. كرام *kirām*^{un}.

سوط *sawṭ*^{un} "lash, whip for flogging," ,, سياط *siyāt*^{un}.

أسد *asad*^{un} "lion," ,, أسد *usud*^{un}.

ولد *walad*^{un} "son, boy," ,, ولد *wuld*^{un}.²

خشب *khashab*^{un} "wood," ,, خشب *khushub*^{un}.

فلک *falak*^{un} "sky," ,, فلک *fuluk*^{un}.³

(r) THE FOLLOWING MAY BE CONSIDERED REGULAR :—

(1) The singular نعمة *naʿma* may always have as one of its plurals نعل *naʿl*, as :
نحفة *naḥfa* "a rarity," pl. نحف *naḥf*; جملة *jumla* "a sentence," pl. جمل *jaml*; أمّة *umma* "followers of a particular prophet," pl. أمم *umm*.

(2) The singular نعل *naʿl* generally has as one plural نعل *naʿl*, as : كتاب *kitāb* "a book,"
pl. كتب *kutub*; جدار *jadār* "a wall," pl. جدار *jadār*; حمار *ḥimar* "a donkey," pl. حمر *ḥimr*.

But the plural of سحاب *ṣaḥāb*^{un} "cloud," is also of the form فعل *faʿl*, viz. سحب *ṣaḥb*.

¹ Also *qaryāt*^{un}=plural of paucity, vide (f).

² The plurals ولد or ولدان = "boys"; but أولاد *awlād* "offspring, descendants."

³ Also أنلاك *anlak* plural of paucity.

(3) The plural *فَعَالٌ* has always its singular *فَاعِلٌ*, as: *تَاجِرٌ* "a trader," pl. *تُجَّارٌ*; *حَاكِمٌ* "Governor," pl. *حُكَّامٌ*; *عَامِلٌ*, pl. *عَمَالٌ*¹; *جَاهِلٌ* "ignorant," pl. *جُهَلٌ*.

However, the singular *فَاعِلٌ*¹ may have other forms of plural, as: *جَاهِلٌ*, pl. *جُهَلَاءٌ* [as well as *جُهَلٌ* vide (4)]; *عَالِمٌ* "learned" has *عُلَمَاءٌ* and *عَالَمٌ*, and the regular masculine plural *عَالِمُونَ*¹.

(4) When *فَاعِلٌ*, without a weak letter, is an *irrational* or a *neuter* substantive, one of its plurals may always be *فَوَاعِلٌ*, as: *عَامِلٌ* "a governing word (in grammar)," pl. *فَوَاعِلٌ*, but *عَامِلٌ* "a Viceroy," pl. *عَمَالٌ*; *حَاجِبٌ*; *عَمَلٌ*; *شَاهِدٌ* "witness," pl. *شَاهِدٌ*; *فَوَازِئُ*; *فَارِسٌ* "Cavalier," pl. *فَوَازِئُ*; *حَوَاجِبُ* "eye-brow," pl. *حَوَاجِبُ*; *شَوَاهِدٌ* "a proof, sign," pl. *شَوَاهِدٌ* (and *شُهُودٌ* and *أَشْهُادٌ*); but *شَاهِدٌ* "a proof, sign," pl. *شَوَاهِدٌ*.

(5) The measure *فَاعِلَةٌ* has, without restriction of meaning etc., always one plural *فَوَاعِلٌ*, as: *قَاعِدَةٌ* "a rule, a capital city," pl. *قَوَاعِدٌ*²; *حَاشِيَةٌ* "margin, marginal note," pl. *حَوَاشِي* (Nom. and Gen. *hawāshiy*, Acc. *hawāshiyā*); *حَاوِيَةٌ* or *حَوِيَّةٌ* "gut," pl. *حَوَايِي* or *حَوَايَا*; *زَاوِيَةٌ* "angle," pl. *زَوَاوِي* (and *زَوَايَا* *zawāyā*³).

(6) The plural *فَعَلَةٌ* must have as its singular a verbal adjective *فَاعِلٌ*, as: *طَلِبَةٌ* "school-boys," sing. *طَالِبٌ* "seeking," but *طَالِبٌ* *tullāb*⁴ and rarely *طَالِبٌ* *tillāb*⁴ "seekers"; also adult students).⁴

¹ Also *عَامِلُونَ*: the reg. masc. and fem. pls. of all participles may be used.

² Also the plural of *قَاعِدٌ* "a woman past the age of child-bearing, an oldish woman."

³ All three cases the same.

⁴ Incorrectly amongst Indians and Persians *طَالِبَاءٌ*: this measure does not exist in Arabic from *طَالِبٌ*.

Remark.—But ^{نَعْلَة} may be a singular, as: ^{بَقَرَة} - ^{شَجَرَة}.

(7) The measure ^{نَعْلَة} is always a plural of *rational* nouns derived from verbs with the third radical weak, as: ^{قَاضٍ} *qāzī*,¹ pl. ^{قُضَاةٌ} (for ^{قُضَيَّةٌ}); ^{دَاعٍ} “missionary (of any religion),” pl. ^{دُعَاةٌ}; ^{رَاعٍ} “shepherd,” pl. ^{رُعَاةٌ}; ^{رَاوٍ} “narrator,” pl. ^{رَوَاةٌ}; ^{غَارٍ} “raiding, a warrior,” ^{غَزَاةٌ} (for ^{غَزَوَةٌ}); ^{وَالٍ} “Governor,” pl. ^{وَلَاةٌ} (for ^{وَلِيَّةٌ}).

(8) From the feminine singular ^{نَعِيلَة} from *strong* radicals, a plural ^{نَعَائِلٌ} can always be formed, as: ^{مَدِينَة} “city,” pl. ^{مَدَائِنٌ}; ^{قَرِينَة} “wife,”² ^{قَرَائِنٌ}; ^{عَظِيمَة} fem., “great,” pl. ^{عَظَائِمٌ}. But ^{نَعِيلَة} from a root with the last radical *weak*, has one plural ^{نَعَالَا} *fa‘ālā*, as: ^{عَظِيمَة} (from ^{عَظَا} - ^{يَعْظُرُ}), pl. ^{عَظَايَا}; ^{بَلِيَّةٌ} “calamity,” pl. ^{بَلَايَا}.⁴

(9) Singular *rational* nouns that end in a *weak letter* and are of the measure ^{فَعِيلٌ} have their plural ^{أَنْعَالَة}, as: ^{وَلِيٌّ} *waliyy*³ “patron, friend,

¹ In Urdu and Persian, compounds of the form of ^{قَاضٍ} are incorrectly written and pronounced with ^ي, as: ^{قَاضِي الْقَضَاةِ} *qāziy ‘l-quḏāt*, for ^{قَاضِي الْقَضَاةِ} *qāzī ‘l-quḏāk*; so too with ^{الْحَازِي} and ^{الْحَامِي} etc., etc.

² In India, Persia, and Turkey also a “religious warrior,” being a contraction of the phrase ^{الْمُحَارِبُ فِي سَبِيلِ اللَّهِ}.

Remark.—In ^{لَهْرَة} and ^{هَمْزَة} the final ^ة (^{تَاءُ الْبِطَالَةِ}) is an *addition* to the measure ^{فَعِيلٌ}, and the words are correct without it.

³ In Urdu and Persian ^{قَرِينَة} is not “wife or companion,” but “likelihood; context; and good order (of many things), or seemly attitude (of one person).”

⁴ All three cases the same.

at¹," pl. شَقِيٍّ; أَوِيَاءُ "miserable, hard-hearted, black-guard," pl. أَفْسَافُ. Also rational *muzā'af* nouns of the measure نَعِيلٌ, or adjectives con-
d to rational beings, generally have one plural of this form, as: طَبِيبٌ
hysician," pl. أَطِبَّاءُ (for أَطِبَّاءُ).

Remark I.—شَرِيرٌ "wicked" (pls. أَشْرَارُ and شَرَارٌ) is an exception. The pl.
is confined to rational beings, though the singular قَلِيلٌ is not; so too
شَدِيدٌ.

Remark II.—There are three common measures for the pl. of the verbal
active نَعِيلٌ, viz. أَفْعَالٌ - فَعْلَاءُ, as: كِبَارٌ (sing. كَبِيرٌ); أَشْرَافٌ; فَقَرَاءٌ. Other
asures exist, as: قَتِيلٌ "slain," pl. قَتَلَى; أَسِيرٌ "prisoner of war," pl. أُسْرَى
(أُسَرَاءُ) (and also أُسَرَاءُ).

(10) The verbal adjective نَعْلَانٌ (fem. نَعْلَى) has the plurals نَعَالَى and
, as: غَضَبَانٌ "wrathful," pl. غَضَابَى and غَضَبَى (and also غَضَابُ).

(11) Those feminine quadrilaterals in which the third letter is a long
scent vowel, servile, have a plural فَعَائِلٌ, as: سَحَابَةٌ "cloud," pl.
سَمَائِلٌ; رِسَالَةٌ "a pamphlet, etc.," pl. رَسَائِلٌ; شَمَالٌ "the north wind" and
"the left hand," pl. شَمَائِلٌ; عَجُوزٌ "an old woman," pl. عَجَائِزٌ.

Remark.—This pl. is also rare in a few other cases, as: ضَمِيرٌ "pronoun,"
حَاجَةٌ "a need, a thing," pl. حَوَائِجٌ; حُرَّةٌ "a free woman," pl.
لَيَالٍ "night," pl. لَيَالٍ (also لَيَالٍ).

¹ In the meaning of 'saint', it is a contraction of وَلِيَّ اللَّهِ. The root meaning is
come after, follow"; hence وَلِيَّ الْعَهْدِ "heir apparent." ² But لَيْلَةٌ, pl. لَيْلَاتٌ

(12) Quadrilaterals (ʾ not counted), the consonants all radicals, have فَعَالِل, as : ثَعْلَبُ “fox,” pl. ثُعَالِبُ; pl. دِرَاهِمُ; قَنْطَرَةٌ “a bridge,” pl. قَنَاطِرُ; جَوَاهِرُ “gems,” pl. جَوَاهِرُ; كَوَكَبُ “a star,” pl. كَوَاكِبُ.

The same measure is used for the pl. of those quadrilaterals (ʾ not counted) that are formed from the trilaterals by prefixing ا ت - or م, as : اَصْبَغُ “finger,” pl. اَصْبَاجُ; تَجَرِبَةُ, pl. تَجَارِبُ; مَنَزَلُ, pl. مَنَازِلُ; مِخْلَبُ, pl. مِخَالِبُ; مَحَلَّةُ, pl. مَحَالِلُ.

(13) Quinqueliterals (ʾ not included) not primitive or foreign, with the penultimate a long vowel, have a plural فَعَالِلُ, as : سُلْطَانُ “an emperor,” pl. سَلَاطِينُ; صَنْدُوقُ “a large box or chest,” pl. صَنَادِيقُ; زَنْدِيقُ “infidel, hypocrite,” pl. زَنَادِيقُ; مِفْتَاحُ “a key,” pl. مِفْتَاحِي; مَسْكِينُ “poor quiet,” pl. مَسَاكِينُ.

(14) The *broken* plural of تَفْعِيلُ is تَفَاعِيلُ, vide I Stem; but the regular feminine plural in اَت — can also be used.

Remark.—The Infinitive of all other derived forms (with the exception of the *al-masādir* “*l-māmiyyah*”) is the regular feminine in اَت —, vide I Stem.

(15) When اُنْعَلُ is superlative, it has, when used as a noun, its plural اُنْعَالُ, in the masculine, vide § XIV (g).

Its feminine فَعْلَى has optionally نُعَلُ or نُعَلِيَّاتُ. Vide § XIV (g).

When اُنْعَلُ signifies colour or defect (fem. نُعْلَاءُ), the plural for both masculine and feminine is فَعْلُ or فَعْلَانُ, as : أَحْمَرُ “red,” pl. حَمَرُ or حَمَرَانُ; أَعْمَى “blind,” pl. عَمَى and عَمِيَانُ.

(16) The noun of instrument has optionally مَفَاعِلُ or مَفَاعِيلُ, vide § IX (d).

(17) The noun of time and place has مَفَاعِلُ. Vide also § VII (a) I.

§ XXIV. Collective Nouns (إِسْمُ الْجَمْعِ), and Class Nouns (شِبْهُ الْجَمْعِ).

There are a large number of words that, like the broken plurals, have a collective signification, as:—

(a) Simple collectives (إِسْمُ الْجَمْعِ) that cannot take the ة of unity to indicate a single individual, as: قَوْم masc., which denotes a whole people, as well as individuals; عَسْكَر “an army” and also “the soldiers”; رَكْب “a band of horsemen,” [but رَكْبَةٌ a small band, less than ten; on the measure for a small piece *vide* § XIII (d)].

From such nouns, broken plurals are formed. *Vide* (e) and § XVII.

(b) Collective nouns (إِسْمُ الْجَمْعِ), formed by adding ة to the singular, *vide* § XX (d).

(c) Inhabitants of a country (إِسْمُ الْجَمْعِ), as: أَلْهَوْد “the Jews.” Such a noun is often identical with the name of the country, as: أَلْهِنْد “India, or the Indians”; أَلْرُوم “Rūm, also the people of Rūm.”¹

A single individual is formed by the relative ي. However the plural هُنُود (the plural of هِنْدِي) is restricted to “the Hindus” (not “the Indians”). The plural of رُومِي is أَدْوَام or رُومِيُون.

(d) Class nouns (شِبْهُ الْجَمْعِ) from which a single individual is expressed by the feminine ة of unity, as: حَمَام “dove-kind”; شَجَر “tree-kind.” There are *abstract* collectives.

(e) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran, قَوْم is always masculine plural, while نَخْل is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine ة): خَيْل “horse-kind” is feminine, as it is the mares that Arabs esteem. In practice حَمَام, شَجَر, and طَيْر are usually masculine, but in the Quran the last is feminine. *Vide* also under Gender.

¹ In India, Rūm means Turkey. The desert Arabs call Turkey Rūm, while the town Arabs call Greece Rūm.

§ XXV. Conjugation of the Simple Regular Triliteral Verb.

THE ACTIVE VOICE (^{مَعْرُوفٌ}).

There are three tenses : the Preterite (^{الْمَاضِي الْمَظْلُوقُ}), the Aorist (^{مُضَارِعٌ}) and the Imperative (^{أَمْرٌ}).

(a) The Preterite Active is ^{فَعَلَ}, ^{فَعِلَ}, or ^{فُعِلَ} according to the verb. All three are declined alike, i.e. they all have the same tense endings or 'cas in the Preterite, and the same endings or prefixes in the Aorist: these virtually affixed pronouns.

The forms ^{فَعَلَ} and ^{فَعِلَ} are generally intransitive and denote a state of quality: the former denotes permanent condition, as : ^{حَسَنٌ} "to be beautiful," the latter temporary condition, as : ^{حَزَنٌ} "to be sad."

The Passive is always ^{فُعِلَ} and is declined in the same way.

Preterite (^{الْمَاضِي}).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
^{فَعَلْنَ}	^{فَعَلُوا} ¹	^{فَعَلَتَا}	^{فَعَلَا}	^{فَعَلَتْ}	^{فَعَلَ}
<i>fa'alna</i>	<i>fa'alū</i>	<i>fa'alatā</i>	<i>fa'alā</i>	<i>fa'alat</i>	<i>fa'al</i>
"They did."		"They two did."		"She did." "He did."	
^{فَعَلْتُنَّ}	^{فَعَلْتُمْ}	^{فَعَلْتُمَا}		^{فَعَلْتَ}	^{فَعِلْتَ}
<i>fa'altunnā</i>	<i>fa'altum</i>	<i>fa'altumā</i>		<i>fa'altī</i>	<i>fa'alt</i>
"Ye did."		"Ye two did."		"Thou didst."	
^{فَعَلْنَا}				^{فَعِلْتُ}	
<i>fa'alnā</i>				<i>fa'altī</i>	
"We did."				"I did."	

(b) The Aorist may be ^{يَفْعَلُ}, ^{يَفْعِلُ}, or ^{يُفْعَلُ}.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form ^{فَعِلَ}, take — ; while those of the form ^{فَعَلَ} take — .

¹ Note that this final *alif* is ^{فِيمُ الْمَلْفُوظِ} or otiose. In a word like ^{قَدَّرُوا} "they appreciated," were this *alif* not introduced, the final ^و might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the *alif* is dropped, as it fulfils no useful purpose.

Aorist (أَلْمَضَارِعُ).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ
<i>yaf'uln^a</i>	<i>yaf'ulūn^a</i>	<i>taf'ulānⁱ</i>	<i>yaf'ulānⁱ</i>	<i>taf'ul^u</i>	<i>yaf'ul^u</i>
“They do or will do.”		“They two do or will do.”		“She does “He does or or will do.” will do.”	
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ		تَفْعَلِينَ	تَفْعَلُ
<i>taf'uln^a</i>	<i>taf'ulūn^a</i>	<i>taf'ulānⁱ</i>		<i>taf'ulīn^a</i>	<i>taf'ul^u</i>
“Ye do or will do.”		“Ye two do or will do.”		“Thou doest or wilt do.”	
	نَفْعَلُ			أَفْعَلُ	
	<i>naf'ul^u</i>			<i>af'ul^u</i>	
“We do or will do.”				“I do or will do.”	

The Aorist Passive is *yuf'al^u* and so on, the first two vowels remaining unchanged.

(c) The Aorist is susceptible of certain inflexions to express five Moods, viz. :—

(i) INDICATIVE MOOD.—In this the Aorist ends in—.

(ii) SUBJUNCTIVE MOOD.—To express the Subjunctive, the final vowel of the Aorist changes to *fathah* (—), i.e. when it is preceded by certain particles ; in such a case the final *n*, when preceded by a *long* vowel, is dropped. In the 2nd and 3rd pl., an otiose¹ is added, except when a suffix is attached, as: يَكْتُبُوا “they write,” but يَكْتُبُوا. The particles are:—أَنَّ “that” (with Pret. or. Aor.); لَنْ (لَا أَنْ) “it *will* certainly not” (for future time only), or أَلَّا (أَنْ لَا) (for any time); كَيْ “in order that”; كَيْلَا in order that not”; إِذَنْ (إِذْ أَنْ) “then of course”; لَنْ *li'an* = لِكَيْلَا (لَنْ لَا) “in order that not”; أَوْ in the sense of “except that, unless” (not in the sense of “or”); فِ when it

¹ There is often an ellipse of أَنْ, especially after وَ- حَتَّى- لَ and أَوْ. أَنْ may take the Indicative, *vide* under Syntax.

means “otherwise, or so that”¹; رَ when it is equivalent to مَعَ أَنْ¹ لَ (called لَمْ الْكَيَّ “the *lām* that equals *kay* in order that”); حَتَّى² “until, so much so that.”

(iii) JUSSIVE MOOD OR APOCOPATED AORIST.—When the Aorist is preceded by the particles لَمْ “not, never” and لَبَّأَ “not yet” (which give the Aorist a past sense); لَ “let” (لَامُ الْأَمْرِ “the *lām* of the Imperative”); لَا prohibitive (called لَاءُ النَّهْيِ *lā* “*n-nahy*”); or when it is used as an Imperative, or follows an Imperative (and expresses the *jazā* of a condition), it loses its final vowel, as in: زُرْنِي³ فَبَا تَزِدُّ حُبًّا “visit me less often and you will increase my affection for you” (said by the Prophet to a too-frequent visitor);

The verb كَانَ loses its و when the last radical is vowel-less, as: يَكُنْ. In those forms in which there are no inflexional suffixes, it can also reject the *n*, as: يَكْ *yak*“.

Remark.—The following particles and pronouns apocopate the final vowel of *two* Aorists (protasis and apodosis): إِنْ “if”; مَنْ “he who” etc.; مَا “that which, what”; مَهْمَا “whatever”; أَيُّ “whoever” etc. (declined); حَيْثُمَا “wherever”; إِذَا “when”; إِذَا مَا “whenever that”; مَتَى “when, if” (only apocopates when conditional, not when temporal⁶ or interrogative); أَيْنَمَا = أَيْنَ “where”; أَيْنَ “where”; أَيَّانَ “when”; كَيْفَمَا “however.”

¹ Vide § XLV.

² For past time حَتَّى is followed by the Preterite. Vide § XLV.

³ فَبَا “at intervals, occasionally.”

⁴ مَهْمَا - مَا - مَنْ are never joined to مَا but the rest may be joined or not.

After an indefinite noun, مَا = “a certain,” or “any whatever.”

⁵ حَيْثُ and إِذَا do not apocopate unless joined with مَا.

⁶ مَتَى “whenever” (temporal) does not apocopate.

(iv) **ENERGETIC MOOD.**—The Jussive may be rendered more emphatic by adding ^{نَ} and ^{اَ}—*an* and *ann*^a (the second being stronger than the first), as: ^{يَفْعَلْنَ} and ^{يَفْعَلْنَ}. These forms have always a *future* sense and are used when the tense is imperative or prohibitive-imperative, and in asseverations or oaths: they may be strengthened by prefixing ^{لَ}. Before the suffix, the long vowels ^و and ^ي are shortened to (—) and (—), as: ^{لَيَفْعَلْنَ}¹ *la-yaf'alinn*^a “they will certainly do” (for ^{لَيَفْعَلُونَ}). With the single *n* termination, all the dual and the *feminine* plural terminations are wanting.

(v) **THE IMPERATIVE** is formed by cutting off the prefix ^{تَ} from the second persons of the Apocopated Aorist and substituting a *hamzat*^a 'l-waṣl, and, if the second radical has (—), pointing it also with (—); and if (—) or (—), pointing it with —:—

Plural.		Imperative.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
^{يَفْعَلْنَ} ⁴	^{يَفْعَلُوا} ⁴	^{يَفْعَلَا} ⁴		^{يَفْعَلِي} ³	^{يَفْعَلْ} ²
<i>uf'uln</i> ^a	<i>uf'ulū</i>	<i>uf'ulā</i>		<i>uf'ulī</i>	<i>uf'ul</i> ²
“Do ye.”		“Do ye two.”		“Do thou.”	

The remaining persons are formed by prefixing ^{لَ} to the Apocopated Aorist with or without the ^{نَ} or ^{اَ}, as: ^{لَيَفْعَلْ} *li-yaf'al* “let him do”; ^{لَيَفْعَلْنَ} *li-yaf'alann*^a “let him certainly do.” If ^و or ^{فَ} precedes these forms, the ^{لَ} generally loses its vowel.

(d) The Prohibitive Imperative is formed by prefixing ^{لَا} to the Apocopated Aorist.

The Imperative itself cannot be used in the prohibitive.

¹ This ^{لَ} is “certainly” (called ^{لَا مِ التَّكْيِيدِ}) has no governing power.

² Or ^{يَفْعَلْ} or ^{يَفْعَلْ}.

³ Or ^{يَفْعَلِي} or ^{يَفْعَلِي}.

⁴ The vowels may change as in the singular.

(b) (1) The AFFIXED PRONOUNS are *Possessive*; they also express the *oblique cases* (Genitive, Dative, Accusative, etc.) of the *Personal Pronoun* :—

Sing.			Dual.		Plural.	
M. Common. F.			Common.		M. Common. F.	
1 My or	ي		—		Our or	نَا
Me.	ī.				Us.	nā.
2 Thy	كَ	كِ	Your	كُمَا	Your	كُمُ كُنَّ
or			or		or	
Thee.)	k ^a .	k ⁱ .	You two.)	kumā.	You.	kum. kunn ^a .
3 His	هُ	هَا	Their	هُمَا	Their	هُمُ هُنَّ
or			or		or	
Him.	h ^a .	hā.	Them	humā.	Them.	hum. hunn ^a .
			two.			

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle إِنَّا, as: إِنَّا عَطَايَ إِيَّاهُ “my giving it to him”: *vide* also (i) (2). The second persons إِيَّاكَ - إِيَّاكُمْ etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, ي becomes نِي *nī*, as: ضَرَبَنِي *zarab^a-nī* “he struck me”; إِنِّي *inn^a-nī* or contracted *innī* “verily I—”; مِنِّي *min-nī* “from me.” The added ن prevents confusion in verbs,

(2) After a long *alif*, it becomes يَ *yā*, as: خَطَايَا *khaṭāyā-yā* “my sins.”

(3) If the noun ends in ي or و (*a-ī*, or *aw-ū*), it becomes *iyā*, as: (فَتَى) فَتَى *fatiyyā* “oh my young man”; قَاضِي *qāziyyā* “oh my Qāzī”; (بَنُونَ) بَنِي *baniyyā*¹ “oh my sons”; أَبَوِي *abawayyā* “oh my parents” (dual, أَبَوَانِ + ي).

(d) (1) The *zammah* (—) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (—) if preceded by a *kasrah* or a *yā*, as: كِتَابِهِ *kitāb-i-hi* “of his book”; عَلَيْهِمْ *alayhim* “on them.”

¹ The diminutive singular is بُنَى *bunayyā* “oh my darling boy.”

(2) If a *hamzat*¹ 'l-waṣl follows *hum* or *him* هُمْ “they or them,” *kum* كُمْ “you,” or *antum* أَنْتُمْ “you,” or *-tum* (the verbal ending), then the *mīm* must be pointed with *ṣammah*, as: عَلَيْهِمُ السَّلَامُ *alayhim*² ‘s-salām. If *ṣ* is preceded by a long vowel, its *ṣammah* is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its *tanwīn* disappears. Consequently the termination *ī* is written ت before the affixed pronouns: it is of course pronounced *t*, as it is before all vowels, even when written *ī*.

(f) (1) The preposition لِ *li* becomes لَ *la* before the pronouns, except the first, as: لَكَ *lak*^a, لِي *lak*ⁱ, لَهُ *lah*^u etc., but لِي *li* “to or for me.” Vide also § XXXII (b).

(2) But عِنْدَ “near, with, in the opinion of,” makes no change except before the first person, when it becomes عِنْدِي *ind-ī* “near me, etc.”

(g) (1) The final letters و of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: كِتَابَاهُ *kitābāh*^u “his two books”; ضَارِبُوهُ *zāribū-h*^u “his strikers (i.e. those who beat him).”

(2) Similarly the mute *aliḥ*² of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: كَتَبُوهُ *katabū-h*^u “they wrote it”; لَمْ يَكْتُبُوهُ *l-m yaktūbū-h*^u “they did³ not write it.”

(h) Note the force of the pronouns in صَلَّيْتُ لَيْلَتِي “I prayed the whole of

¹ i.e. the *hamzah* in the article ال, the initial *hamzah* of all derived forms of the verb except Stem IV (أَفْعَلَ *af'al*^a), of اِسْمُ ابْنٍ, اِمْرَأَةُ, and اِنْتَانِ masc. and fem., and also the *hamzah* of the trilateral Imperative.

² Though not here a letter of prolongation, it is called *aliḥ*. The letter ا is only styled *hamzah* when it has a *ḥarakat*, or when being *ṣākin* it is marked with a ء and has a guttural sound (فَصْطَحَةُ اللِّسَانِ) as in يَاْسِي “despair.”

³ With the Aorist, لَمْ gives the sense of the Preterite.

that night"; بَكَى لَيْلَتَهُ "he wept the whole of that night"; بَكَى لَيْلَهُ "he wept all those nights."

(i) (1) *Two Accusative Pronouns*.—Two affixed pronouns may be joined to one verb, as: ^{أَعْطَيْتُكَ} *a'tayt^u-k^a-h^u* "I gave thee it." The second may also be written separately if suffixed to the meaningless particle ^{إِيَّ} *iyyā*; thus ^{أَعْطَيْتُكَ إِيَّ} *a'tayt^u-k^a iyyā-h^u*.¹

If the pronouns are *joined* as in the first case, the natural order of the persons is observed, i.e. 1st, 2nd, 3rd; but in the second case you could also say ^{أَعْطَيْتُهُ إِيَّكَ} *a'tayt^u-h^u iyyāk*.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to ^{إِيَّ} *iyā*, as: ^{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} "Thee we serve and from Thee do we seek aid."

(j) When an affixed pronoun follows the pronouns *kum*, *hum*, or the verbal termination *-tum*, a long ^و (*ū*) is inserted for euphony, as: ^{أَعْطَيْتُكُمْ} *a'tayt^u-kum* "I gave you," but ^{أَعْطَيْتُكُمْو} *a'tayt^u-kumū-h^u* "I gave you it"; ^{أَعْطَيْتُمْ} *a'taytum* "you gave," but ^{أَعْطَيْتُمْو} *a'tay-tumū-h^u* "you gave it" ^{أَعْطَيْتَهُمْو} *a'tayt^u-humū-h^u* "I gave them it."

Remark.—The following are used in Persian:—^{سَيِّدِي} "my master"; ^{مَوْلَايِ} "my lord," (and ^{مَوْلَانَا} "our lord"); ^{قُرَّةَ عَيْنِي} *qurraṭ* 'ayn-i² "that which refreshes my eyes" (a son); ^{سُرُورِ قَلْبِي} "gladness of my heart" (to a wife or child); ^{يَا حَبِيبِي} "oh my friend."

¹ After verbs of giving, the receiver comes first and then the direct object.

² The pronoun ^{يِ} should not be suffixed to Persian nouns. *Nūr-chashmī* نور چشمی is, in modern Persian, used as well as the classical Persian *nūr-i chashm*, as an affectionate epithet for a child. Originally this ^{يِ} may have been the Arabic suffixed pronoun "my" (*yā-yi mutakallim*), or it may be the *yā-yi tawqīfī*. Similarly with *qibla-qāhī* قبله گاهی, modern Persian, = ^{تَهْلَه گاه} a father. Such expressions as ^{کجا است} قبله گاهی "where is your father?" and ^{نور چشمی شما را ندانم جا دیدم} are common in modern Persian and show that the ^{يِ} is not now, at least, regarded as a pronoun.

(k) THE REFLEXIVE PRONOUN is expressed by **نَفْسٌ** "self" (agreeing number with its noun) joined to the affixed pronouns, as:—

ذَهَبْتُ نَفْسِي (or **بِنَفْسِي**) "I went myself"; **ذَهَبُوا أَنْفُسَهُمْ** (or **بِأَنْفُسِهِمْ**) "they went themselves"; **قَتَلَ نَفْسَهُ** he "killed himself"; **قَتَلُوا أَنْفُسَهُمْ** "they killed themselves."

عَيْنٌ (pl. **أَعْيُنٌ**) "eye, essence" and **ذَاتٌ** (pl. **ذَوَاتٌ**), are also used for "self" in the same way as **نَفْسٌ**.¹

(l) (1) THE DEMONSTRATIVE PRONOUNS are **ذَا** "this" (or more emphatically **هَذَا**), and **ذَلِكَ** "that."

Singular.			Dual.		Plural.	
	M.	F.	M.	F.		
N. }		ذِي , ذِيْهِ	N. ذَانِ	تَانِ	N. }	أُولَءِ or وَلِيْ
G. }	ذَا	تِيْ , تِيْهِ	zānī .	tānī .	G. }	ulāʾ or ulā
A. }	zā .	تَا			A. }	
		zī, zihī, tī, tihī, tū.	G. }	ذَيْنِ	تَيْنِ	
			A. }	zaynī.	taynī.	

ذَا is seldom used by itself.

It is usually compounded with the demonstrative particle **هَـ**² (written **هُ**) and is declined thus: Sing. Masc. **هَذَا**, and Fem. **هَذِهِ** (rarely **هَذِيْ**), for cases.

Dual Masc. nom. **هَذَانِ**, and Fem. **هَئَانِ**; gen. and acc. Masc. **هَٰذَيْنِ**, and Fem. **هَٰتَيْنِ**. Pl. **هَٰؤُلَاءِ** for both genders and all cases.

¹ According to one authority **عَيْنٌ** is used in the singular only, but this does not appear to be correct.

² **هَـ** is also added for emphasis to other pronouns also, as: **هَـ أَنْتُمْ** "you and other"; **هَـ أَنْتَ (الَّذِي) قَتَلْتَهُ** "it was you (who) killed him."

(2) The words for “that, those” are formed by adding كَ (in some cases with interpolated لَ) to the simple forms, thus:—

Sing. masc. ذَاكَ or ذَٰلِكَ; *fem.* تَاكَ or تِٰكَ or usually نَٰكَ, for all cases.

Dual masc. nom. ذَٰئِكَ or ذَٰئِكِ; *gen. and acc.* ذَٰئِكَ or ذَٰئِكِ. *Fem. nom.* تَٰئِكَ or تَٰئِكِ; *gen. and acc.* تَٰئِكَ or تَٰئِكِ.

Plural أُولَٰئِكَ (and rarely أُولَٰكَ or أُولَٰكِ) for both genders and all cases.

(3) In the Qurʾān, the كَ of ذَٰلِكَ and نَٰكَ is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ذَٰلِكُمْ, ذَٰلِكُمَا etc.

(m) For the Singular and Plural of ذُو masc. and ذَاتُ fem., “possessor,” vide § 117 (VII, p. 445) on the *izāfat*. The Dual is, N. ذَوَا masc., and ذَوَاتَا (or ذَاتَا) fem.; G. and A. ذَوَايَ *zaway* masc., and ذَوَاتَايَ *zawātay* (or ذَاتَايَ *ātay*) fem.

In pronunciation, the long final vowels of ذِي - ذُو — أُولُو and ذَوُو are shortened before the article اَلْ.

ذَاتُ is followed by the genitive case, as: ذَاتُ آلِيبْنِ “concord”; ذَاتُ الْجَنْبِ “pleurisy” (*lit.* “having or possessing the side”); ذَوَاتُ جَمَالٍ, pl. ذَوَاتُ جَمَالٍ “beautiful (of a woman)”; ذُو جَمَالٍ “handsome (of a man)”; ذُو مَغْفِرَةٍ “pardoning (of God)”; ذُو الْفَضْلِ “gracious (of God)”. There appears to be no rule for the use or omission of the article: it is usually used after أُولُو, but in the Quran several instances occur without the article, as: أُولُو بَاسٍ شَدِيدٍ “great warriors” (speaking of extinct races); أُولُو قُوَّةٍ “powerful.”

Remark.—Persians ignore case and number, and even prefix ذِي to a few Persian words, as: ذِي خِرَدٍ “wise.”

(n) The RELATIVE (CONJUNCTIVE) PRONOUNS.—اَلَّذِي *allaẓī* “who” is an

Adjective and is used for *definite* antecedents¹ only: its feminine singular is **ٱلَّتِى** *allatī* (all cases). The Plural is **ٱلَّذِينَ** *allazīn*^a masculine, and **ٱلَّتَيْنِ** *allatayn*² or **ٱلَّلَوَاتِي** *allawātī* feminine (all cases): used for rational beings only. The Dual is, Nominative **ٱلَّذَانِ**¹ *allazān* masc., and **ٱلَّتَانِ**² *allatān* fem.: and Genitive and Accusative **ٱلَّذَيْنِ** *allazayn* masculine, and **ٱلَّتَيْنِ** *allatayn* feminine. **ٱلَّذِى** is always definite, even when used substantively.

(o) OTHER RELATIVES (and the INTERROGATIVES) are (1) **مَنْ** (as a Con-junctive it is without inflexion) “he who, whoever, such as, those who, what-ever (of living things)” ; also Interr. “who?” usually (followed by a singular masc.⁸ verb); and (2) **مَا** (without inflexion) “that which, what, a thing that, whatever (of neuter things; also Interr. “what?”). These are used substantively and are either definite or indefinite.

Remark. I.—**مَا** is also an indefinite pronoun, as: **يَوْمًا مَا** “on a certain day”, also “some day”; **رَجُلًا مَا** “a certain man⁴”; **مَا رَأَيْتُ رَجُلًا مَا** “I did not see any man whatever”; Q. **أَيَّ قَلَمٍ**⁵ *ayy^a qalamⁱ* “which pen (do you want)?” A. **قَلَمًا مَا**⁶ “any pen you like.”

¹ If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to **ٱلَّذِى** may be indefinite.

² Only two of the **ل** can be pronounced. The *sukūn* over the first *lām* is never written. Compare **ٱللَّهِ**. The pron. **ٱلَّذِى** is compounded of the Article **ٱل**, the Particle **ذِى**, and the demonstrative **ذَا**.

³ When the feminine is definitely stated, *man* **مَنْ** takes a feminine verb. Also the plural verb may be used to remove doubt. *Vide* also § XL (b).

⁴ A *sākin nūn* before *mīm* is pronounced *mīm*, as: **رَجُلًا مَا** = *rajul^u-mmā*; **رَجُلٌ** *rajul^u* **مَقْتُولٌ** *m-raqtūl^u*, which is sometimes written **رَجُلٌ مَقْتُولٌ**. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: **مُحَمَّدٌ رَسُولُ ٱللَّهِ** *Muḥammad^u-r-rasūl^u llāhⁱ*. Before *b*, a *sākin nūn* becomes *mīm*.

⁵ *Taḥlab^u* **تَطْلُبُ** understood.

⁶ *Aḥlab^u* **أَطْلُبُ** understood.

Remark II.—الَّذِي is an Adjective: when it follows and qualifies a noun that noun must be definite, as: رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ “I saw the *man who* came”; الرَّجُلُ الَّذِي رَأَيْتَهُ “the *man whom* I saw—”, *lit.* “the *man who* I saw *him.*” But مَنْ and مَا are Substantives, as: رَأَيْتُ مَنْ جَاءَ “I saw *who* (him *who*) came.” *Vide* § LV.

(3) أَيُّ *ayyūn*, masc., and أَيَّةٌ *ayyatūn* fem. “the one *who*” (also *which*?, of what kind, what?, what!.) *whatever*,” is definite and is declined like a triptote noun, usually in the sing. only.

Compounded with the relative nouns مَنْ and مَا, this substantive forms أَيُّمَنْ *ayyuman* “*whosoever*”; also “*which of these?*”; أَيِّمَا⁸ (or مَا أَيُّ) “*whatever*,” (also “*what of these?*”), the first portion of the compound being declinable. The first of these two must be followed by مَنْ *min* and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. *Vide* also § XL (b).

Followed by the Genitive, أَيُّ also expresses admiration and is then always in the masc. sing. If it follows an indefinite noun it agrees with it in case, but after a definite noun it is in the acc., as: جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ “Zayd came to me—*what a man* (he is)!”

(4) كُلَّمَا “all that, all which.”

(5) كُلُّ مَنْ “every one who, all who.”

(p) Those relative clauses that do not refer to an antecedent, are introduced either by الَّذِي, or by مَنْ and مَا. *Vide* § XL (b).

¹ *Man* مَنْ may be declined but practically never is: مَا is indeclinable. After some prepositions مَا becomes مِمَّا, as لِمَ “for what? why?”

² *Raʿayūn*: note transliteration.

³ The addition of mā is emphatic.

⁴ A *sākin nūn* before *mīm* is pronounced *mīm*, as: رَجُلٌ مَا = *rajulū-mmā*; رَجُلٌ مَقْتُولٌ *rajulū-m-maqtūlūn*, which is sometimes written رَجُلٌ مَقْتُولٌ. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: مُحَمَّدٌ رَسُولُ اللَّهِ *Muḥammadū-r-rasūlūllāh*. Before *b*, *sākin nūn* becomes *mīm*.

(q) INTERROGATIVES.—(1) مَنْ “who?”; masc. and fem.; e.g. كِتَابُ مَنْ “whose book?”; مَنْ ذَا “who is that?”; as an *Interrogative* مَنْ may be inflected, but only when it stands absolutely: (2) مَا “what?”; indeclinable; often strengthened by the demons. ذَا, as: مَاذَا “what then?”: (3) أَيُّ, fem. أَيُّهُ بِنْتُ أَيُّهُ [declinable, *vide* (o) (3)] with the following noun in the gen., as: أَيُّهُ بِنْتُ أَيُّهِ, together with its compounds أَيُّهُنَّ and أَيُّهُنَّ, *vide* (o); كَمْ “how many, how much?”, with the following noun in the acc. sing., as: كَمْ وَلَدًا “how many boys?”

Note the following constructions for “I know which of them is in the house”: (1) عَرَفْتُ أَيُّهُنَّ فِي الدَّارِ (هُوَ) and (2) عَرَفْتُ أَيُّهُنَّ فِي الدَّارِ (هُوَ). In the first case, أَيُّهُ is treated as an interrogative, and in the second as a relative. *Vide* § XL (b).

Remark.—The *interrogative* كَمْ must be distinguished from the assertory كَمْ “many a,” which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: كَمْ فُلَانٍ مَلَكَتُ “many a (or how many a) slave have I owned.” If however this كَمْ is separated from its noun (مَوْزِنٌ), the latter is in the acc., as: كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى قَدَمٍ “many a bounty have I received from them at the time of want.”

(r) INDEFINITE PRONOUNS.—أَحَدٌ “any one, some one,” بَعْضٌ (*lit.* a portion “one, some” (sing. or pl.), as: بَعْضُ الشُّعْرَاءِ “a certain poet or some poets” (according to the number of the verb). *Vide* also § XLIX (3) to (5).

(s) RECIPROCAL PRONOUNS. “Each other, one another” is expressed by the Stem تَفَاعَلَ; also by تَعَضَّاهُم بَعْضًا etc.: خُذُوا الثَّأْرَ بَعْضُكُمْ مِنْ بَعْضٍ “take revenge from each other”; سَعَدْنَا بَعْضُنَا بَعْضًا “we helped each other.”

(t) OTHER PRONOUNS كُلُّ وَاحِدٍ “each”; غَيْرُ “other than,” before a genitive noun or affixed pronoun, as: مَاتَ الْمَلِكُ فَلَمَّا بَعْدَهُ غَيْرُهُ “the king died and

another then reigned in his stead''; لَا أُحِبُّ قَبْرَكَ "I love none other but thee"; كِلَانِ masc., and كِلْتَانِ, fem. "both" (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; vide § LXIII).

NUMERALS (إِسْمَاءُ الْعَدَدِ).

§ XXVII. Cardinals (إِسْمَاءُ الْعَدَدِ الذَّائِي).

		Masc.		Fem.	
(a)	1	أَحَدٌ	...	إِحْدَى	<p>The numerals 1 and 2 are <i>Adjectives</i>. The numeral 2 is seldom used with a noun; the dual of the noun is used. When used <i>before</i> a noun, it loses its final ن¹ and governs the gen.sing. It is declined as an ordinary dual.</p>
	...	وَاحِدٌ	...	وَاحِدَةٌ	
	2	إِثْنَانِ	...	إِثْنَانِ	
				إِثْنَانِ	
3	...	ثَلَاثَةٌ or ثَلَاثٌ	...	ثَلَاثٌ or ثَلَاثٌ	<p>The numerals 3 to 10 are <i>Substantives</i> and govern the <i>genitive br. plural</i>, preferably a <i>plural of paucity</i>: they have the feminine form for the masculine and <i>vice versa</i>: rarely they follow the noun in <i>Apposition</i> but <i>vide</i> also (m).²</p>
4	...	أَرْبَعَةٌ	...	أَرْبَعٌ	
5	...	خَمْسَةٌ	...	خَمْسٌ	
6	...	سِتَّةٌ or سِتٌّ	...	سِتَّةٌ (سِتٌّ) or سِتٌّ	
7	...	سَبْعَةٌ	...	سَبْعٌ	
8	...	ثَمَانِيَةٌ or ثَمَانِيَةٌ	...	ثَمَانِيَةٌ (ثَمَانِيَةٌ) or ثَمَانِيَةٌ	
9	...	تِسْعَةٌ	...	تِسْعٌ	
10	...	عَشْرَةٌ	...	عَشْرٌ	

¹ If it follows its (dual) noun in apposition, it does not lose the ن. It loses its ن in compounds, as: إِثْنَا عَشَرَ "twelve."

² As عَشْرَةُ رِجَالٍ or رِجَالُ عَشْرَةٍ.

The numerals 11 to 99 govern an accusative singular.

If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

١١	أَحَدٌ عَشَرَ ...	إِحْدَى عَشْرَةَ ...	مَبْنِيٌّ	Indeclinable
			Gen. and Acc.	
١٢	إِثْنَا عَشَرَ ...	إِثْنَانِ عَشْرَةَ ...	إِثْنَانِ masc., and إِثْنَتَيْنِ fem.; declinable	
١٣	ثَلَاثَةٌ عَشَرَ ...	ثَلَاثَ عَشْرَةَ ...	مَعْرُوبٌ	
١٤	أَرْبَعَةٌ عَشَرَ ...	أَرْبَعَ عَشْرَةَ ...		
١٥	خَمْسَةٌ عَشَرَ ...	خَمْسَ عَشْرَةَ ...		
١٦	سِتَّةٌ عَشَرَ ...	سِتَّ عَشْرَةَ ...	Indeclinable	
١٧	سَبْعَةٌ عَشَرَ ...	سَبْعَ عَشْرَةَ ...	مَبْنِيٌّ	
١٨	ثَمَانِيَّةٌ عَشَرَ ...	ثَمَانِيَ عَشْرَةَ ...		
١٩	تِسْعَةٌ عَشَرَ ...	تِسْعَ عَشْرَةَ ...		
٢٠	عِشْرُونَ ...		masc. and fem.	
٢١	أَحَدٌ وَعِشْرُونَ ...	إِحْدَى وَعِشْرُونَ ...		
٢٢	إِثْنَانِ وَعِشْرُونَ ...	إِثْنَانِ وَعِشْرُونَ ...		
٣٠	ثَلَاثُونَ ...		masc. and fem.	
٤٠	أَرْبَعُونَ ...	" "		
٥٠	خَمْسُونَ ...	" "		
٦٠	سِتُّونَ ...	" "		
٧٠	سَبْعُونَ ...	" "		
٨٠	ثَمَانُونَ ...	" "		
٩٠	تِسْعُونَ ...	" "		
١٠٠	مِائَةٌ ...	" "		

The numerals 20, 30 etc. to 90 are declined as sound plurals.

In compounding with units, the unit precedes, the two are connected by وَ, and both are declined.

٢٠٠ مِائَتَانِ or مِائَتَانِ { From 100 on (i.e. up to 1000) the numerals are substantives, and govern a *genitive singular*.

٣٠٠	...	ثَلَاثُ مِائَةٍ	} Such compounds may optionally be written as one word.
٩٠٠	...	تِسْعُ مِائَةٍ	
١٠٠٠	...	أَلْفٌ	
٢٠٠٠	...	أَلْفَانِ	
٣٠٠٠	...	ثَلَاثَةُ آلَافٍ	
٩٠٠٠	...	تِسْعَةُ آلَافٍ	
١٠٠٠٠	...	عَشْرَةُ آلَافٍ	
١١٠٠٠	...	أَحَدُ عَشَرَ أَلْفًا	
١٠٠٠٠٠	...	مِائَةُ أَلْفٍ	
٢٠٠٠٠٠	...	مِائَتَا أَلْفٍ	
٣٠٠٠٠٠	...	ثَلَاثُمِائَةُ أَلْفٍ	} In such cases the compound of the hundred is always written as one word.
٤٠٠٠٠٠	...	أَرْبَعُمِائَةُ أَلْفٍ	
١٠٠٠٠٠٠	...	أَلْفُ أَلْفٍ	
٢٠٠٠٠٠٠	...	أَلْفَا أَلْفٍ	
٣٠٠٠٠٠٠	...	ثَلَاثَةُ آلَافٍ أَلْفٍ	

Remark.—An undefined number from 3 to 10 is expressed by *بَعْضٌ* “a portion,” as: *بَعْضُ رِجَالٍ* “some, a few, men”; *فِي بَعْضِ سِنِينَ* “in a few years.” In later Arabic *بَعْضَةٌ* is also used. *Vide (j) and (k).*

(b) The numerals compounded with ‘ten’ both take *fatḥah* in all cases, but the ‘ten’ of the compound agrees in gender with the object numbered while the units from 3 to 10 reverse it).

(c) Twenty, thirty, etc., etc. *عِشْرُونَ - ثَلَاثُونَ* are of common gender, and

are declined like regular plurals. The compounds of units with 20, 30, etc., are both declined, as: ^{رَأَيْتُ أَرْبَعَةً وَعِشْرِينَ رَجُلًا}.

'A hundred' ^{مِائَةٌ}, *mi'at^{un}*, is common gender.

(g) From 100 to 1000 are substantives, and the object numbered is in the *genitive singular*, or else the number is expressed thus: ^{مِائَتَانِ مِنَ الرِّجَالِ} (or ^{مِائَتَا رَجُلٍ}).

(h) "A thousand" ^{أَلْفٌ}, is common gender. Its pls. are ^{أَلَفٌ} and ^{أَلُوفٌ}, the latter being used for "thousands" in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing numbered. Thus for 3000 to 10,000, the *genitive broken plural* ^{أَلَفٍ} is used: from 10,000 to 99,000, the *accusative singular* ^{أَلْفًا} is used: from 100,000 upwards the *genitive singular* ^{أَلْفٍ}.

Remark.—The last numeral mentioned decides the case of the thing numbered.

(j) The Indefinite Numeral ^{بَعْضٌ} *biz^{un}* (also ^{بَعْضَةٌ}) "some, a small number," indicates a number between 3 and 10 and governs a broken genitive plural, as: ^{بَعْضُ أَيَّامٍ} "a few days"; ^{بَعْضُ مِنَ الْخَيْلِ} "a few of the horses"; ^{كَانَ هَمْرًا عِشْرُونَ} "his age was twenty and odd years." *Vide (a) Remark.*

(k) An Indefinite number over 10 is expressed by ^{نِيفٌ} or ^{نِيفٌ}; it may govern the *genitive singular*, as: ^{عِشْرَةٌ وَنِيفٌ} "upwards of ten"; ^{نِيفٌ وَعِشْرُونَ}

¹ This word must not be confused with ^{بَعْضٌ} *ba'z^{un}* "some (of any number), one, a portion": ^{أَكَلْتُ بَعْضَ الْخُبْزِ} "I eat a part of the loaf"; ^{قَالَ بَعْضُ الشُّعْرَاءِ} "a certain poet says—"; ^{بَعْضُهُمْ أَغْنِيَاءُ وَبَعْضُهُمْ فَقَرَاءٌ} "some of them are rich, and some poor."

“twenty and odd”; مِئَةً وَنِيفَ رَجُلٍ وَنِيفَ, or مِئَةً وَنِيفَ رَجَالٍ “upwards of 100 (and 10) men.” *Vide* also § XXIX (g).

(l) Note the following constructions for “the three men.”

(i) ثَلَاثَةُ الرِّجَالِ, (ii) الثَّلَاثَةُ الرِّجَالِ, (iii) رَجَالُ الثَّلَاثَةِ, (iv) الرِّجَالُ الثَّلَاثَةُ (apposition).

(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, مِنْ is introduced, as: فَخَذُوا أَرْبَعَةً مِنَ الطَّيْرِ “then take four birds (four of the genus bird).” Occasionally the Collective is in the gen. sing., as: وَهُمْ أَرْبَعَةٌ نَفَرٍ “and they were four persons (in number).”

(n) The numerals 3 to 10 agree in gender with the *singular* of the noun numbered, as: سَبْعَةُ أَهْوَامٍ “seven years,” but سَبْعُ سِنِينَ (sing. عام masc., and سَنَةٌ fem.).

(o) When the numeral is followed by مِنْ, *vide* (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ “four sheep, males,” the word غَنَمٌ being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: أَرْبَعَةٌ ذُكُورٌ مِنَ الْغَنَمِ “three male sheep (three males among the sheep).”

Remark.—The numerals used as abstract numbers have the masc. gender, as: ثَلَاثَةٌ نِصْفُ السَّتَةِ, or ثَلَاثَةٌ نِصْفُ السَّنَةِ “three is the half of six.”

§ XXVIII. The Ordinals.

(a) “First” أَوَّلٌ, is on the measure أَفْعَلٌ, and consequently has for its feminine أُوْلَى *ula*. From “second” to “tenth”, the ordinals are on the measure فَاعِلٌ masc., and فَاعِلَةٌ fem., as: ثَانٍ and ثَانِيَةٌ.

“Sixth”, however, is سَادِسٌ, but سَادٍ and سَاتٍ are also found.

First and *Second* are diptotes. From *Third* to *Tenth* the ordinals are fully declined.¹

“*Eleventh*” عَشْرَ حَادِي masc., and حَادِيَّةٌ عَشْرَ fem. From *Eleventh* to *Nineteenth* the ordinals are indeclinable¹.

From “*Twelfth*” to “*Nineteenth*”, they are formed by adding وَعَشْرَ (or عَشْرَ) to the ordinals.

From “*Twentieth*” and upwards, the Cardinals are used, as : عِشْرُونَ أَبَا “twenty chapters”, but أَبَا الْعِشْرُونَ “the twentieth chapter.” The *Ordinals* of the units, however, are used before the cardinals, for the intermediate numbers, as : الثَّلَاثُ وَالْعِشْرُونَ “the twenty-third.” The article must be attached to each numeral.

(b) From *First* to *Tenth*, the ordinals have the regular plural. From *Eleventh* to *Nineteenth*, the first part of the compound has the regular plural.

(c) “*First*” الْأَوَّلُ has also a broken plural الْأَوَائِلُ meaning “the first parts, the beginning,” just as الْأَوَاخِرُ means “the end parts,” and الْأَوَاسِطُ “the middle parts.” These terms are also used for the three decades of the month.

(d) The Ordinals are generally used for the time of day, as : فِي السَّاعَةِ الثَّلَاثَةِ “at three o’clock (at the third hour).”² But predicatively, the cardinals are used, as : السَّاعَةُ ثَلَاثَةٌ “it is three o’clock (the hour is three).” Note that ثَلَاثُ سَاعَاتٍ would mean “three hours, and أَحَدُ عَشَرَ سَاعَةً “eleven hours.” “What time is it?” كَمْ السَّاعَةُ, or كَمْ السَّاعَةُ.

“In the morning,” “at midday” etc., are expressed by the adverbial accusative, or else by the preposition فِي as : فِي الْمَبَاحِ or مَبَاحاً ; فِي الظُّهْرِ or ظُهراً ;

(e) Age is expressed thus : “How old are you?” عِمْرَكَ كَمْ سَنَةً “I am twenty” أَنَا ابْنُ عِشْرُونَ سَنَةً, or عِمْرِي عِشْرُونَ سَنَةً.

¹ All make a change for gender.

² The hours are counted from sunset.

(f) (1) Dates (the year) are expressed by the gen. of the Cardinals after the words *فِي سَنَةِ*, but for the year of a life or reign the Ordinals are used.

(2) The day of the month is expressed as follows :—

(i) *أَلْيَوْمَ الرَّابِعَ عَشَرَ شَهْرٍ مِنْ رَجَبٍ*; “the first of Sha‘bān”; *أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ*
يَوْمَ الْخَمِيسِ الثَّانِي وَالْعِشْرِينَ لِمَحْرَمٍ; “the fourteenth of the month of Rajab”;
أَلْيَوْمَ الثَّالِثَ مِنْ (شَهْرِ) الْمُحَرَّمِ; “on Thursday the twenty-second of Muharram”;
 or *ثَالِثُ (شَهْرِ) الْمُحَرَّمِ*, “the 3rd of Muharram,” and so on.

(ii) *لِلَّيْلَةِ خَلَّتْ مِنْ رَجَبٍ*, or *لِلَّيْلَةِ مِنْ رَجَبٍ* = “the first of Rajab”
lit. “on one night of Rajab being past”; *لِلَّيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ* on the 2nd of
 Rajab”; *لِلثَّلَاثِ (لِثَلَاثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ*; “on the 3rd of Rajab,” and so on
 up to the 15th *فِي النِّصْفِ مِنْ رَجَبٍ*, or *فِي مُنْتَصَفِ رَجَبٍ*, “in the
 middle of Rajab.” But after the 15th, the idiom is “when so many days or
 nights remained,” as: *لَارْبَعَ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ*, or *لَارْبَعَةَ عَشَرَ (يَوْمًا) بَقِيَ مِنْ رَجَبٍ*,
مِنْ مَحْرَمٍ = “on the 16th Rajab, *lit.* when 14 (days or nights) were left
 of Rajab,” and so on: *لَاخِرَ لَيْلَةٍ مِنْ رَجَبٍ* = “on 30th of Rajab.” *Vide* also
 § LII (b).

Remark I.—The subs. *فَرَقَةٌ*, *lit.* “a blaze on a horse’s forehead, a new moon,” may be used for the first day of the month and *سَلَجٌ* for the last day.

Remark II.—On such and such a date may also be expressed by the acc., or by *فِي*.

(g) “One of two” is *ثَانِي اثْنَيْنِ*; “one of four” *رَابِعَ أَرْبَعَةٍ*.

(h) “He makes a fifth” = *هُوَ خَامِسُ أَرْبَعَةٍ* (he is a fifth of four), or
هُوَ خَامِسٌ أَرْبَعَةٍ (he is fifth as to four).

§ XXIX. Other Classes of Numerals.

(a) ADVERBIAL NUMERALS: (1) ^{مَرَّةً} مَرَّةً or ^{مَرَّةً} مَرَّةً (or similar words) “once¹”; ^{مَرَّةً} مَرَّةً, or ^{مَرَّةً} مَرَّةً, “twice,” or ^{مَرَّتَيْنِ} مَرَّتَيْنِ (dual); ^{ثَانِيًا} ثَانِيًا “secondly or a second time”; ^{مَرَّةً} مَرَّةً, or ^{مَرَّةً} مَرَّةً, etc., etc.

(2) The ^{مَرَّةً} مَرَّةً (vide § X) may be used to express “once or twice” of an action, as: ^{مَرَّةً} مَرَّةً or ^{مَرَّةً} مَرَّةً “he struck him once or twice.”

If that noun be wanting, the verbal noun is used, as: ^{قَاتَلَ} قَاتَلَ or ^{قَاتَلَ} قَاتَلَ “he fought once or twice.”

(b) DISTRIBUTIVE:—These are diptotes, optionally of the measures ^{فَعَالٍ} فَعَالٍ or ^{مَفْعَلٍ} مَفْعَلٍ, or are expressed by a repetition of the cardinal, as: ^{وَاحِدًا} وَاحِدًا, or ^{مَوْحَدًا} مَوْحَدًا, or ^{فُرَادًى} فُرَادًى, (or ^{وَاحِدًا} وَاحِدًا) “one by one”; ^{ثَنَاءً} ثَنَاءً or ^{مُتْنًى} مُتْنًى, (or ^{إِثْنَيْنِ} إِثْنَيْنِ) “two by two”; ^{ثَلَاثًا} ثَلَاثًا or ^{مُتْلَفًا} مُتْلَفًا “by threes,” (or ^{ثَلَاثَةً} ثَلَاثَةً); ^{سُدَاهِ} سُدَاهِ or ^{مَسْدَسَ} مَسْدَسَ (or ^{سِتَّةً} سِتَّةً) “by sixes”: ^{ثَلَاثًا} ثَلَاثًا و ^{مُتْنًى} مُتْنًى “I passed by people which were in groups of two and threes.”

(c) MULTIPLICATIVE:—^{مَفْرَدًا} مَفْرَدًا = “single, singular number, alone and simple.”²

The measure for the others is ^{مَفْعَلًا} مَفْعَلًا the measure of the passive participle of II Stem, as: ^{مُتْنًى} مُتْنًى “twofold, double, duplicate”; ^{مُتْلَفًا} مُتْلَفًا “threefold, triple having three, triangular”; ^{مَسْدَسًا} مَسْدَسًا “sixfold, six-cornered etc.”

¹ Once = “once upon a time, one day,” is ^{يَوْمًا} يَوْمًا or ^{ذَاتَ يَوْمٍ} ذَاتَ يَوْمٍ.

² The opposite to ^{مَرْكَبًا} مَرْكَبًا “compound,” is ^{بَسِيطًا} بَسِيطًا but ^{أَلْمَفْرَدَاتِ} أَلْمَفْرَدَاتِ “simple medicines” as opposed to ^{أَلْمَرْكَبَاتِ} أَلْمَرْكَبَاتِ

(d) ADJECTIVAL (فَعَالِي) :—ثَنَائِي¹ = *ṣunā'iyā* “dual, consisting of two”; ثَلَاثِي “treble, consisting of three,” as: أَلْبَابُ الثَّلَاثِي الْمَجْرَدِ “the simple trilateral ot,” and so on.

(e) FRACTIONS :—(1) نِصْف “a half,” pl. أَنْصَاف (but اِنْصَاف “dividing to half, justice”). From “a third” to “a tenth,” the ordinary measure is ثُلُث. Other optional measures are, فُعْل and نَعِيل. The Pl. is أَفْعَال. Examples: رُبْع - رُبُوع, or رُبْع = $\frac{1}{4}$; سُدُس or سُدُوس = $\frac{1}{6}$ etc. Two-thirds ($\frac{2}{3}$) = ثُلَاثَانِ, and three-fourths ($\frac{3}{4}$) = ثَلَاثَةُ أَرْبَاع. Above $\frac{1}{10}$, the fractions are expressed by a paraphrase, as: ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْأً “3 parts of 40 parts, $\frac{3}{40}$ th.”

(2) A whole number and a fraction are coupled by وَ, as: أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ “four and five-sixths” ($4\frac{5}{6} = 4\frac{2}{3}$).

(f) Recurring numerals :—ثَلَاثًا ثَلَاثًا “every third”: رُبْعًا رُبْعًا “every fourth” etc.

(g) Approximate numbers :—The following and similar expressions precede the numeral: نَعْرَ “about”; مَا يَزِيدُ عَلَى “what exceeds” etc.

The words أَوْ يَزِيدُونَ “or they exceed” are sometimes added in imitation of the following passage in the Qur'an: وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (Qur. XXVII. 147) “and we sent him to a hundred thousand or more.” Vide so § XXVII (j) and (k).

¹ A *maddah* is placed over *alif* and pronounced, when a *hamzah* follows *alif*, or when a doubled consonant follows *alif*, as in حَاجٌّ. This *alif*, (أ) in the middle, at the beginning, of a word is lengthened ā-ā. A *maddah* is also placed over و and ي and pronounced, when they are *ṣākin* and are preceded by their sister-vowels and are followed by *hamzah*, as: سَيِّئٌ “it was made bad.” It is not placed over ا, and in اُ and اِيّ, the weak consonants are not preceded by their sister-vowels, and have no *maddah*.

§ XXX. Days of the Week.

(a) ^{يَوْمُ} ^(نَهَارُ) ^{السَّبْتِ} ١ The Sabbath, i.e. Saturday (the *first* day of the week of Muslims; but the *last* of Christians and Jews).

^{يَوْمُ} ^(نَهَارُ) ^{الْاِحَدِ} Sunday (*lit.* "day of the one"; the first day of Christians and Jews).

^{يَوْمُ} ^(نَهَارُ) ^{الْاِثْنَيْنِ} Monday (*lit.* "day of the two").

^{يَوْمُ} ^(نَهَارُ) ^{الثَّلَاثَاءِ} Tuesday.

^{يَوْمُ} ^(نَهَارُ) ^{الْاَرْبَعَاءِ} Wednesday.

^{يَوْمُ} ^(نَهَارُ) ^{الْخَمِيسِ} Thursday.

^{يَوْمُ} ^(نَهَارُ) ^{الْجُمُعَةِ} ٢ Friday (day of Congregational Prayer).

The word ^{يَوْمُ} or ^(نَهَارُ) is often omitted, as : ^{اَثْنَاءَ} "Tuesday."

(b) In addition to ^{اُسْبُوعٌ} ٣ "a week" there is ^{عَشْرَةٌ} "a period of ten days."

§ XXXI. The Year.

(a) The Christian Year is called by Muslims ^{السَّنَةُ الْمَسِيحِيَّةُ} "the Messial Year," and also by Christians ^{السَّنَةُ الْمِلَادِيَّةُ} "the Birth Year," and ^{السَّنَةُ الشَّمْسِيَّةُ} "the Solar Year."

B.C. is ^{قَبْلَ الْمَسِيحِ}; and also by Christians ^{قَبْلَ الْمِلَادِ} : (modern abbreviation of latter, ^{ق م}).

A.D. is ^{بَعْدَ الْمَسِيحِ}; and also by Christians ^{بَعْدَ الْمِلَادِ} : (modern abbreviation of latter, ^{ب م}, or simply ^م : Muslims write ^ع, abbreviation of ^{عِيسَى}).

1 ^{سَبَتٌ} - ^{يَسَبِتُ} "to rest." Muhammad is said to have fixed on Friday for the Congregational Prayers, so as to be different from the Christians and Jews.

2 Also ^{جُمُعَةٌ}

3 Also ^{جُمُعَةٌ}

A.H. is ^{السنة الهجرية} "the Flight Year" (16th July, 622 A.D.), [abbreviation * (butterfly *h*)]: and also by Christians ^{السنة القمرية} "the Lunar Year."¹

B.H. is ^{قبل الهجرة} (written in full).

(b) Muslim Feasts. There are two chief festivals:—(1) ^{العيد الصغير} at the beginning of ^{شوال}, the day after the termination of ^{رمضان} and its Fast. In India this is known as ^{عيد}, an abbreviation of its classical name ^{عيد الفطر} ("the festival of breaking the fast"); (2) ^{العيد الكبير}, or ^{عيد الأضحي} ("the festival of sacrifice"): this falls on the 10th of ^{ذو الحجة}, when the pilgrims offer up sacrifices at Mina, a day's journey from Mekkah.²

§ XXXII. Prepositions (^{حروف الجر}), Prepositional Nouns, Exceptive Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled ^{مجرور}. Prepositions are 'Separate' (^{منفصل}), or 'Inseparable' (^{متصل}).

(b) INSEPARABLE PREPOSITIONS:—These are five: (1) ^ب "in, by, with"; [prefixed to the affixed pronouns ^{هـ} - ^{هم} - ^{ها}, it changes the *zammah* (—)]

¹ Every year has 354 days and consists of 12 lunar months; *vide* p. 200. The H. year 1327 began on 23rd Jan. 1909 A.D.

The months of the Christian year are usually in *Egypt* ^{أبريل - مارس - فبراير - يناير} in *Syria* ^{ديسمبر - نوفمبر - أكتوبر - سبتمبر - أغسطس - (أوليو - يوليو - يونيو - مايو - تشرين الأول - أيلول - آب - تموز - حزيران - أيار - نيسان - آذار - شباط - (Jan.) - كانون الثاني - تشرين الأول - تشرين الثاني}.

² In India, this is generally called *Baqra 'Id* "the Cow 'Id," though goats are usually sacrificed and not cows. Poor people sacrifice cows, as seven houses may share in one cow, whereas a goat cannot be shared. In Persia, this feast is called ^{عيد قربان}.

into *kasrah* (—), as **بِهِم** ¹ [(2) **لِ** ^{li} “to, for, belonging to,”² [b affixed pronouns, except the 1st pers. sing., this is pointed with *fathah*, ‘ § XXVI, (f) (1); it also changes to *fathah* after the vocative *yā*, as: “come to the help of Zayd!”; but **لِي** ^{li} “to me”]: (3) **كَ** ^{ka} “li (not used with pron. suffixes): (4) **وَ** ^{wa} (a particle of swearing), as: **وَاللَّهِ** “God!” = **بِاللَّهِ**: (5) **تَ** ^{ta} = **وَ**, except that **تَ** can be prefixed to **اللَّهُ**, whereas the other can be prefixed to any word; if a verb is used in oath, **بَ** must be employed. For **وَ** with the acc. vide § XXXIII (a) Remark.

(c) SEPARATE PREPOSITIONS:—(1) **مِنْ** “of, from (indicating comment); than; some”: **عَنْ** “from, off (indicates separation, substitut after, at, about, on the authority of,” etc.; (but **عَنِّي** “from me”): “to, towards, up to, until”: **عَلَى** ^{la} “upon against”: **مِنْ** ^{min} **عَنْ** “

¹ After **إِذَا** “see! behold!”, **بَ** may be used, as: **جُلَّ قَدَّ أَتَى** = **إِذَا بَرَجَلَ قَدَّ أَتَى**

In negative sentences, the predicate, if a noun, has often **بَ**, as: **هُوَ بَقَارِسٍ** (or **فَارِسًا**):

“he is not a rider”: **مَا هُمْ بِعَالِمِينَ** (or **عَالِمُونَ**) = “they are not learned.” also § XLII (a) (2) and § LII (a) (2).

² As a *Conjunction* with the Subjunctive, it denotes “in order that, so that”; § XXV (c), etc.

³ **كَ** cannot precede a pronoun or a verb; it can precede a noun only: **مِثْلَ** or **كَمَا هُوَ** must be substituted before a pronoun, and **كَمَا** or **مِثْلَمَا** before a verb.

“as it is, in the same state.” **كَ** is really a noun signifying “similarity.”

نَاجِرٌ مِّنَ التَّجَارِ ^{naajir min al-tijar} = “a certain merchant”; **كُرْسِيٌّ مِّنْ خَشَبٍ** ^{kursiyy min khashab} “a chair (made of wood); **لَتَمُوَّءَ بِنَا مِنَ الْمَعْرُوفِ** ^{latamuwu ba min al-ma'ruuf} “the wealth which I have”; “what you have done to us in the way of kindness” (i.e. “the kindness which you done to us”); **قَدْ أَرَاكُمْ مِنْ آيَاتِهِ** ^{qad arakum min ayatih} “he has already shown you some of his signs.”

⁴ Before the affixed pronouns, **إِلَى** and **عَلَى** change the final *alif maqṣūrah* into **عَلَيْكَ** ^{alay-ka} “on thee”; **إِلَيْهِ** ^{ilay-hi} “towards him”; **عَلَيَّ** ^{alayya} “on me”.

off"; ^{فِي} "in"; (but ^{فِي} "in me," ^{فِيهِ} "in him" etc.): ^{مَعَ} (rarely ^{مَعًا}) "with, besides"; ^{حَتَّى} "up to, until, as far as," (also a Conj.³): ^{مُذَّ} or ^{مُنْذُ} (for ^{مِنْ ذُو}) "since"; ^{لَدَى} - ^{لَدَيْهِ} - ^{لَدَيْكَ} (with suffixes ^{لَدَى} etc.) "with, near," *vide* § LIII "To Have."

Remark.—To these may be added the noun or particle ^{رَبَّ} "often, many a, but few," as it governs the genitive, as: ^{رَبَّ رَجُلٍ كَرِيمٍ} ^{وَقَدْ لَقِيتُ} "many a noble man have I met."

(2) When ^{عَنْ} and ^{مِنْ} precede the *article*, they are pronounced ^{مِنْ} *min*^a and ^{عَنِ} *an*ⁱ; as: ^{مِنْ} ^{الْوَلَدِ} *min^a l-walad*, and ^{عَنِ} ^{الشَّانِعِيِّ} *anⁱ sh-shān'iy* "it is told

^{مَعَ ذَلِكَ} "in spite of that": ^{مَعَ أَنْ} "in spite of the fact that, although."

^{أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا} "I eat the fish even to its head":

here read either *ra's-i-hā*, a genitive governed by the *Preposition* ^{حَتَّى}, or else *ra's-hā* an accusative as the object of the verb, in which latter case ^{حَتَّى} is a *Conjunction*. ^{حَتَّى} "even etc." is not used with suffixes: ^{أَقْتُلُكَ أَنْتَ مَعًا} "I will kill even you." ^{حَتَّى} indicates motion towards and arrival at, whereas ^{إِلَى} does not necessarily connote the latter meaning.

^{مَرَأَيْتُهُ مُنْذُ} Before a noun, either may be used, but without a noun ^{مُنْذُ} only, as in ^{مَرَأَيْتُهُ مُنْذُ} "I have not seen him *since*." It is not used with suffixes. It is construed either with the gen. or the nom., the gen. being more particularly used when a yet unexpired period of time is spoken of, as: ^{مَا كَلِمَتُهُ مُنْذُ شَهْرِنَا هَذَا} "I have not spoken to him since the beginning of this month."

^{رَبَّ} The acc. (dependent on the interjection ^{بَا}) of ^{رَبَّ} "multitude." ^{رَبَّ} must begin a sentence; the noun it governs must be indefinite and qualified by an adjective, or a nominal or verbal clause in Pret. tense in place of such adjective: an alternative construction is ^{رَبَّ رَجُلًا} "many a man." With ^{مَا} affixed (^{رَبَّمَا} adv.), it signifies "perhaps, probably, sometimes, frequently," and introduces a sentence. An indefinite gen. often occurs after the conjunction ^{وَ} the particle ^{رَبَّ} being elided, as: ^{وَكَأْسٍ شَرِبْتُ} "many a cup have I quaffed." ^{رَبَّ} means "a few," and also "many a." In Urdu ^{اَكْثَرُ} has the same contradictory meanings; *vide* "Hindustani Stumbling Blocks," Supp. VIII, 18.

on the authority of *Ash-Shāfi'yy*''; but before other connective *alifs*, becomes *مِنْ* *min*¹, as: *مِنْ* *أَبْنَيْهِ*.

When prefixed to *مَنْ* or *مَا*, the final *ن* becomes *م* by assimilation, as: *مِمَّنْ*, *مِمَّا*, and *عَمَّا*. (*إِدْغَمٌ*),

(d) Other separate prepositions are simply nouns in the accusative (or adverbial) case, but without the *tanwīn*. They, too, govern the *geni* and some of them (originally nouns) may also themselves be in the *gen* after a preposition.

*بَعْدَ*¹ "after" (time or place), (dimin. *بُعَيْدٌ*); *قَبْلَ*¹ "before" (of time) (dimin. *قُبَيْلٌ*); *فَوْقَ* "above, over (place or rank), more than (a certain number)," (dimin. *فُوقٌ*); *تَحْتَ* "under, underneath; less than (of a number)" (dimin. *تُوقٌ*); *قُدَّامَ* "before, in front of (of place)"; *مِنْ تَحْتِ* "under, underneath"; *نَحْوَ*² "about (number)" (dimin. *نُحْوٌ*); *وَرَاءَ* "behind, beyond, besides"; *عِنْدَ* "with, in possession of, at the time of, according to"; *مِنْ عِنْدِ* "from"; *عِنْدَ* "ins of, in place of"; *عِوَضًا عَنْ* (or *عَوَضَ*) "in exchange for"; *غَيْرَ* (or *بِغَيْرِ* declinable³); "except, besides"; *فَيْ* "without"; *وَسَطَ* "in the middle"; *بِلَا* *bi-lā* "without"; *سِوَى* "except, besides" (indeclinable); *مَّا سِوَى* "besides"; *قُبَالَةَ* "opposite"; *حِذَاءَ* "opposite";

¹ But as adverbs, i.e. when not followed by nouns, *بَعْدَ* and *قَبْلَ*

² *نَحْوَ* ("direction, quarter") is used as a substantive in all its cases with a following genitive for "like," or "about," as: *رَجُلٌ نَحْوُ زَيْدٍ* "a man like Zayd"; *بِنَحْوِ مِائَةٍ*

رَجُلٌ "I passed by about a hundred men."

³ *بِغَيْرِ* can be used with either an indefinite or a definite substantive, *بِلَا* one that is indefinite, only. After *لَيْسَ* *فَيْ* and *لَا* *فَيْ* "not otherwise, nothing more" is understood, as: *عِنْدِي دِرْهَمٌ لَيْسَ فَيْ [ذَلِكَ]* "I have a *dirham* on me, no else." Vide also (c) and § XXXIV (b) (2).

أَمَامَ “opposite”; حَدَاءُ = تَلْقَاءُ or تَجَاءُ “placed opposite” (مُحَدَّاهُ); بَيْنَ “before, opposite” (of place); خَلْفَ “after, behind” (time and place); بَيْنَ¹ (sometimes مَآ بَيْنَ², and نِيْمًا بَيْنَ) “between or amongst”; مِنْ بَيْنَ “from amongst”; دُونَ “on this side of, under, without³, less than or worse” (dimin. دُونِ).

(e) The following are used as *nouns* and run through all the cases: نَحْوُ (vide p. 772 and note 1); مِثْلُ subs. “likeness” (= adj. “resembling, like”); شَبِيهٌ adj. and شَبَهٌ subs. “like”; نَظِيرٌ adj. “resembling, like, match for”; as: مِثْلُ زَيْدٍ “like Zayd”; مِثْلُهُ “like him”; رَأَيْتُ رَجُلًا شَبِيهًا: “I saw a man like Zayd.” Also غَيْرُ غَيْرِ “alteration, difference, non-etc.”, as: غَيْرُ الْعَرَبِ “a non-Arab”; غَيْرُ مُمْكِنٍ “impossible”; أَلْمَلُوكُ وَغَيْرُهُمْ: “kings and others”; سَوَى (rarely سَوًى and سَوَاءٌ) “except, other than, another (besides so-and-so).”

¹ If two *substantives* depend on بَيْنَ, the preposition need not be repeated (بَيْنَ زَيْدٍ وَعَمْرٍو); but if one (or both) of the words is a pronoun, the preposition must be repeated (بَيْنِي وَبَيْنَكَ).

² جَاءَنَا مَآ بَيْنَ and بَيْنَ sometimes mean, “both—and,” or “partly—partly”: مَآ بَيْنَ فَقِيرٍ وَغَنِيٍّ “both rich and poor came to us.” بَيْنَ يَدَيْهِ = “in his presence.”

³ In the meaning of “without,” بِدُونِ, or مِنْ دُونِ may be used for دُونَ; but دُونَكُمْ and دُونَكَ “beware!”

⁴ مِثْلُ etc. is construed as a noun in apposition to the preceding noun and runs through all the cases. Vide § LXII. The usage of شَبَهٌ - قَدَرٌ - مَقْدَارٌ and نَظِيرٌ is similar.

⁵ شَبَهٌ refers to likeness of *appearance* only, but نَظِيرٌ - شَبِيهٌ and مِثْلُ are general terms.

⁶ After لَيْسَ غَيْرُ and لَا غَيْرُ “not otherwise, nothing more,” ذَلِكَ is understood, as: [ذَلِكَ] عِنْدِي دِرْهَمٌ لَيْسَ غَيْرُ “I have a *dirham*, and nothing more.” Vide also (d).

Remark.—These govern a genitive, as do كُلٌّ - جَمِيعٌ “the whole, all”; and بَعْضٌ “a part, one, some”; قَدْرٌ or مَقْدَارٌ “measure, size, quantity, worth”; زُهْمٌ “number, computation” (= “about”); كِلَانِ “both.” *Vide* § XXXVIII (h) and § LXI (k).

(f) لَا سِمْأً “especially, above all” (*lit.* there is not the like of) seems to be both adverb and preposition being followed either by the nom. or the gen., as: أَعْجَبَنِي النَّاسُ لَا سِمْأَ زَيْدٍ (or زَيْدٌ) “all the people pleased me, especially Zayd.” The word is compounded of the acc. of سِيٍّ “an equal” and the negative لَا.

(g) To imply exception, are used: إِلَّا (particle); مَا عَدَا - حَاشَا - مَا خَلَا (particles of the nature of verbs); and the nouns قَيْرٌ - غَيْرٌ (declinable) and مُسَوًى (indeclinable); *vide* § LIV. مَا عَدَا and مَا خَلَا govern the acc., but if the مَا is omitted, they sometimes govern the gen.: حَاشَا or حَاشَى² governs the gen. or acc.

§ XXXIII. Conjunctions (حُرُوفُ الْعَطْفِ).

(a) These also are ‘Inseparable’ and ‘Separate.’

INSEPARABLE CONJUNCTIONS are: (i) وَ “and”; فَ “and so” (as a consequence). The latter indicates a less close connection than وَ, and is frequently used for the English full stop: وَ is irrespective of order, but فَ distinguishes it.³

With the Subjunctive, فَ = “so that.” It also introduces a Nominal clause after أَمَّا “as for” *q.v.*, and is also used in the apodosis of Condi-

¹ مَا خَلَا “what is free from”; مَا عَدَا “what goes beyond.”

² *Lit.* “be excepted.”

³ Introducing a second nominal sentence, وَ means “while” (وَإِلَّا الْعَالِ), as:

ذَهَبَ زَيْدٌ وَعَمْرُو بَاقٍ (or يَبْقَى) “Zayd departed, while (or and) ‘Amr. remained”: if the

second clause is Verbal, the وَ may be dropped; *vide* also § XLIV (b) (3) Remark II and § LVIII. This *wāw* of condition sometimes introduces a nom. sentence that has no Part.

or Aor., as: جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ “Zayd came with a sword in his hand.” For two verbs

coupled by فَ for a verb and an adverbial clause etc. *vide* § XXXIV (b) (7).

tional sentences *q.v.* It is often prefixed to particles: ^{فَإِنْ} with a following Nominal clause or a Suffix means “for.”

(ii) ^{لِ} with the Subjunctive = “so that,”¹ and with the Imperative “let”;

vide § XXV (c) and (d). With the particle ^{فَ}, it loses its vowel, as: ^{فَلْيَكْتُبْ} *fa-l-yaktub*.

Remark.—In the meaning of “with”, the Conjunction ^و takes the Accusative, as: ^{زَيْدٌ وَأَخُوهُ} “Zayd with his brother.”

For ^و with the Genitive *vide* § XXXII (b).

(b) SEPARABLE CONJUNCTIONS:—The following are the most common:—

^{ثُمَّ} “then, next, after a little while”² (often followed by ^{إِنْ}) connects words and clauses”: ^{فَ} indicates a shorter interval of time; also in indicating order, ^{ثُمَّ} follows ^{فَ}, as ^{جَاءَنِي زَيْدٌ فَعَمِرُوا ثُمَّ بَكَرُ}; here ^{فَ} or ^{ثُمَّ} could be used in both places, but ^{ثُمَّ} could not precede ^{فَ}.³

^{أَوْ} “or”, but followed by the Subjunctive = “unless, unless that”: ^{أَعْطَهُ إِمَّا زَيْدًا أَوْ إِمَّا عَمْرًا} (or ^{وإِما}); ^{إِمَّا} for ^{إِنْ} and ^{مَا}); ^{إِمَّا - أَوْ} “either—or,” or ^{إِمَّا - وَ} “either—or,” ^{إِمَّا - أَوْ} “give it either to Zayd or ‘Amr.”

^{أَمْ} “or” (in double interrogative clauses, as: ^{أَفَعَلَهُ أَمْ لَا} “shall I do it or not?”).

^{وَلَا} “and not, nor” (^{مَا جَاءَنِي رَجُلٌ وَلَا امْرَأَةٌ}) “a man did not come to me, nor a woman”).

¹ With the same meaning are ^{لَكَى} - ^{لَانَ}; and negatively ^{لَلَا} and ^{لَلَيْلَا} “so that

not.” Also a preposition, *vide* § XXXII (b).

² The Adverb ^{ثُمَّ} is connected with ^{ثُمَّ}.

³ If all came in quick succession. ^{فَ} should properly be used of both

* ^{لَٰكِن} *lākin* and ^{لَٰكِنَّا} *lākinna*^a “but”; the former is used before verb; and sometimes, without governing power, before a noun latter is used before pronominal suffixes and nouns, the noun being in the accusative: ^{لَٰكِنِّي} and ^{لَٰكِنِّي} both used.

^{حَيْثُ} “where,” is used to join clauses; ^{حَيْثُمَا} = “wherever.”

^{إِذْ} “at which time, when, since, because,” is used of Past time either Nominal or Verbal clauses; it *connects* clauses (and cannot begin a sentence as ^{لَمَّا} can⁸); ^{إِذَا مَا} “whenever” (conditional; with two apocopated Aor.

^{إِذَا} “when, if, as often as” (originally of time, but often of condition always followed by Pret., but generally in sense of Fut., in which case it induces a Verbal clause, *vide* Temporal Clauses: in indirect question “whether” = ^{هَلْ}): (for ^{إِذْ} and ^{إِذَا} “Behold,” *vide* Interjections). “if ever, when, as soon as” (temporal; with Aor. or Pret.).

¹ *Lākinna* is one of ^{أَلْحُرُوفُ الْمَشَبِّهَةِ بِالْفِعْلِ}.

² So too after ^{مَنْ} or ^{أَيُّ} “if anyone,” ^{مَا} “if anything,” ^{مَهْمَا} “if even anything,” ^{حَيْثُ} “where,” ^{مَتَى} “when,” ^{أَيْنَ} “where,” ^{كَيْفَ} “how,” ^{كَيْفَمَا} “however,”

“wherever,” ^{أَيَّانَ} “when” and other words implying a condition, the Pret. has a sense, the condition being represented as fulfilled. The same applies to the Prets. and after ^{أَوْ} “or,” as: ^{سَوَاءُ قَابُوا أَوْ حَضَرُوا} “it is all the same whether they are absent or present.”

If the Pret. after ^{إِنْ}, ^{أَيُّ}, ^{مَنْ} etc. is to retain its meaning, ^{كَانَ} or one “sisters” is inserted, as: ^{إِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ قَبْلِ نَصَدَقَتْ} “if his [Joseph’s] shirt had been torn in front then hath she spoken truly.” *Vide* XLIV (a), (5) and § LVI Conditional Sentences.

^{إِنْ} is also a particle of denial; *vide* § XXXIV (b) (3) Adverbs, p. 783.

³ For example ^{مَرَرْتُ بِهِمْ إِذْ هُمْ قَعُودٌ}; but ^{لَمَّا مَرَرْتُ بِهِمْ كَانُوا قَعُودًا} must have a verb after it.

⁴ But ^{إِذْ} adv. “in that case, then, therefore.”

إِنْ “if” (for probable conditions; followed by Pret. with present or future sense; in direct questions = هَلْ “whether”); وَإِنْ “even if, although”; sometimes = “and if”: لَيْتَ “verily if”; إِلَّا (لَا + إِنْ) “if not”; وَإِلَّا “and if not, otherwise.” (إِلَّا as a particle of exception = “except but,” *vide* § LIV).

لَوْ “if” (for purely hypothetical or impossible conditions); (also used before a verb = “would that,” but before nouns and pronominal suffixes لَوْ is used). With Negative, لَوْمًا - لَوْلَا - لَوْلَمْ “if not.”

وَلَوْ “although” (= وَإِنْ); sometimes = “and if” (in impossible conditions).

أَنَّ “that”; with *Verbal* (and sometimes with Nominal) sentences, the verb being generally in the *Subjunctive*,² or rarely in the Aor. Indic. or the Preterite; also introduces direct quotations: كَأَنَّ “as though”; لِأَنَّ “because”; أَلَا (for أَنْ + لَا) “that not”; إِلَّا أَنْ or غَيْرَ أَنْ “except that”; عَلَى أَنْ “in spite of”; لَعَلَّا “so that not”; أَنَّ “that” with Nominal sentences and a verb in the *Indicative*; the noun immediately following أَنْ is in the accusative (as with إِنَّ³ “verily”); with the suffixed pronoun of 1st person أَنِّي or أَنِّي or أَنَا or أَنْنَا etc.; كَأَنَّا and كَأَنَّا “just as if, it is as though”;

¹ Of these, لَوْلَا may precede a noun, an affixed pronoun, or a verb; لَوْمًا is used before the Preterite; and لَوْلَمْ before the Aorist but with a past meaning.

² If more than one verb is *dependent* on أَنْ, the *Subjunctive* is used throughout but أَنْ is not repeated.

For أَنَّ with the *Indicative* *vide* Syntax.

³ In certain cases either إِنَّ or أَنَّ may be used indifferently.

لأنّ "because"; إِلَّا أَنْ or غَيْرَ أَنْ "except that, yet." *Vide* § XLII (c) and § XLV.

أَمَّا *ammā* "as for," with a following Nominative (predicate always has ف).

بَيْنَمَا or نَبَيْتَمَا (rarely بَيْنَمَا) "while, whilst."

مَتَى "when" (conditional); followed by Pret. *vide* p. 776 note 2: مَتَى مَا "whenever, at the time when" (temporal only, does not apocopate). Also adv. = "when?"

حَتَّى أَنْ (إِلَى أَنْ =) "until"; with a Nominal sentence often *vide* § XLV (c). [*Vide* § XXV (c) and § XXXII (c) and note 2, p. 771].

لِكَيْ or لِكَيْ "in order that"; takes Subjunctive: كَيْلًا and لِكَيْلًا "in order that not."

لَمَّا "when, after" (followed by the Preterite, generally with Pluperfect meaning; requires a complement, as: نَمْتُ لَمَّا ذَهَبَ زَيْدٌ "I slept when, after, Zayd had gone"). *Vide* note 3, p. 776.

مُذَّ or مَذَّ "since" (former cannot precede a verb; both also used as prepositions), *vide* p. 771, note 3.

مَا "as long as" (followed by Pret. with present or future meaning); مَا دَامَ "as long as" (*mā* "as long as" and *dām*^a "he continued"; مَا دُمْتُ نَائِمًا "as long as I slept"; مَا دَامَ رَاكِبًا = "as long as he rode"; *Vide* § XLI (e) (13). Often occurs in compound Conjunctions, as: بَعْدَ مَا "after that": قَبْلَ مَا "before that" (always with Aorist). It is often used to generalize, as: كَلَّمَا "as often as": مَتَى مَا "whenever" (temporal only, not conditional; does not apocopate as مَتَى does when conditional): also إِذَا مَا "whenever," and إِذَا مَا "if ever" *q.v.*

مِمَّا = مِنْ أَنْ, *vide* § XLV (b).

Remark I.—In generalisations, إِذَا مَا “if ever,” إِذَا مَا “whenever,” كَلَّمَا “as often as,” are followed by the Preterite or the Jussive, in the sense of the Present.

Remark II.—In Persian and Urdu مَا دَامَ is practically a preposition, as: *mādām^a-l-hayāt* “for life,” (but in Arabic مَا دَامَ حَيًّا “as long as he was alive”); the Persian Conjunction is *mā-dām-ki* مَا دَامَكِه, or *mā-dām-i-ki* مَا دَامِيَكِه.

(c) *Vide* also § XXV (c), Subjunctive Mood.

§ XXXIV. Adverbs.

(a) INSEPARABLE:—أَ interrogative prefixed to the first word of the sentence,¹ as: أَضْرَبَكَ “did he beat you?”; but أَسْمُكَ زَيْدٌ ^{asm^u-k^a Zayd^u} “is thy name Zayd?”: only used when there is no interrogative pronoun, e.g. أَفَعَلْتَ (هَلْ فَعَلْتَ or هَذَا) “hast thou done this?”, but مَنْ فَعَلَ هَذَا “who has done this?” *Vide* also § XLIII and § LIV.

سَ (*s^a* inseparable) and سَوْفَ ^{sawf^a} (separate), are particles prefixed to the Aorist limiting its action to future time, as: سَوْفَ أَفْعَلُهُ (or سَأَفْعَلُهُ) “I shall do it.”

لَ ^{l^a} “certainly, truly.” This may be prefixed (i) in oaths, as: لَعْمُرِكَ ^{umr^u-k^a} “by thy life”; (ii) in a complement to an oath, as: وَاللَّهِ لَقَدْ خَرَجَ, “by God he has certainly gone out”; (iii) as an inceptive particle before a noun, adjective, pronoun, or the Aorist tense; (iv) to an apodosis after كَوْنٍ, or كَوْنًا; (v) to the Predicate of a Nominal sentence beginning with إِنَّ.

¹ ⁿ negative interrogative clauses. أَلَا - أَلَمْ - أَلَمْ - أَلَمْ, as: أَلَا أَفْعَلُهُ “shall I not do it?”; أَلَمْ أَفْعَلْتُ “hast thou not done it?”. But أَلَا, “look here,” is an interjection.

² For the interrogative اِ + اِسْمُكَ (with the *hamzat 'ul-waṣl*). A long vowel cannot precede a letter that is *sākin* unless the letter is doubled. Also two *sākin* letters never occur together, except in pause. For اِمَّ — اِمَّ in a double question see اِمَّ.

³ *Sawf^a* سَوْفَ indicates a more remote future than does سَ *s^a*, of which the latter is a contraction.

(b) **SEPARATE** are:—(1) Nouns used in the accusative case, as :—
 كَثِيرًا مَّا or تَارَةً - وَتَارَةً (or طَوْرًا) “at one time—at another time”; مَعًا “together”;
 “often”; اِنْتِفَاً “by chance”; اَلْيَوْمَ *al-yawm* “to-day”; لَا جَرَمَ, or جَرَمَ
 “undoubtedly”; اَلْآنَ *al-ān* “this moment, now”; حَالًا (in Persian often *hālā*)
 “at once”; اَمْسٍ (or اَمْسِي, or بِالْأَمْسِ) “yesterday”; دَائِمًا “always”; إِذَا or
 إِذَنْ¹ “in that case, then,” as: نَرُوحْ إِذَا “let us go, then.”

To the same class belong حِينَ “at the time of, when,” رُبَّمَا “sometimes,
 perhaps” [§ XXXII (c)] (1) Rem., سَوَفَ *lit.* “in the end” [particle of
 futurity *vide* (a)], لَا سَيِّمًا “especially” [*vide* § XXXII (f)]; كَيْفَ “how
 (interr. or condit.²), as”; وَحْدَ (used only with suffixes, as: وَحْدَهُ “he alone,”
 وَحْدَهُم “they alone”); and رِبَّيْمًا and رِبَّيْت “whilst, during.” For كُلَّ, *vide*
 Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without
tanwīn, [‘*vide*’ § XXXII (d)], are used as adverbs also, but in this case
 they are pointed with *zammah* instead of *fathah*, as: مِنْ بَعْدُ, or بَعْدُ “after-
 wards”; مِنْ قَبْلُ, or قَبْلُ (but as a preposition قَبْلَ.); هَيْتُ “where” (not
 interrogative); مِنْ هَيْتُ “whence”; بِهَيْتُ أَنْ “in such a manner that,
 so that”; حَيْثُمَا “wherever”; لَيْسَ غَيْرُ (or لَا غَيْرُ) “nothing else” (inflected
 for case, only if there is an affixed pronoun to it, *vide* p. 772, note 3); مِثْلُ
 “like” (becomes مِثْلَ before مَا or أَنْ); عَوْضُ or عَوْضُ, *vide* قَطْ.

¹ إِذَا is also a conjunction “when, if since, etc,” and an interjection “behold!”;
 from إِذٍ, an obsolete word for “time”; the genitive of which occurs in حِينَئِذٍ or رُبَّمَا
 “at that time,” and يَوْمَئِذٍ “on that day.” *Vide* p. 776.

² كَيْفَ تَفْعَلْ أَفْعَلْ as you do, so will I do.”

³ The final *zammah* is of course dropped in Persian, but not in colloquial Arabic.

⁴ *Vide* p. 776, note 2.

3) Certain particles, as: أَجَلُّ “yes, certainly” (confirming a state-), as: مَا قَامَ زَيْدٌ “Zayd did not stand up.” أَجَلُّ = “that is so, he did [But in reply to a question, نَعَمْ is better].

أَلَا = لَا “not” + interrogative أَ, vide (a).

أَلَمْ = مَا “not” + interrogative أَ, vide (a).

أَمْ “or,” in a double question, as: أَلْعَلُّهُ أَمْ لَا “shall I do it or not?”

إِنَّ “truly, certainly”; introduces Nominal sentences, the subject following being in the Accus.: the Predicate is often strengthened by لَ, as: إِنَّ زَيْدًا عَاقِلٌ, or إِنَّ زَيْدًا “verily, Zayd is intelligent.” With pronominal es, إِنَّهُ “verily he”; إِنِّي or إِنِّي “verily I”; إِنَّا or إِنَّا “verily we.”

إِنَّمَا (for إِنَّ + مَا) “only”; always begins a sentence and qualifies the or clause at the end, as: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ “the alms are for the only”; often corresponds to the Hindustanti *to* and *hi*.

أَيْنَ “how, where, in whatever way, whence?” (interr. or Conditional).

أَيَّانَ and أَيْبَانَ “when, whenever” (interr. or Conditional).

أَيْ “i.e., that is” (= يَعْني); much used by Commentators.

إِيَّاهُ “yes, yea; always followed by an oath, as: إِيَّاهُ وَاللَّهِ “yea, by

إِيَّاهُ “yes”; vulgar form of إِيَّاهُ وَاللَّهِ.

إِلَى أَيْنَ “where, whither?” (interr. or condit.²); مِنْ أَيْنَ “whence?”

إِلَى أَيْنَ “where, whither?” (interr. or condit.²); مِنْ أَيْنَ “whence?”

In negative interrogative clauses أَلَمْ - أَلَمْ - أَلَمْ, as: أَلَا أَلْعَلُّهُ “shall I not?”; أَلَمْ تَفْعَلْهُ “hast thou not done it?”; but أَلَا “look here” is an interjection.

Vide p. 776, note 2.

لَئِنْ¹ “but rather, no on the contrary, but.”

بَلَى “yes, certainly, why not, of course,” in reply to a *negative* interrogative, as: اَلَسْتُ بِرَبِّكُمْ - قَالُوا بَلَى “Am I not your Lord? They said, ‘Yes.’”

بَيْنَ “while, whilst”; connected with the prep. بَيْنَ.

ثَمَّ (or in pause ثَمَّه) “yonder, there”; vide p. 775, note 2.

جَبَر “yes.”

قَدْ, often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated “now, already, really,” as: قَدْ ذَكَرْنَا “we have mentioned (just now).” It signifies that something uncertain or unexpected has happened, as: كُنْتُ أَرْجُو مَجِيئَهُ “I was hoping he would come, and now he has really come.” With the Aorist, it means “sometimes.” Vide § XLIV (a) (6), and (b) (3) Rem. III, and (7).

فَقَط (for فَ + قَط) “only (and that is all),” *lit.* “and enough”; always placed after the noun it modifies.

قَط “never” (of *Past* time); always follows a *negative Preterite* or a *negative Jussive*, as: لَمْ أَرَاهُ قَط = مَا رَأَيْتُهُ قَط “I have never seen him”; [عَوْضُ, or عَوْضَ, or عَوْضِ “never,” (of *future* time); always follows a *negative Aorist*, as: لَا أَفَارِقُكَ عَوْضُ “I will never leave thee”: أَدَا “never” (of either past or future time) is used with a negative verb].

كَلَّا “not at all, by no means, certainly not”; vide also § XXXV (b).

لَا² “not, no,” used with Aorist in Present or Future meaning, as: لَا أَفْعَلُهُ “I do not do it, or I shall not do it”: or with Jussive in Imperative meaning, as: لَا تَفْعَلْهُ “do not do it”: لَا, followed by an accusative noun,

¹ In Persian either **بلکه** or **ولی** can be used for enhansive “but”; but in Urdu **بلکہ** only can be used; vide Phillott's *Hind. Man.*, p. 210 (c).

² Vide also §§ XLII and XLIII.

expresses complete Denial, as: ¹ لَا مَفْرَ “there is *no* escape at all.” Also used as representative of the other negatives after رَ.

لَمْ “not,” used with Jussive, to which it imparts a *Past* meaning as: لَمْ يَقْعَلْ “he *did* not do it.”

لَمْ “not yet”; followed by Jussive.

لَنْ (contraction of لَنْ يَكُونُ أَنْ) “not”; followed by the Subjunctive, which then has a future meaning, as: لَنْ أَفْعَلَهُ “I shall not do it.”

لَا “not”; used with either Preterite, or with Aorist as a Definite Present.

لَا a particle of Denial, as: لَنْ رَأَيْتُ مِنْهَا أَمْرًا أَكْصِيهِ “I have not seen any-thing of her, that I despise”; vide also § LIV (e) Exception. [For لَنْ as a Conjunctive, vide § XXXIII (b)].

مَتَى “when, at what time?” [Also Conjunction, vide p. 778].

نَعَمْ (rarely نَعِم) “yes” [derived from نَعِم “(what you say) is agree-able”]; affirms any statement or question. Vide أَجَلَّ.

هَلْ introduces more lively questions than the Inseparable particle أ, vide (a); introduces direct or indirect questions; in indirect questions = “whether,”² as: أَخْبِرْنِي هَلْ أَنْتَظَرْتَنِي “tell me *whether* thou hast expected me”; not used in alternative questions; gives the Aor. a future sense.³ Vide § LIV.

هَلْ (= لَا + هَلْ) “not”; used in Interrogative sentences, q.v.

¹ Vide also §§ XLII and XLIII.

² Corresponds to the Hindustani (not Persian) use of *āyā* آیا.

³ The interrogative particles هَلْ and أَ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: أَهَلْ.

Note the idioms: هَلْ لَكَ فِي الشَّرَابِ “wouldst thou like some wine?”; هَلْ لَكَ أَنْ “doest thou wish to sleep?”: in these, some substantive as رَغْبَةٌ or مِيلٌ must be supplied.

هَـٰهُنَا “here”; هَـٰهُنَا (or هَهُنَا) “just here, right here, this very place,” and هُنَاكَ and هُنَاكَ “there.”

(4) Certain adverbial phrases, as: عَنْ قَرِيبٍ “shortly”; يَوْمًا (or ذَاتَ يَوْمٍ) “one day, once”; مِنْ جُمْلَةٍ “from amongst”; عَلَى كُلِّ حَالٍ, or عَلَى أَيِّ حَالٍ. “any way, at any rate, in every case”; (أَوْ or أَمْ) “perhaps”¹ عَسَى أَنْ (or أَنْ) “especially” (لَا شَيْءَ مِثْلِهِ = “there is nothing like whatever,” vide § XXXII (f)); قَلَّمَا (or قَلَّ مَا) (from قَلَّ, “it was little or rare”) “seldom,” and طَالَمَا (or طَالَ مَا) (from طَالَ - يَطُولُ “it was long”) “not for a long time.” Vide also § XLII (c) “Particles that govern like Verbs.”

(5) The “Approximate Verb”¹ كَادَ - يَكَادُ “he was on the point of,” signifies “nearly, almost” etc., and is followed by the Aorist, as: كَادْتُ كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا; (أَنْ أَمُوتَ) (pronounced *kāi*) “I almost died”; كَادَ يَفْعَلُهُ (أَنْ يَفْعَلَهُ) “it is very likely that poverty may result in infidelity”; “he nearly did it.” Vide also § LXI.

(6) لَيْتَ “would that!”, and لَعَلَّ or لَعَلَّ “perhaps,” govern the accusative and also take the suffixed pronouns, as: لَيْتَنِي (rarely لَيْتَنِي)

¹ By Arab Grammarians عَسَى is considered an “Approximate Verb” فِعْلٌ الْمُقَارَبَةُ and its subject is the clause following أَنْ or أَمْ. In عَسَى رَبُّكُمْ أَنْ يَهْلِكَ عَدُوُّكُمْ الْحَاقُّ “perhaps (said Moses) your Lord will destroy your enemy—”, رَبُّكُمْ is considered to be the subject of عَسَى. This word usually stands first in the clause. The Pers. شاید, “perhaps,” is also a verb. Vide § LXI.

² By Arab Grammarians, these are considered to be verbs. They stand first in the clause.

³ As: طَالَمَا مَا شَرَفْتَنَا “thou hast seldom come to us”; قَلَّمَا جِئْتَنَا “thou hast not honoured us for a long time.”

⁴ These are perhaps verbs.

“would that I—”; لَعَلِّي (rarely لَعَلِّي) “perhaps I—” etc.; يَا لَيْتَ يَنبَغُ وَ “would that there were between thee and me the distance of the East from the West!” But if مَا is added to لَيْتَ, the noun *may* be in the nominative; while if it is added to عَلَّ or لَعَلَّ, their governing power ceases. *Vide* also § XLII (c).

(7) Note the construction أَطَالَ السُّجُودَ (= سَجَدَ فَأَطَالَ) “he prostrated himself and made long (his prostration),” for “he prostrated himself a long time.” Compare § LXII (a) (5) Remark.

§ XXXV. Interjections أَصَوَاتٌ.

(a) The Vocative is expressed by the particles يَا, and أَيُّهَا or أَيُّهَا. For Vocative, *vide* Syntax of the cases.

(b) Some Interjections are: أَ or أَلَا or هَآءَا “ah, alas!”; هَيْهَاتَ هَيْهَاتَ “alas, alas! or far from it!”; أَفٍ لَكَ “fie² on thee”; كَلَّا, or more emphatic حَاشَا وَكَأَنَّ “never,” *vide* also § XXXIV (b) (3); هَيَّا “make haste” (with prep. طَوْبَى لَ (fem. as: هَيَّا بِنَا “come let us go!”); بَخٍ بَخٍ, or بَخٍ بَخٍ “bravo!”; طَوْبَى لَ (fem. of Elative أَطَيْبُ “hail!” (as طَوْبَاكَ, or طَوْبَى لَكَ “hail to thee!”); وَنَكَ or وَنَكَ “beware,” = إِيَّاكَ or إِيَّاكُمْ “lo!”; وَيَّ “woe!” (with suffixes, as: وَيَّكَ “woe to thee!”, *vide* (c)]; وَآ “oh!” (often with the following noun ending in اءَ or in pause, or for an *alif maqṣūrah* in اءَ, as: وَآ زَيْدًا, or وَآ زَيْدًا “Oh Zayd!”; وَآ مُوسَى “Oh Moses!”; وَآ أَسَفًا “Oh sorrow,” and also وَآ أَسَفِي “Oh my sorrow!”; هَلُمَّ (and pl. هَلُمُوا) “come

¹ But in pause هَيْهَاتَ هَيْهَاتَ

² In Persian, أَفٍ expresses pain or disgust.

³ وَآ is also a Preposition.

⁴ هَلُمَّ جَرًّا, *lit.* “take and drag along” = “and so on, and so forth, *et cetera*.”

here!, bring!, give!” (sometimes declined like an Impera.); هَاتِ “give, bring here!”, declined as an Impera.; (properly Impera. IV of أَتَى¹ “to come”); حَيَّ “come!” (= أَهْرِعْ “haste,” or اْلزَمْ “keep to,” or اْدْعُ “call”) (with prep. عَلَى, as in حَيَّ عَلَى الصَّلَاةِ “come to prayers!”); وَهَآءِ, or وَآءِ, or وَآءِ (for admiration or regret) “wonderful! or alas!”; صَمَّةٌ also صَمَةٌ “silence, hush!”; مَهْ (also مَهْ) “stop! let alone!”

(c) The substantives وَيْلٌ and وَيْلٌ (formed from وَى) are used as follows: وَيْلَكَ “owe to thee”; وَيْلٌ لِّزَيْدٍ “woe to Zayd”; وَيْلُهُ = وَيْلَاهُ “woe to him.”

(d) The measure فَعَالٍ gives an interjectional Imperative, as: خَذَارِ “take care!”; تَرَكَ “give it up”; اَنْزَلِ “come down”; بَطَالِ (m.c.) “stop work.”

(e) إِذَا or إِذَا “behold”; often used after بَيْنَا or بَيْنَمَا; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject *may have* بِ, as: إِذَا أَتَى جِنٌّ “behold a jinn came!”; إِذَا بَجِنٍّ (or إِذَا جِنٍّ); إِذَا أَنَا بَجِنٍّ “when suddenly I found a Jinn by me”: *vide* Conjunctions, for إِذَا.

(f) Many nouns in the accusative are interjections, as: مَرْحَبًا “welcome,” or مَرْحَبًا بِكَ “willingly”; سَمِعًا وَطَاعَةً “welcome, you are at home, be easy”; تَبَّ لَكَ “may’st thou perish”; مَهْلًا “slowly, gently!” *Vide* also § XLI (d).

(g) Many religious phrases are used, as: حَاشَا لِلَّهِ “God forbid! far be it from!, this cannot be!”; سُبْحَانَ اللَّهِ “praise be to God” (used for

¹ Most Arabic verbs denoting “to come” are transitive.

² سُبْحَانَ اللَّهِ “how strange! I wonder greatly at it.”

admiration): ^{مَشَاءَ اللَّهِ} "as God pleases" (to remove the evil eye¹). ^{أَلْحَمْدُ لِلَّهِ}
 "thanks be to God!"; ^{إِنْ شَاءَ اللَّهُ} "if God will!" (often stands for the English
 "I hope so"); ^{أَعُوذُ بِاللَّهِ} or ^{مَعَاذَ اللَّهِ} "God forbid" (*lit.* = "I take
 refuge in God"); ^{أَسْتَغْفِرُ اللَّهَ} "I ask pardon of God!" (used to decline a
 compliment and in other cases); ^{لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ} "there is no
 might and no power save in God the mighty!" (expression of astonishment
 or alarm): ^{عَلَى تَعَالَى} (IV of ^{عَلَى}) "He is exalted!"; and ^{اللَّهُ عَزَّ وَجَلَّ} "God,
 exalted and magnified (be His name)!" (constantly appended to the name
 of God) etc., etc.

(h) There are also numerous calls to domestic animals, and imitative
 cries and sounds which may be considered as Interjections, such as ^{هَلَا} for
 driving horses; ^{هَجْ} or ^{هَجَا} for driving a dog away; ^{قُوسٍ} for calling
 a dog; ^{جِيَّ جِيَّ} for calling camels to drink; ^{هَيْجْ} or ^{إِيْجْ} for making camels
 kneel; ^{طَاقٍ} the sound of a blow; ^{قَبْ} the sound of a stroke; ^{طَقْ} the sound
 of a falling stone; ^{طُقْ} sound of splash.

¹ Also = "many", as: ^{كَانَ لَهُ مِنْ الْأَوْلَادِ مَا شَاءَ اللَّهُ} "he had many children": here
 the word 'many' is not stated for fear of the evil eye.

PART II.—SYNTAX.

§ XXXVI. Nouns—Definite, and Indefinite.

(a) *Tanwīn* is equal to the indefinite article, as: كِتَابٌ طَيِّبٌ “a good book”; مَلِكَةٌ جَلِيلَةٌ “a glorious queen.”

(2) The loss of *tanwīn*, with the addition of ال, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: اَلْكِتَابُ الطَّيِّبُ “the good book.”

(3) The loss of both the *tanwīn* and the article, usually shows that the noun (if not a proper name) is definite and governs, in the genitive, the noun that follows it, as: بِنْتُ الْمَلِكِ “the daughter of the king”; أَبُو زَيْدٍ “the father of Zayd”; أَحَدُهُمْ “one of them.”

(4) “A daughter of the king” is expressed by بِنْتُ الْمَلِكِ (“a daughter, one of the daughters, to the king”); فَلَانٌ رَجُلٍ “the (or a) slave of a man” (= بَيْتٌ مِّنْ بُيُوتِ الرَّجُلِ “a house belonging to the man,” or رَجُلٌ لِّلرَّجُلِ “one of the man’s houses”); فَلَانٌ الرَّجُلِ “the slave of the man.”

(5) Note the following:—بِنْتُ لِمَلِكٍ “one of the daughters of a king”; فَنَاجَانٌ قَهْوَةٍ “a or the¹ daughter of a king” (according to context); ثَوْبٌ مِّنْ حَرِيرٍ “a cup of coffee,” but فَنَاجَانٌ الْقَهْوَةِ “the cup of coffee”; رَجُلٌ مِّنَ الْهِنْدِ “a garment of silk”; رَجُلٌ مِّنَ الْهِنْدِ “a Hindu, one of the Hindus.”

(b) The definite article often denotes *species* or class, as: هُوَ كَمِثْلِ الْإِنْسَانِ “he is like a (the class) ass”; الْخَمْرُ جَمْعُ الْإِنِّمِ “(the class) wine is the origin of the (the whole class of) sin.”

¹ Definite in a generic sense, i.e. not the daughter of an ordinary person but of the species king, *vide* (b).

(c) (1) After the demonstrative pronouns as qualifying *adjectives*, the noun has the definite article **ال**, as: هَذَا الْكِتَابُ "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: هَذَا كِتَابٌ "this is a book"; هَذَا هُوَ الْكِتَابُ¹ "this is the book"; هَذَا الْيَوْمُ الَّذِي كُنْتُمْ هَذَا كِتَابُكُمْ "this is your book," *vide* § XXVI (a). In هَذَا الْيَوْمَ الَّذِي كُنْتُمْ هُوَ might be inserted after هَذَا for emphasis. *Vide* also § XXXVII (b) and § XXXVIII (e).

(2) Note the definite article in such phrases as, أَلْسَاعَةً (adv.) "this very hour": الْيَوْمَ "today" (*cf.* Scotch "the day").

§ XXXVII. The Copula "Is" etc.

(a) The words for "is" and "are" are omitted, as: بَكْرٌ جَمِيلٌ "Bakr (is) handsome"; أَلرِّجَالُ جَمِيلَةٌ (or جَمِيلُونَ) "the men (are) handsome."

(b) (1) For clearness (to prevent the predicate from being mistaken for an apposition), the third personal pronoun, masculine or feminine, singular, dual, or plural is often used instead; but the subject and predicate must be definite, as: اللَّهُ هُوَ الْعَلِيُّ "God he is the eternal"; اَلْاِمْرَاةُ هِيَ الْجَمِيْلَةُ "the woman is the beautiful"; اَلرِّجَالُ هُمُ الْجَمِيلُونَ [in this last example, after هُم the adjective cannot be feminine singular, *vide* § XXXVIII (a)]; ذَلِكِ الْرَجُلُ هُوَ اَنَا "that man am I"; مَنْ هُوَ اَنَا "who am I?" In all such cases, both the subject and its predicate must be in the nominative.

(2) After اِنَّ and اَنَّ with a definite subject, the فَصْلُ الْفَصْلِ is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as: اِنِّي اَنَا رَبُّكَ "I (am) thy Lord"; اِنَّكَ اَنْتَ الْوَهَّابُ "Thou (art) the bounteous giver."

(3) When the *subject* consists of *several words*, it is clear without the

¹ This copula (هُوَ) is "the pronoun of separation" (فَصْلُ الْفَصْلِ).

“pronoun of separation” that there is a complete sentence, as: ^{وَالَّذِينَ} ^{أَلَدِينِ} “the religion in God’s gift is *al-Islām*.”

(c) This pronoun must be distinguished from “the emphatic pronoun” ^{كَانَ الْمُسْلِمُونَ} : ^{كَانَ هَذَا هُوَ السَّبَبُ} “*this* was (not is) the reason”; (^{ضَمِيرُ التَّكِيدِ}) ^{وَالَّذِينَ} ^{وَالَّذِينَ} “the Muslims (and not the slaves or mercenaries) formed the army”; ^{وَلَكِنْ} ^{كَانُوا هُمْ الظَّالِمِينَ} “but *they* were the doers of wrong”; ^{فَأَيْنَ} ^{نَصِيبِي} ^{أَنَا مِنْ هَذَا الْغَنَلِ} “where then is *my* share of the booty?”; ^{لِمَنْ} ^{هَذَا الْكِتَابُ} - ^{لَنَا} ^{نَحْنُ} “whose is this book? Ours”; compare § LXII.

Occasionally the emphatic ^{لَ} is prefixed, as: ^{إِنْ كُنَّا لَنَعْنِي الصَّالِحِينَ} “if *we* be the righteous.”

(d) ^{إِنَّهَا} and ^{إِنَّهُ}, etc., mean “there is” etc.; ^{إِنَّهُ كَانَ} “there was.”

§ XXXVIII. The Adjective and the Demonstrative Pronouns.

(a) Adjectives follow their nouns and agree with them in every respect, but sometimes according to the *thought* in the mind of the writer. Collective nouns (and broken plurals) may be treated as singulars or plurals, according to the idea, as: ^{قَوْمٌ ظَالِمُونَ} “a tyrannical people”; ^{قَوْمٌ مُتَّحِدُونَ} “a united people”; ^{قَوْمٌ بَخِلَاءٌ} “a miserly people.” Occasionally a broken plural takes an epithet in the regular feminine plural, as: ^{أَيَّامٌ مَعْدُودَاتٌ} “numbered days.”

(b) ^{كَثِيرٌ}, generally makes no change for gender, as: ^{رِجَالٌ كَثِيرٌ} (or ^{كَثِيرَةٌ}) ^{كَثِيرٌ مِنْ الرِّجَالِ} or ^{كَثِيرٌ مِنَ الرِّجَالِ}.

(c) For the Infinitive used as an Adjective, *vide* Apposition. For the Noun of Instrument used as an Intensive Adjective, *vide* § XV (5) Remark III, and § LXII (d).

(d) The adjective may refer either to a preceding noun which it qualifies, or to a following noun that is connected therewith, as: ^{رَأَيْتُ رَجُلًا قَلِيلَ الْعَقْلِ} “I

saw a man poor of understanding" = ^{رَأَيْتُ رَجُلًا قَلِيلًا عَقْلُهُ} "I saw a generous man"; ^{رَأَيْتُ رَجُلًا كَرِيمًا أَبُوهُ} "I saw a man whose father was generous." It agrees in *case*, with the noun preceding it (to which it is, as it were, in apposition), but its *concord* with the noun following is the concord of the verb and its agent. Thus in ^{مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوَاهُ} "I passed by a man whose parents were generous," ^{كَرِيمِينَ} might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in ^{مَرَرْتُ بِجَارَتَيْنِ كَرِيمٍ أَبُوهُمَا} "I passed by two girls whose father was generous," the adjective can only be singular masculine, as the verb which could be substituted for it would be ^{كُرِمَ}.

The adjective may also be rendered by a verb or a verbal clause, as: ^{رَأَيْتُ رَجُلًا قُلَّ عَقْلُهُ}, and ^{رَأَيْتُ رَجُلًا كُومَ أَبَوَاهُ}.

(e) The adjective follows its noun, the demonstrative pronouns precede their noun; but if the noun governs a genitive or has the affixed possessive pronoun, the demonstratives follow the noun, as: ^{هَذَا سَيِّدِي} "this son of mine is noble"; ^{إِنَّ زَيْدَ هَذَا} "this son of Zayd's."

Note the following ^{هَذَا الْكِتَابُ} "this book", but ^{هَذَا كِتَابٌ} "this is a book" and ^{هَذَا كِتَابُكُمْ} "this is your book"; ^{هَذَا الرَّجُلُ} "this man"; ^{هَذَا هُوَ الرَّجُلُ} "this is the man" and ^{هَذَا هُوَ الرَّجُلُ الَّذِي جَاءَنِي أَمْسَ} "this is the man who came to me yesterday." Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

(2) Before a collective noun, the demonstrative will be plural if the verb is plural. Note that the word ^{الَّذِينَ} is always treated as a plural and requires the plural demonstrative before it.

(3) Before broken plurals, or lifeless feminine nouns, the singular feminine of the demonstratives is used; but before regular feminines, either the singular or plural feminine is used.

(f) The genitive cannot be separated from its governing word. In

ذُو الْعَرْشِ الْمَجِيدِ “the glorious possessor of the throne,”¹ the *zammah* in ذُو الْمَجِيدِ clearly shows that it is Nominative, and therefore agrees with ذُو.

If the phrase were unpointed, the word might stand for الْمَجِيدِ the genitive, in which case it would agree with الْعَرْشِ.² “The spacious house of the Wazīr” = الْبَيْتُ الْوَاسِعُ لِلْوَزِيرِ = بَيْتُ الْوَزِيرِ الْوَاسِعِ.

(g) Generally when several adjectives qualify one noun, the copulative “and” (وَ) is omitted, as: إِنَّهُ تَعَالَى جَوَادٌ قَدِيمٌ كَرِيمٌ مَلِكٌ بَرٌّ رَؤُوفٌ رَحِيمٌ. But if the Adjectives are of the measure أَفْعَلٌ they are coupled by وَ, as وَلَذِكْرِ اللَّهِ تَعَالَى أَعْلَى وَأَدْنَى وَأَعَزُّ وَأَجَلُّ وَأَهَمُّ وَأَتَمُّ وَأَعْظَمُّ وَأَكْبَرُ.

(h) (1) Some Arabic nouns, such as “all,” “every one”; “one, some, a part”; مِثْلٌ, vide (e), Rem. p. 774 “like”; كِلَانِ masc. and كِلَانِ fem., “both” [vide LXIII (d)]; غَيْرٌ “another than,” vide § XXXII (d) and (e); رَبٌّ “many a,” stand for English adjectives, but in Arabic govern a genitive. A peculiar use of كُلٌّ in apposition is: هُوَ الْعَالِمُ كُلُّ الْعَالِمِ “he is a thorough, real, scholar.”

Note, that with a definite noun, كُلٌّ = “the whole or all,” but with an indefinite noun, it = “each or every,” as: كُلُّ الْيَوْمِ “the whole of the day,” كُلُّ النَّاسِ “all mankind,” كُلُّ الْحَيَوَانَاتِ “all the animals,” كُلُّ كَيْدٍ “every stratagem,” كُلُّ يَوْمٍ “every day,” كُلُّ وَاحِدٍ “each single one,” كُلُّ مَنْ “every

¹ Sale and Rodwell both translate this “the possessor of the glorious throne.” In the Urdu translation of the Qurān this is بزرگ عرش والا, which is ambiguous, as بزرگ may qualify either عرش, or والا عرش.

² In modern Arabic, the final vowels are omitted in speaking; hence, to avoid ambiguity, a word signifying ‘property’ is inserted in Egypt, to indicate possession, or in Baghdad ل.

³ غَيْرٌ before an adjective is privative, as: غَيْرٌ مُمْكِنٍ “impossible.”

one who.” Note, too, that ^{كُلُّ}كُل may follow in apposition to a definite noun, as: ^{أَرْضُ كُلِّهَا}أَرْضُ كُلِّهَا “the earth, the whole of it”; ^{كُلُّهُمْ}أَنَامَى كُلِّهُمْ “mankind, all of them.”

Remark.—Note the peculiar use of ^{كُلُّ}kull (followed by a genitive) as an English adverb or adjective of excess, as: ^{هُوَ كَذِبٌ كُلُّ الْكَذِبِ}هو كَذِبٌ كُلُّ الْكَذِبِ “he is a perfect liar, thoroughly untruthful”; ^{سَعَيْتُ كُلَّ السَّعْيِ}سَعَيْتُ كُلَّ السَّعْيِ “I tried my utmost”; ^{ضَرَبَ كُلَّ الضَّرْبِ}كُلُّ ضَرْبٍ—ال, ^{كُلُّ ضَرْبٍ}كُلُّ ضَرْبٍ “he beat him as much as he could.” But without ^{كُلُّ}كُل, ^{أَكَلْتُ كُلَّ أَكَلٍ}أَكَلْتُ كُلَّ أَكَلٍ “I ate all sorts of dishes.”

(2) ^{بَعْضٌ}بَعْضٌ, *lit.* “a part, portion,” is followed by a gen. of a pl. or a collective, and means “some one or more, a certain one, one,” as: ^{فِي بَعْضِ الْأَيَّامِ}فِي بَعْضِ الْأَيَّامِ “one day”; ^{بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ}بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ “one of the pupils”; ^{بَعْضُ النَّالِمِذِ}بَعْضُ النَّالِمِذِ “some evils are easier to be borne than others”; ^{وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا “even though the one of them should aid the other.”

(3) Similar to the use of ^{مِثْلٌ}مِثْلٌ etc. is the use of ^{قَدَرٌ}قَدَرٌ or ^{مِقْدَارٌ}مِقْدَارٌ and ^{زَهَاءٌ}زَهَاءٌ etc. [vide § XXXII (e) notes 4 and 5, and Remark], as: ^{رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ}رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ “he saw in the water a fish, *measuring* a cubit”; ^{يَكُونُ طَوْلُ الصَّنَمِ زَهَاءَ ثَلَاثِينَ ذِرْعًا}يَكُونُ طَوْلُ الصَّنَمِ زَهَاءَ ثَلَاثِينَ ذِرْعًا “the height of the idol is *about* thirty cubits.”

(4) For ^{نَحْوُ}نَحْوُ and the prep. ^{نَحْوُ}نَحْوُ vide § XXXII (d) note 2.

(i) An Adjective may govern a genitive, as: ^{رَجُلٌ قَلِيلٌ الْعَقْلِ}رَجُلٌ قَلِيلٌ الْعَقْلِ “a man little of understanding.” In such cases the *muḏāf*, contrary to rule, may have ^{ال}ال, which is then considered to be a shortened form of ^{الَّذِي}الَّذِي; ^{الرَّجُلُ الْقَلِيلُ}الرَّجُلُ الْقَلِيلُ “the man (who is) little of understanding.” ^{الرَّجُلُ الَّذِي هُوَ قَلِيلٌ الْعَقْلِ}الرَّجُلُ الَّذِي هُوَ قَلِيلٌ الْعَقْلِ = ^{أَلْعَقْلُ}أَلْعَقْلُ *Vide* Relative Clauses LV (b).

(j) Note the following constructions:—

(i) ^{زَيْدٌ حَسَنٌ وَجْهًا} “Zayd (is) handsome *as to face*” (i.e. Zayd is handsome) = ^{زَيْدٌ حَسَنٌ وَجْهَهُ} “Zayd, his face (is) handsome” = ^{زَيْدٌ حَسَنٌ الْوَجْهَ} “Zayd (is) handsome *of the face*.”

(ii) ^{الرَّجُلُ الْحَسَنُ الْوَجْهَ} “the man, the handsome *as to the face*”
(here ^{الَّذِي} = ^{أَل}) : (for other constructions and explanation *vide* Relative Clauses § LV).

(iii) ^{زَيْدٌ طَوِيلٌ بَصِيرَةً} “Zayd is long *of his sight*” (i.e. Zayd is long-sighted).

(iv) ^{سَرَتْ أَسْرَعَ سَيْرٍ} “the most *of men*, most people”; ^{أَكْثَرُ النَّاسِ} “I walked, the quickest *of walking*” (i.e. very quickly).

(k) Sometimes an adjective is expressed by a substantive *in apposition*, as: ^{جَارِيَةٌ بَكَرٌ} “a girl [who is], a virgin;” ^{مَسَاجِدُ عِدَّةٌ} “a number of mosques”; ^{وَيُحِبُّونَ أَمْوَالَهُمْ حُبًّا جَمًّا} “and they love wealth with a great love.”

(2) The material of which an article is made may also be so treated, or else put in the gen., as: ^{الصُّنَمُ الذَّهَبُ} = ^{صَنَمٌ ذَهَبٌ} (but *not* ^{الصُّنَمُ الذَّهَبِ}) “the golden image”; ^{ثَوْبٌ خَرِيرٌ} = ^{ثَوْبٌ خَرِيرٍ} “a garment of silk, a silken garment.”

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: ^{رَجُلٌ عَدَلٌ} and ^{إِمْرَأَةٌ عَدَلٌ}, *vide* § LXII (d).

(l) The natural connection between substantive and adjective may always be broken, the words ^{هُوَ} or ^{أَعْنِي} being understood, as: ^{مَوْتٌ بِزَيْدٍ [هُوَ]} ^{مَوْتٌ بِزَيْدٍ [أَعْنِي]} ^{أَكْرَمَ} and ^{أَكْرَمَ}.

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by ^{لِ}, as: ^{هُوَ أَشَدُّ طَلْبًا لِلَّهِ مِنْكُمْ}, or ^{هُوَ أَغْلَبُ لِلَّهِ مِنْكُمْ} “he seeks more after God than ye do.” Verbs of *knowing* take ^{بِ}.

(2) Comparatives from intransitive verbs take the same preposition as their verb, as: ^{هو أقرب إليكم بالودّة} "he is nearer to you in affection (i.e. you love him the most)."

(3) When the comparison is between *sentences*, ^{مِنْ} with ^{مَا} or ^{أَنْ} is used, as: ^{خَرُوجُكَ مِنْ هَذِهِ الْبَلَدَةِ أَحْسَنُ مِنْ أَنْ تَقِيمَ فِيهَا} "thy quitting this city is better *than that* thou shouldst remain in it"; ^{هَذَا الْكِتَابُ خَيْرٌ مِمَّا رَأَيْتَ أَمْسَ} "this book is better *than that which* I saw yesterday."
^{أَلْهَوَاءُ الْطُفِّ أَلْيَوْمَ مِنْهُ (مِنْ) أَمْسَ = أَلْهَوَاءُ الْطُفِّ أَلْيَوْمَ مِمَّا كَانَ أَمْسَ}

(n) (1) The SUPERLATIVE may govern an *indefinite* noun in the genitive, in which case it makes no change for gender or number, as: ^{زَيْنَبٌ أَحْسَنُ جَارِيَةٍ} "Zaynab is a very pretty girl."

If it is followed by a dependent *definite* noun, it may or may not agree with its noun in gender and number, but *preferably does not*:—

^{هُمَا أَفْضَلُ الْقَوْمِ (or هُمَا أَفْضَلُ الْقَوْمِ)} "they two are the most accomplished of their tribe"; ^{بَنَاتُهُ أَحْسَنُ (or حَسَنَاتُ) جَوَارِي الْحَيِّ} "his daughters are the prettiest girls in the tribe."

Remark.—Note that ^{أَوَّلُ} and ^{آخِرُ}, which are really superlatives, take the same construction. Either ^{أَوَّلُ يَوْمٍ} or ^{الْأَوَّلُ} is used for "the first day."

(2) The *highest degree* is expressed by the elative followed by ^{مَا كَانَ} or ^{مَا كَانَ}, as: ^{وَهِيَ أَجْمَلُ مَا كَانَتْ مِنْ بَنَاتِ} "the very best thing"; ^{زَيْنَبُ أَجْمَلُ مَا} "she is the most beautiful of the daughters of Hayy"; ^{مِنْ بَنَاتِ الْحَيِّ} "Zaynab is the most beautiful of the daughters of Hayy."

¹ Note the concord of the verb, which follows the regular rule.

Remark.—Note the following methods of expression: **أَمِيرُ الْأَمْرَاءِ** “the Amīr of Amīrs, the Chief of the Amīrs”; and **نَفَائِسُ الْجَوَاهِرِ**, or **نَقِيسُ الْجَوَاهِرِ** “the precious of gems,” i.e. “the most precious gems”; (in this latter example, the adjective is practically a substantive and need not vary with the gender or number of the thing specified).

XXXIX. Order of Sentence, etc.

(a) The *usual* order of a sentence is, (1) verb; (2) subject; (3) object; (4) extension of qualifying adjuncts. But when the agent has a pronoun referring to the object, the object immediately follows the verb, as: **ضَرَبَ زَيْدًا** **غُلَامُهُ** “Zayd’s own slave struck him (Zayd),” while **ضَرَبَ غُلَامُهُ زَيْدًا** would mean “his (some third person’s) slave struck Zayd”: a pronoun cannot be prospective. The same order is observed with **إِلَّا أَنَا**, as: **مَا ضَرَبَ زَيْدًا إِلَّا أَنَا** “no one struck Zayd but me.” With the verb “to be” (understood), the subject comes first.

The Predicate is placed first: (i) for emphasis; (ii) when the subject comprises a pronoun referring to a word in the predicate, as: **فِي الدَّارِ صَاحِبُهَا** (not **صَاحِبُهَا فِي الدَّارِ**) “its owner is in the house”; (iii) when the subject is restricted by **إِلَّا**, or **إِنَّمَا**, as: **مَا فِي الدَّارِ إِلَّا زَيْدٌ** “none but Zayd is in the house”; **إِنَّمَا زَيْدٌ فِي الدَّارِ** “only Zayd is in the house” (but **زَيْدٌ فِي الدَّارِ** = “Zayd is in the house only”).

(b) The subject of a Nominal Sentence¹ should be either a definite noun or else one qualified by an adjective, except in certain cases of which the following are the most important:—

(i) When the Predicate is a noun with a preposition, as: **عِنْدِي كِتَابٌ** “I have a book”; **فِي الدَّارِ رَجُلٌ** “in the house is a man.”

(ii) When the subject is introduced by **لَ**, as: **لَرَجُلٌ قَائِمٌ** “certainly, a man is standing.”

¹ i.e. a sentence or clause beginning with a noun.

(iii) When the subject follows a negative or interrogative particle, as :
 هَلْ فَتَى فِي الدَّارِ : "is there a youth in the house?" ; مَا أَحَدٌ فِي الدَّارِ : "there is no one in the house?" ;
 أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ : "is there a man in the house or a woman?"

(iv) When the sentence expresses a wish or prayer, as : سَلَامٌ عَلَيْكُمْ "peace be upon you!" ; وَيْلٌ لِّزَيْدٍ "woe to Zayd!"

(v) When the subject is a diminutive (and therefore really contains an adjective), or is an adjective qualifying a noun understood, as : رَجُلٌ عِنْدَنَا : "there is a mean fellow at our house" ; (رَجُلٌ مُؤْمِنٌ = خَيْرٌ مِنْ كَافِرٍ) : "a believer (= believing man) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as : كُلٌّ (= كُلُّ) : "all die." (النَّاسُ يَمُوتُ)

(vii) If the subject governs another word by means of a preposition, as : رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ : "a longing for goodness is good."

§ XL. Interrogative and Relative Pronouns.

(a) كَمْ "how many, how much?" governs the accusative, as : كَمْ رَجُلًا : "how many men?" ; كَمْ مَدَّةً : "how long?" ; كَمْ سَنَةً : "how old are you?"
 = إِبْنِ كَمْ سَنَةً أَنْتَ¹. Vide also § XXVI (o) and (q).

Remark.—Before the interrogative pronouns, the interrogative particles, هَلْ and أ are not used.

(b) أَي masc. (and أَيَّة fem.) governs the genitive, both as an interrogative, and as a relative, as : أَي رَجُلٍ : "which man?" ; أَعْطِنِي أَي كِتَابٍ شَدَّ : "give

¹عُمْرِي عِشْرُونَ سَنَةً، أَوْ أَنَا إِبْنُ عِشْرِينَ سَنَةً

me any (whatever) book you like"; قَامَ يَعْجِزُنِي (مَنْ or أَلَّذِي or أَيْهَمُ "he who is standing pleases me": مَنْ or أَلَّذِي might imply that there was only one person, but أَيُّ رَجُلٍ implies plurality; *vide* also § XXVI (o) and (q).

§ XLI. Cases of Nouns; and the Verb *Kān*^a and its 'Sisters'
(كَانَ وَ أَخَوَاتُ كَانٍ), etc.

(a) ABSOLUTE NOMINATIVE. The subject (فَاعِلٌ in a Verbal, and مُبْدِئٌ in a Nominal, sentence) may be introduced as an absolute nominative, as: زَيْدٌ مَاتَ "Zayd his brother died" = مَاتَ أَخُو زَيْدٍ "Zayd's slave was beaten"; بَكْرٌ قَائِمٌ غُلَامُهُ "the slave of Bakr is standing."

The Nominative (رَفْعٌ) is sometimes used for the Vocative, *vide* (d).

(b) GENITIVE (جَرٌّ or خَفْضٌ). The genitive implies (i) possession; (ii) material, as: سَلْسَلَةٌ مِنْ ذَهَبٍ = "a golden chain"; (iii) a part, as: قِطْعَةٌ لَحْمٍ "a piece of meat" [*vide* § XXXVI (a) (5)]; (iv) cause or effect, as: خَالِقُ الْأَرْضِ "the creator of the earth"; حَرُّ الشَّمْسِ "the heat of the sun."

(2) Note the Arabic idiom حِمَارٌ وَحْشٍ "a wild ass (an ass of wildness)," where a noun takes the place of an adjective.

Note too the use of words like ذُو - أَهْلٍ - صَاحِبٌ - أَبُو - أُمٌ - ابْنٌ with a following gen., where in English a single adjective would be used, as: أَبُو لِسَانَيْنِ "dissembling" (*lit.* "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second *muzāf* has a possessive pronoun, as: نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَاؤُهُ¹ "we are the sons

¹ The و here, is to indicate the *zammah* of the nominative. This و is only inserted when the word is a *muzāf* and is nominative. The accusative is إِبْنَاءُ اللَّهِ etc., etc.

and beloved of God" (said by the Jews): ^{أَيْدِي الرَّجُلِ وَأَرْجُلُهُ} "the man's hands and feet."

(4) For ^{قَلِيلُ الْعَقْلِ} "little of (the) understanding" = ^{قَلِيلٌ عَقْلًا}, and ^{مِفْرَ الْيَدَيْنِ} "empty handed" *vide* § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (نَصَب). (1) The Cognate Accusative or absolute object (^{أَلْمَفْعُولُ الْمَطْلُوقُ}) may be an infinitive, the noun of manner, or of unity, or other noun:—^{ضَرَبْتُ زَيْدًا ضَرْبًا شَدِيدًا}, or ^{ضَرَبْتُ زَيْدًا ضَرْبًا شَدِيدًا}, "I gave Zayd a good beating" (here the direct object ^{زَيْدًا} is of course in the accusative): ^{ضَرَبْنِي ضَرْبًا أَوْجَعَنِي} "I gave him a (one) blow" ¹; ^{ضَرَبْتُهُ ضَرْبَةً} "he struck me blows that hurt me"; ^{يَمْشِي طَرِيقَ أَبِيهِ} "he is walking in the path of his father"; ^{مَاتَ مَيِّقَةً الْجَاهِلِيَّةِ} "he died the death of (those of) the time of ignorance (i.e. of a non-believer)"; ^{يَرْكَبُ أَحْسَنَ رُكُوبٍ} "he rides the best of riding" (i.e. "he is a good rider") = ^{مَشَيْتُ كُلَّ السَّبِيلِ يَرْكَبُ رُكُوبًا حَسَنًا}; "I walked the whole of the way": ^{صَرَّ صَرًّا مِّنَ الرَّمْلِ} "he made the sand into many parcels."

Sometimes the cognate verb is understood, as: ^{مَهْلًا} "slowly", for ^{أَمْهَلْ} "wait a bit"; ^{شَكَرًا لِلَّهِ} "thanks for God" for ^{أَشْكُرُ شُكْرًا لِلَّهِ}.

Even the Passive can be so used, as: ^{ضُرِبَ ضَرْبًا شَدِيدًا} "he was struck violently."

(2) The INSTRUMENT with which an action is performed is in the accusative, as: ^{ضَرَبْتُ زَيْدًا مِيفًا} "I struck Zayd with a sword" = ^{ضَرَبْتُ زَيْدًا بِسَيْفٍ}.

¹ But ^{ضَرَبْنِي ضَرْبَيْنِ} "he beat me on two different occasions."

² Note that, grammatically, ^{أَحْسَنَ} is the accusative, and the cognate or logical object is in the genitive.

(3) TIME OF AN ACTION. It expresses details of Time and Place (ظرف), as: أَقَمْتُ شَهْرًا "I stayed a month"; سَافَرْتُ شَهْرًا "I travelled for a month"; أَتَى مَبَاحًا "he came early in the morning"; نَظَرَ يَمِينًا وَشِمَالًا "he looked right and left, he looked around cautiously"; سَارَ مِيلًا "he journeyed a mile." Vide (4).

Remark.—To this class belong many words in the accusative used as Prepositions, as: خَلْفَ "behind," فَوْقَ "above" etc.

(4) PLACE OF ACTION, when abstract, *definite*, and immediately derived from a verb, as: جَلَسْتُ مَجْلِسَ زَيْدٍ "I sat in Zayd's sitting-place, his seat"; (but جَلَسْتُ فِي مَجْلِسِ زَيْدٍ "I sat in Zayd's assembly").

When *vague*, indefinite, or abstract, as: قَعَدْتُ مَكَانًا "I sat in a place."

But when the place is concrete, a preposition *must* be used, as, جَلَسْتُ فِي مَسْجِدٍ "I sat in a mosque"; قَعَدْتُ فِي كُرْسِيِّ زَيْدٍ "I sat in the chair of Zayd"; سَافَرْتُ فِي أَرْضٍ "I travelled in a land."

(5) To express STATE or CONDITION (حَال), as: جَاءَ رَاكِبًا "he came riding"; سَافَرَ مُتَوَجِّهًا إِلَى مَكَّةَ "he journeyed, turning his face towards Mecca," i.e. "he travelled in the direction of Mecca": جَاءَ زَيْدٌ رَاكِبًا أَبُوهُ "Zayd came walking, with his father who was riding."

Remark I.—The Accusative of State may be ambiguous: رَأَيْتُهُ قَائِمًا may mean either, "I saw him while I was standing," or "while he was standing."

Remark II.—Occasionally the Infinitive is used for the Participle, as: حُكِمَ عَلَيْهِ (for حُكِمَ عَلَيْهِمَا) "he was condemned on a false charge, was falsely charged."

Remark III.—The حَال is generally indefinite, but where it involves a condition it may be definite, as: زَيْدٌ أَلْرَّاكِبُ أَحْسَنُ مِنْهُ أَلْمَاشِي— "Zayd when he is riding (إِذَا رَكِبَ) looks handsomer than he does when walking" (إِذَا مَشَى). The more usual construction would be زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَا شَاءَ (إِذَا مَشَى)

(6) The ACCUSATIVE OF SPECIFICATION (تَمْيِيزٌ), as: هُوَ أَقْرَبُ مَوَدَّةٍ

“he is closer as regards friendship”; أَشَدُّ نِفَاقًا = “more of a hypocrite.”

The accusative also expresses quantity, as: مَنُونٌ زَيْتًا “two maunds of olive oil.”

(7) The OBJECT FOR AN ACTION, if *indefinite*, as: قُمْتُ تَعْظِيمًا لَهُ “I

stood up to show my respect to him”; هَرَبَتْ خَوْفًا “she fled through fear.”

But if defined by the article *ال* a preposition must be used, as: هَرَبْتُ مِنَ الْخَوْفِ

In construction, either the Accusative is used or else a Preposition, as: هَرَبْتُ مِنْ

هَرَبْتُ خَوْفَ الْقَتْلِ “she fled from fear of me,” and هَرَبْتُ مِنْ خَوْفِ الْقَتْلِ or هَرَبْتُ خَوْفَ الْقَتْلِ “she fled from the fear of being killed.” *Vide* § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْبَرْدُ وَالْجُبَاتُ

“winter came with its overcoats”: اِسْتَوَى الْمَاءُ وَالرَّمْلُ “the water is equal with the sand” (i.e. “the water is very sandy”). In such cases وَ = مَعَ *ma*^a.

(9) The ACCUSATIVE WITH *TANWIN* is used for the VOCATIVE,

when—(i) The person addressed is imagined, as: يَا رَجُلًا “O man,” the speaker being in the dark; [but to a stranger in the street يَا رَجُلُ or يَا أَيُّهَا رَجُلُ (nominative)]; (ii) In construction, as: يَا عَبْدَ الرَّحْمَنِ; (iii) When it is

a participle governing an accusative, as: يَا حَامِلًا حِمْلًا “Oh thou carrying a load”; or يَا حَامِلًا الْعِمْلَ *yā hāmilaḥ l-ḥiml*^a “oh thou carrying the load.”²

(10) CAUTIONING: يَا بَكَ وَالْأَسَدَ “take care of the lion!” (*lit.* “thee³

and the lion³!”); يَا بَكَ وَصُحْبَةَ الْأَشْرَارِ: (إِحْذَرِ الْأَسَدَ =) “avoid the society of the wicked”

^a For a woman أَيُّهَا *ayyāḥ-hā*.

² But يَا حَامِلَ الْعِمْلِ “Oh carrier of the load.” *Vide* also § LXII (c).

³ Both are considered to be the accusative.

(11) The DIRECT OBJECT OF A VERB (مفعول به), as: ضربت زيداً

"I beat Zayd"; إياك نعبد "Thee we serve."

Remark I.—Most verbs denoting "to come," are transitive and govern the acc.

Remark II.—Many verbs take two objects, as: ظننت زيدا حكيما I thought Zayd (to be) a *hakīm*."

Remark III.—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of *Kān*^a and its 'Sisters', *vide* (e); and the subject or the Predicate after certain particles, *vide* § XLII.

(d) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which يَا is the commonest. Either the Accusative or the Nominative may be used for the Vocative, *vide* (c) (9). The particles أَيُّهَا masc. (and أَيُّهَا fem.), or يَا أَيُّهَا, may be prefixed to the NOMINATIVE, which must however be defined by أَل. Before a compound word, or an indefinite word, يَا is prefixed, without *tanwīn*, or some particle other than أَيُّهَا

In broken plurals however the *tanwīn* is not dropped after *yā*, as: يَا أولاد "O boys!" (The *tanwīn* is dropped in collective nouns).

Note the following: يَا أَبَتِ "O my father!"; يَا أُمًّا "O mother!"; يَا رَبَّ "O my Lord!" The *alif* of يَا is sometimes not written before another *alif*, as: يَاخِي "oh my brother!", يَا هُ "welcome!"

After يَا "Oh!", the noun has sometimes ه added, to prolong the voice, when calling to a person at a distance, or for affection.

After وَ (for grief), the noun has ه or ه added.

(2) The word اللَّهُ is seldom used in the vocative, اللَّهُمَّ *Allāhumma*^a (= *Yā Allāh*^a), without a voc. particle, being used instead: this is said to be a corruption from Hebrew.

(3) For a noun in apposition to a vocative *vide* § LXII.

(e) The Verb *Kān*^a AND ITS SISTERS (كَانَ وَ أَخْوَاتُ كَانٍ) etc.—The following ten verbs, however, require the Predicate-adjective or Predicate-noun to be in the *Accusative*. Numbers *two* to *thirteen* are called أَخْوَاتُ كَانٍ. (It be recollected that state or condition is usually expressed by the *isative*). Nos. 3 to 8 may retain their proper meaning, but frequently in simply 'was' or 'became,' irrespective of the time of day, etc. With exception of لَيْسَ, they are regularly conjugated, both in the Aorist and Preterite:—

1. كَانَ "was"; also "was and still is," as: كَانَ اللَّهُ عَلِيمًا حَكِيمًا "God all-knowing and all-wise"; كَانَ أَبِي الْمَرْحُومِ عَالِمًا *kān abī'l-marḥūm*^a "ālim"^a "my sainted father was a learned man." For مَا كَانَ vide § XLII (a) (2).

2. لَيْسَ (conjugated like a Preterite) "is not," which may also take a Predicate with ب, as: لَيْسَ زَيْدٌ سَارِقًا "Zayd is not a thief." (or بُولَدٍ) "Id is not a boy."

3. مَارَ الْفَقِيرُ عَذِيًّا¹ (Aor. يَصِيرُ) "became": مَارَ الْفَقِيرُ عَذِيًّا "the poor man became"; نَصِيرُ تَعَبَانَيْنِ "we are getting tired."

4. أَصْبَحْتُ (or عَدَا) "he passed the morning," as: أَصْبَحْتُ عَطْشَانَ "I passed the morning thirsty," or "I became² thirsty." (So too with أَصْفَرَ do at the dawn, etc.).

5. أَمْسَى زَيْدٌ حَزِينًا (or رَاحَ) "he passed the evening," as: أَمْسَى زَيْدٌ حَزِينًا "Zayd became sorrowful" (not necessarily in the evening).

6. أَضْحَى "to pass the forenoon."

7. ظَلَّ "to continue (the whole day)," as: ظَلَّ وَجْهُهُ مَسُودًا وَهُوَ عَظِيمٌ "his face became black and at the same time he suppressed his anger."

And also جَعَّ - جَاءَ - أَنَى - عَادَ - رَجَعَ = "to become." For مَارَ أَخَذَ in the sense of "to begin" vide § LXI.

In such sentences as أَصْبَحْتُ فَرِحًا وَ أَمْسَيْتُ حَزِينًا "I passed the morning happily at the evening unhappily," the verbs are taken in their proper meanings.

8. بَاتَ “Zayd passed the night, to become,” as: بَاتَ زَيْدٌ يَقْظَانُ “Zayd passed the night awake.”

9. مَا زَالَ¹, or لَا يَزُلُ, or لَمْ يَزَلْ “he failed not, ceased not, continued” (Aor. مَا زَالَ زَيْدٌ عَدُوًّا لِي “Zayd was always an enemy to me”: or لَمْ تَزَلِ الْأُمُورُ عَلَى هَذَا الْحَالِ “matters were still in this condition: (ذَاهِبًا or زَيْدٌ يَدْهَبُ) مَا زَالَ (لَمْ يَزَلْ) “Zayd still goes.” Vide § XLIV (b) (5), and Approximate Verbs § LXI.

10. مَا زَالَ مَأْنَفَكَ² *m'anfakk* “he relaxed not” = مَا زَالَ.

11. مَا زَالَ مَا فَنَيْ “he ceased not” = مَا زَالَ.

12. مَا زَالَ مَا بَرَحَ “he departed not” = مَا زَالَ.

13. مَا دَامَ³ “as long as it lasted” (requires a second clause), as: قُمْتُ مَا دَامَ الْأَمِيرُ جَالِسًا (or يَجْلِسُ) “I stood as long as the Amir remained sitting.”

14. بَدَأَ الْإِسْلَامُ قَرِيبًا وَسَيَعُودُ قَرِيبًا “to become again, to return,” as: بَدَأَ الْإِسْلَامُ قَرِيبًا وَسَيَعُودُ قَرِيبًا “Islam was a stranger in the beginning, and it will become a stranger again”; مَتَى تَعُودُ مِنْ سَفَرِكَ “when thou returnest from thy journey.”

With a negative it signifies “not again”, as: مَا عَدْتُ بَأَكْيَا “I never wept again”; لَا تَعُدْ تَفْعَلْ كَذَلِكَ “do not do so again”; لَمْ يَحْدِ الْمَسِيرُ مِمَّكَ “the journey was no more possible.”

15. بَقِيَ جَالِسًا “to remain,” as: بَقِيَ جَالِسًا “I remained sitting.”

¹ *Mā* مَا adv. “not”; also pronoun “that which.” The Preterite زَالَ is used with the negative particles مَا; and the Aorist يَزَالُ with لَا and لَنْ, and with لَمْ (لَمْ يَزَلْ). Vide § XLIII.

² *Mā* مَا adv. “as long as.” Vide also § XXXIII (b) p. 778.

³ Some Grammarians do not include عَادَ and بَقِيَ amongst the “Sisters of كَانَ”: they say the accusative is the “Accusative of State or Condition.”

(f) The “Sisters of *Kān*” may be followed by an Aorist instead of an Accusative, as: صَارَ لَا يَتَكَلَّمُ “he became speechless”; فَتَيَّ بَنَظَرٍ إِلَيْهَا “he continued looking at her.”

(g) مَا دَامَ and لَيْسَ are used in the Preterite only. The others may be used in other tenses.

Remark.—يَدُومُ - دَامَ (without مَا) may also be used as an ordinary verb.

§ XLII. Government of مَا and لَا, etc., and the Particles that govern like Verbs.

(a) (1) The particles مَا and لَا when they = لَيْسَ, have in certain cases the same government as the previous verbs [§ XLI (e)], as: مَا زَيْدٌ قَائِمًا = لَيْسَ زَيْدٌ قَائِمًا; زَيْدٌ لَا قَائِمًا = زَيْدٌ قَائِمًا.¹

(2) The above could also be expressed by: مَا زَيْدٌ بِقَائِمٍ, or لَيْسَ زَيْدٌ بِقَائِمٍ, or زَيْدٌ لَا بِقَائِمٍ. Note this redundant ب, which is also used with مَا كَانَ, as: مَا كُنْتُ نَائِمًا = مَا كُنْتُ نَائِمًا; the former is better. *Vide* § LIV (e) and p. 783.

(b) When لَا expresses general negation (نَقْيُ الْجِنْسِ), it governs, before an indefinite noun, the accusative without *tanwīn*, as: لَا إِلَهَ إِلَّا اللَّهُ “there is no god but God”; لَا بُدَّ (لَا مَحَالَةَ) مِنَ الشَّيْءِ “it is absolutely necessary (there is no alternative from the matter)”; لَا بَازَ طَائِرٌ “there is no hawk flying.”

(2) If the subject of negation is connected with any other word (except a governed genitive), the *tanwīn* is retained, as: لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا “there is no one better than Zayd, in our opinion”; لَا رَاكِبًا نَرْمَى “there is no rider of a horse,” but لَا رَاكِبَ نَرْمِي (ditto); لَا حَسَنًا نَعْلَمُ مَذْمُومٌ “no one is blame-worthy whose deeds are good.”

(3) If the noun is either definite, or separated from لَا, there is no

¹ It is a disputed point whether إِنَّ “not” has governing power, but إِنَّ مَا has none.

government, as: لَا زَيْدٌ فِي الْبَيْتِ "Zayd is not at home"; لَا نَبِيَّ الْبَيْتِ رَجُلٌ "there is no man in the house."

(4) With several negations, if لَا is repeated before each, and if the nouns are indefinite and do not govern a word, the two constructions can be used either separately or mixed.

For لَا after وَ vide § LVIII (b).

(c) The government of مَا and لَا is extended to لَات (= لَيْسَ) and the negative إِنَّ, as: لَات سَاعَةٌ مَذْنَمٌ "it was not an hour for repentance:" إِنَّهُ هُوَ مُسْتَوْلِيَا "he rules over nobody"; vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (أَلْحُرُوفُ الْمَشَبَّهَةُ) reverse the government of the subject and predicate. (بِالْفِعْلِ) ¹

The predicate of these particles follows the subject, unless the former consists of an adverb or of a noun with its preposition, as in إِنَّكَ عِنْدَكَ زَيْدٌ "verily with you is Zayd."

If the pleonastic مَا is added, the particle loses its governing power, or else this indeclinable مَا may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as: إِنَّ زَيْدًا قَائِمٌ, but إِنَّمَا زَيْدٌ قَائِمٌ.

(1) إِنَّ inn "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as: إِنَّ زَيْدًا قَائِمٌ (or لَقَائِمٌ) "verily, Zayd is standing"; قُلْ إِنَّ اللَّهَ هُوَ الْقَادِرُ "say that 'God is all-powerful'"; إِنَّ مَعَكَ صَاحِبَكَ "your friend is with you."

إِنَّ is also used at the beginning of a clause connected with such particles as إِذْ "then," إِذَا "behold," and حَيْثُ where, as: إِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ "sit where there is Zayd sitting."

¹ Named also إِنَّ وَأَخْرُتْهَا

² A transformed nominal sentence.

If the subject of ^{تَنْ}إِنْ is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: ^{إِنْكَ}إِنْكَ ^{أَنْتَ}أَنْتَ ^{الرَّهَابُ}الرَّهَابُ: “verily Thou art the Liberal giver.”

When the subject immediately follows ^{تَنْ}إِنْ, the *predicate* may take the corroborative ^{لَ}لَ, as: ^{إِنَّ}إِنَّ ^{زَيْدًا}زَيْدًا ^{لَقَائِمٌ}لَقَائِمٌ, but when the subject is separated by a portion of the predicate, the *subject* may take ^{لَ}لَ; *vide* example in Remark to (5). If, however, the predicate is either negative or a Preterite without ^{قَدْ}قَدْ, the ^{لَ}لَ is not prefixed to it.

Remark.—If there are several predicates in a nominal sentence, the copulative ^{وَ}وَ is usually omitted, as: ^{إِنِّي}إِنِّي ^{حَفِيزٌ}حَفِيزٌ ^{عَلِيمٌ}عَلِيمٌ “I am attentive (and) well-informed.”

(2) ^{أَنَّ}أَنَّ *ann* “that” and its compounds ^{لِأَنَّ}لِأَنَّ “because” and ^{كَأَنَّ}كَأَنَّ “as though, just as if,” introduce a *subordinate* ‘Nominal’¹ clause, as: ^{أَشْهَدُ}أَشْهَدُ ^{أَنَّ}أَنَّ ^{مُحَمَّدًا}مُحَمَّدًا ^{رَسُولُ}رَسُولُ ^{اللَّهِ}اللَّهِ “I testify that Muḥammad is the Prophet of God” (here the clause beginning with ^{أَنَّ}أَنَّ is the *object*): ^{عَجِبْتُ}عَجِبْتُ ^{مِنْ}مِنْ ^{أَنَّكَ}أَنَّكَ ^{كَاتِبٌ}كَاتِبٌ “I wonder that thou art writing” ^{كَأَنَّ}كَأَنَّ ^{زَيْدًا}زَيْدًا ^{أَسَدٌ}أَسَدٌ “as if Zayd were a lion.”

Remark.—Either ^{تَنْ}إِنْ or ^{أَنَّ}أَنَّ may be used indifferently after (i) ^{فَ}فَ signifying consequence, as: ^{مَنْ}مَنْ ^{يَأْتِنِي}يَأْتِنِي ^{فَأَنَّهُ}فَأَنَّهُ ^{مَكْرُمٌ}مَكْرُمٌ “if anyone comes to me, then he is honoured”; (ii) after a particle of swearing provided the subject has not ^{لَ}لَ, as: ^{وَاللَّهِ}وَاللَّهِ ^{إِنْ}إِنْ ^{زَيْدًا}زَيْدًا ^{قَائِمٌ}قَائِمٌ; and (iii) after ^{أَمَّا}أَمَّا “is not?”, and ^{لَا جَرَمَ}لَا جَرَمَ “undoubtedly,” as: ^{أَمَّا}أَمَّا ^{إِنْ}إِنْ ^{زَيْدٌ}زَيْدٌ ^{قَائِمٌ}قَائِمٌ “is not Zayd standing?”; ^{لَا جَرَمَ}لَا جَرَمَ ^{إِنَّ}إِنَّ ^{اللَّهَ}اللَّهَ ^{غَفُورٌ}غَفُورٌ “undoubtedly”

¹ A Nominal Sentence (^{جُمْلَةٌ}جُمْلَةٌ ^{إِسْمِيَّةٌ}إِسْمِيَّةٌ) begins with a noun or pronoun; a Verbal Sentence (^{جُمْلَةٌ}جُمْلَةٌ ^{فِعْلِيَّةٌ}فِعْلِيَّةٌ) with a verb. Before a *verbal* clause, ^{أَنَّ}أَنَّ *an* “that” (and ^{لَكِنْ}لَكِنْ “but”) are used.

* Here the verb governs its complement with a preposition.

God is forgiving''; (iv) after قُلْتُ and the like introducing a direct narration, as: اَوَّلُ قَوْلِي اِنِّي اُحْمَدُ اللهَ "the first thing I say is, 'I praise God.'"

(3) لَكِنَّ *lākinna* (or وَلَكِنْ) "but"¹: introduces a *nominal* sentence.

(4) لَيْتَ *layta* "would that" etc., as: لَيْتَ اَبَاهَا حَيًّا "oh that her father were alive" = لَوْ كَانَ اَبُوها حَيًّا = لَوْ اَنَّ اَبَاهَا حَيًّا.

(5) لَعَلَّ *la'all* "perhaps"; لَعَلَّ زَيْدًا نَائِمٌ "perhaps Zayd is sleeping."

Remark I.—Note the emphatic order in اِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا "some words have magic power"—(*Prov.*): the ordinary order would be, اِنَّ سِحْرًا مِنْ اِنَّ [اِنَّهٗ = "there is" and "the fact is"; *vide* § XXXVII (d)].

Remark II.—All these particles are prefixed to a redundant ؕ if without it they would immediately precede a verb, as: قِيلَ اِنَّهٗ كَانَ رَجُلًا فِي مَدِيْنَةٍ. In, اِنَّهٗ لَقَوْلٌ قَصْلٌ "verily these are decisive words," the ؕ after اِنَّ is redundant; it is a pronoun referring to "Qur'ān."

(e) (1) The lightened forms اِنَّ . اَنَّ . اَنَّ and لَكِنَّ (which *must* be used in a *verbal*, and may be used in a *nominal* sentence) have no governing power, as: عَلِمْتُ اَنَّ زَيْدًا مُنْطَلِقٌ "I know that Zayd is going away."

¹ But لَكِنَّ *lākin* (which has no governing power), before a *verb*, as: وَلَكِنَّهٗ قَالَ "but he said"; but وَلَكِنْ قَسَتْ قُلُوْبُهُمْ "but their hearts hardened."

² *Vide* also Adverbs § XXXIV (b) (6).

³ If "perhaps" immediately precedes a *verb*, a pronoun must follow لَعَلَّ, as: لَعَلَّهٗ يَجِيْ "perhaps he will come."

(2) This *إِنْ* takes *لَ* before its predicate, a fact that distinguishes it from the negative *إِنْ*, as: *إِنْ زَيْدٌ لَمَنْطَلِقٌ*, “verily Zayd is going away.” *إِنْ* seldom occurs except before the *إنعَالَ* *نَاسَخَهُ* (e.g. *كَانَ وَأَخَوَاتُهَا*, and *عَلَنَ وَأَخَوَاتُهَا*).

(3) If a verbal sentence is introduced by *كَأَنَّ*, the particles *قَدْ* or *لَمْ* must be inserted, as: *كَأَنَّ قَدْ قَامَ زَيْدٌ*, “as though Zayd had not stood up”; *كَأَنَّ لَمْ يَأْتِ زَيْدٌ*, “as though Zayd had not come.”

(4) For *أَنْ* vide § XLV (a).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, *مَا* is usual, and before the Aorist *لَمْ*¹ is used with the apocopated Aorist (Jussive) in a *past sense*, and is more forcible than *مَا* with the Preterite; *لَمْ يَفْعَلْ* = “he *never* did.”

(b) *لَمْ* (like *لَمْ*) precedes the apocopated Aorist (Jussive), and gives it a *past sense*.

(c) *لَا* prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, *لَا* with the Pret. has a *future* signification, as:

وَاللَّهِ لَا فَتَحْتُ هَذَا الْبَابَ, “by God, I *will* not open this door”; but in blessings

and curses it has an optative signification, as: *لَا رَأَيْتَ شَرًّا*, “*mayest* thou never see evil!”

لَا precedes a *Preterite* (in its *past sense*), only when there are two or more verbs, as: *فَلَا مَدَّحٌ وَلَا صَلَّى*, “and he² neither believed nor prayed”; but in such cases the *first* negative is often *مَا*.

لَا also signifies simple negation, “no.”

¹ *لَمْ يَفْعَلْ* is the negation of *فَعَلَ*, but *لَمْ يَفْعَلْ* of *قَدْ فَعَلَ*.

² The infidel (generally).

Remark.—Note that the Energetic increases the force of the “Prohibitive.”

(d) If *لَمْ* is used, it must be used before every *verb*; but, if followed by more than one acc., *لَا* succeeds, as: *لَمْ أَرْ زَيْدًا وَلَا فَلَانًا* “I never saw Zayd, nor his slave.”

(e) *لَنْ* (= *لَا أَنْ*) precedes the Subjunctive (Aorist in —), and gives it a negative *future* sense.

(f) The interrogative negatives *أَلَا* and *أَمَّا* with the Aorist (or the copula understood) often mean “truly, verily, certainly” in a present or future sense, *إِنَّ* being sometimes added, as: *أَلَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةِ* “certainly thou wilt not attain learning save through six things”; *أَلَا إِنَّ الْحَدَاثَةَ لَا تَدُومُ* “truly youth does not last for ever”; *أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ* “verily these are the fools.”

(2) *لَوْ مَا - لَوْلَا - هَلَّا - أَلَا* are “PARTICLES OF INCITEMENT AND REPROOF” (*حُرُوفُ التَّحْفِيزِ وَالْعَرْضِ*), and are used with the future tense in encouragement or with the past tense in reproof, as: *أَلَا تَصْنِفُ كِتَابًا فِي الزُّهْدِ* “why dost (or wilt) thou not compose a book on asceticism” = “pray do compose one”; *هَلَّا أَعْلَفْتَنِي* “why didst thou not inform me?”

مَا is also so used, as: *مَا تَقُومُ* “why art thou not standing up?” = “pray stand up.”

(g) *Vide* also Adverbs § XXXIV.

§ XLIV. Tenses.

PRETERITE.

(a) The PRETERITE expresses a completed action, and also an action that did exist and still exists: the time is not fixed but may be defined by the context or by a particle.

It is also used of a future act the occurrence of which is regarded as certain, as: *وَاللَّهِ لَا أَقُوتُ بِمَكَّةَ* “by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: *إِنْ قُمْتَ قُمْتُ* “if you rise, then I will rise, *i.e.* supposing you have risen, then consider that I have risen.” Hence, too, its use in blessings and cursings.

Examples:—

(1) ^{قَامَ} ^{عَمْرُو} ^{وَبَعْدَهُ} ^{جَلَسَ} “Amr stood and after that sat down”; ^{كَمَا} ^{قَالَ} ^{الْمُتَنَبِّيُّ} “as *al-Mutabnabbiyy* has said.”

(2) ^{كَانَ} ^{اللَّهُ} ^{عَلِيمًا} ^{حَكِيمًا} “God was and is Most High”; ^{اللَّهُ} ^{تَعَالَى} “God was and is all-knowing and all-wise”; ^{كَمَا} ^{قَالَ} ^{الْعَرَبُ} “as the Arabs say”; ^{اِخْتَلَفَ} ^{الْعُلَمَاءُ} “the learned *have always* disagreed about this point.”

(3) ^{أَعْطَيْتُكَ} ^{هَذَا} “I give you this” (expresses completion of the idea of giving); ^{هَلْ} ^{قَبِلْتَ} = “dost thou accept this woman to wife?”; ^{قَبِلْتُ} = “I do.”

(4) ^{رَحِمَهُ} ^{اللَّهُ} “May God have mercy on his soul”; (also as a statement = “God preserved him,” of one who has escaped a danger): ^{لَا} ^{رَحِمَهُ} ^{اللَّهُ} “May God have no mercy on his soul”: ^{لَعْنَةُ} ^{اللَّهِ} ^{عَلَيْهِ} (= ^{لَعْنَةُ} ^{اللَّهِ} ^{عَلَيْهِ}) “May God curse him”: ^{وَاللَّهِ} ^{لَا} ^{مَسْكُتٌ} ^{يَدُهُ} “by God! I will^s not touch his hand,” (i.e. shake him by the hand)! also “by God! I will^s not touch his hand” (i.e. stop him, from doing that deed).

Remark.—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with ^{إِذَا} “when, if”, ^{مَنْ} “whoever, if any body,” and the particles (conditional) mentioned in § LVI (e), as: ^{إِذَا} ^{جَاءَ} ^{الْحَيُّ} ^{لَمْ} ^{تَبْقَ} ^{أُذُنٌ} ^{وَلَا} ^{عَيْنٌ} “he who strives, succeeds”; ^{مَنْ} ^{جَدَّ} ^{وَجَدَ}

¹ Or ^{بَعْدَ}

² The *tanwīn* is over the ^و; the *wāw* is merely added as a sign to distinguish the word from ^{عَمْرُو} ‘Umar’.

³ If ^{مَا} instead of ^{لَا} were used, the meaning would be Preterite.

⁴ For ^{تَبَقَى} *tabkay*; after ^{لَمْ} the vowel or the weak radical is dropped.

“when the time of death comes, neither ears nor eyes remain” (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after ^{أَوْ} “or,” are usually to be rendered by the present, as: ^{سَوَاءٌ غَابُوا أَوْ حَضَرُوا} “it is all the same whether they *are* absent or present.”

Remark.—If the Preterite is to have a past signification, ^{كَانَ} or one of its ‘sisters’ must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle ^{قَدْ} “already, just,” prefixed to the *Preterite*, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: ^{قَدْ ذَكَرْنَا} “we have just mentioned,” or “we have already mentioned,” or “we had mentioned.” But ^{قَدْ قَامَتِ الصَّلَاةُ} “the prayers are just going to begin” (said by the *Mukabbir* just before the Imām begins the prayer); here too the commencement of the act is anticipated; *vide* also (7) *Remark*, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing ^{كَانَ} to the Preterite with or without ^{قَدْ}, as: ^{كَانَ قَدْ أَمَرَكَ زَيْدٌ أَنْ تَعْمَلَ هَذَا قَبْلَ ذَلِكَ} “Zayd had told thee to do this before that” (or—^{كَانَ زَيْدٌ قَدْ أَمَرَكَ أَنْ})

Remark.—The Perfect and Pluperfect are, however, more usually expressed by ^{قَدْ} alone with the Preterite. But ^{قَدْ وَ} means “whereas, notwithstanding, and yet”: ^{لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا} “why hast thou raised me up blind whereas I had sight?” (what the infidels will say to God at the Resurrection); ^{رَبِّينَهُ وَقَدْ عَصَانِي} “I had brought him up, but notwithstanding this he has rebelled against me.”

(8) The Preterite and Pluperfect are also used in Conditional Clauses, as: ^{كُنْتُ فَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ} (^{قَدْ}) “I *would* have done this, if I had had the power”, or ^{لَفَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ}. In the latter example ^{لَ} could not be omitted.

If two correlative clauses follow the hypothetical ^{لَوْ} [or ^{لَوْ أَنَّ} (with nominal clause) - ^{لَوْلَا}], the Preterites in both clauses will usually have the

signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential,

as: ^{لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً} "if thy Lord had chosen, He would surely have made mankind one people"; ^{لَوْلَا عَلَى لَهْلَهٍ عَمْرٌ} "had it not been for

'Ali, 'Umar would surely have perished"; ^{وَلَيْخُشِ الْدِّينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً}

"and let those fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account."

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the

Potential, as: ^{لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا} "if we pleased, we could make it salt water." *Vide* also § LVI (α) (1).

Remark.—It is to be noticed that both the conditional present and conditional past (I would write or I would have written) may equally be expressed by ^{كَانَ} with a Preterite.

AORIST.

(b) The AORIST denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or else particles may define its time. *Vide* also § L (c).

Remark.—The Energetic forms have always a future sense: *vide* § XXV, p. 749.

(2) The particle ^{سَوْفَ} *sawfa*, or its inseparable shortened form ^{سَ} *sa*, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action *accompanying* a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as:

^{جَاءَ يَضْحَكُ} (= ^{جَاءَ ضَاحِكًا}) "he came laughing"; in both these examples the

words ^{جَاءَنِي} = ^{جَاءَنِي يَطْلُبُ دِرْهَمًا} *can be added after* ^{جَاءَ} for emphasis:

^{جَاءَ دِرْهَمًا} "he came to me to ask for a dirhem"; ^{ذَهَبَ إِلَى ابْنِكَ يَسْرِقُ} "he

¹ Note that this changes the clause to a Nominal one, and *vide* § LV (e) and p. 774, note 3.

went to the bank to rob it.” A negative verb, however, requires the **وَ** before it (*vide* also Remark II), as: **جَاءَ زَيْدٌ وَمَا يَرْكُضُ** “Zayd came to me not running.”

Remark I.—The *Present Participles*, however, have the idea of doing a thing, wanting to do a thing, or having done a thing, according to the context.

Remark II.—It will be seen from one or two of the examples in (3), that a sentence may be used as an adverb: further examples are:—**جَاءَ زَيْدٌ وَفِي** “Zayd came while the sun was rising.” This *wāw* is called **أَلَوَا الْحَالِيَّةُ** “the *wāw* that expresses condition or state; *vide* § LVIII (e).

If the nouns have affixed pronouns, the **وَ** may be omitted. *Vide* p. 774, note 3 and § LV (o).

(4) The Aorist expressing Condition or State may stand for an *Imperfect*, as: **رَأَيْتُهُمْ يَتَنَازَلُونَ**, or **رَأَيْتُهُمْ وَهُمْ يَتَنَازَلُونَ** “I saw them fighting”, or “I saw them when they were fighting.”

The *Imperfect*, however, is usually expressed by prefixing **كَانَ**, as: **مَرَرْتُ بِهِ وَكَانَ يَشْتَرِي جَارِيَةً** “I passed him when he was buying a slave girl”; **كُنَّا نَخُوضُ مَعَ الْخَاضِعِينَ** “we used to gossip (heedlessly) with the gossips” (this will be said by the careless at the Resurrection): **كَانَ زَيْدٌ يَقُولُ** (this will be said by the careless at the Resurrection): **كَانَ زَيْدٌ كَانَ يَقُولُ لِي**—“Zayd used to tell me this every day.”

Remark.—The *Imperfect* can also be expressed by **كَانَ** with a following present participle.

(5) The Aorist indicates dependence on another verb, as: **طَفَعَا بِخَصِفَانِ** “they (Adam and Eve) began to hide themselves with the leaves of the Garden”; **جَعَلَ بَكَى** “he began to weep”; **مَا أَقْدَرُ أَنْكَلِمَ الْعَرَبِيَّ** “I cannot speak Arabic”; **مَا زِلْتُ أَمْشِي** “I ceased not to walk, I continued to walk.” *Vide* also § LXII Approximate Verbs (iii).

(6) The particle **قَدْ** before the *Aorist* means “sometimes, perhaps,” as: **قَدْ يَكُونُ هَذَا** “perhaps it may be so.” *Vide* also (a) (6), and (7) Remark, p. 812.

(7) The *Aorist* of **كَانَ** has generally a future meaning.

(8) The *Future Perfect* is expressed by the *Aorist* of **كَانَ** with the Preterite, as: **يَكُونُ زَيْدٌ وَصَلَ إِلَى الْمَدِينَةِ قَبْلَ أَنْ أَصِلَ إِلَيْهَا** “Zayd will have reached Medinah before I can get there.” Note, too, the order.

Remark I.—When several Preterites or *Aorists* are coupled by **وَ** “and,” **كَانَ** or the particles **قَدْ**, **سَوْفَ** and **سَ** are prefixed once only.

Remark II.—The English Present and Past tenses can also be rendered in Arabic by the Present and Past Participles.

§ XLV. Indicative and Subjunctive Moods.

(a) (1) When **أَنَّ** (and its compounds **أَلَّا** and **لَنْ**) introduces a fact, *i.e.* something in *present* or *past* time, it takes the Indicative, as: **أَعْلَمُ أَنَّ يَنَامُ** “I know that he *is* asleep”; **أَعْلَمُ أَنَّ قَالَ** “I know that he *said*, did say”; but in such cases **أَنَّهُ** is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., **أَنَّ** is followed by the Subjunctive, as: **إِنِّي أَخَافُ أَلَّا يَتْرَكَنِي** “I fear he will not leave me”; **مَا مَنَعَكَ أَلَّا تَسْجُدَ** “what hath hindered thee from worshipping (that thou shouldst not worship) him?”

(3) If the Subordinate verb expresses a *future* after a verb of supposing or doubting, it may be in either the Indicative or the Subjunctive, as: **ظَنَنْتُ أَنْ يَقُومَ** “I think he will get up.”

Remark I.—In these cases the dependent verb with **أَنَّ** is said to take the place of the *maṣdar*; *vide* (b).

(4) **أَنَّ** can be preceded by the prepositions **مِنْ** - **فِي** - **لِ** - **كَ** **مِنْ** **أَلَّا** **يَتْرَكَنِي** “I seek refuge with God as: **أَعُوذُ بِاللَّهِ مِنْ أَنْ أَشْرِكَ بِهِ**, **خَلَا** - **عَدَا** - **حَاشَا** - **إِلَى** - **حَتَّى**

from that I might attribute partnership to him"; here مِنْ could not be omitted.

In أَتَيْتَكَ لِأَنْ أَسْلِمَكَ "I have come for that I might salute thee," أَنْ could be omitted.

The ellipse of أَنْ is common after لِي - كَيْ - وَ - حَتَّى - لِي - كَيْ - لِي.

(5) The predicate of أَنْ must be a sentence, and the subject is very seldom expressed, as: عَلِمْتُ [أَنْ زَيْدٌ قَائِمٌ] "I knew that Zayd was standing" (= عَلِمْتُ أَنَّهُ زَيْدٌ قَائِمٌ "I know that the fact was thus—Zayd is standing)."

If the predicate is a verbal clause with its verb declinable and not precative (مَنْصُوفٌ مُبْتَدِئٌ), it is better to insert as a separating word (فَاصِلٌ), the particles قَدْ - سَوْفَ or سَ, or a negative particle, as: نَعْلَمُ أَنْ قَدْ جَاءَ زَيْدٌ "we know that Zayd has come"; يَعْلَمُ أَنْ سَوْفَ نَقُومُ "he knows that you will stand."

Remark.—'Indeclinable verbs' are those that have only one tense, vide § VI.

(b) In the Indicative, مِمَّا can take the place of أَنْ after certain verbs, as: عَجَبْتُ مِمَّا (أَنْ or مِنْ أَنْ or) فَرَبْتُ زَيْدًا "I wonder from that, that thou didst strike Zayd" = أَعْجَبْتُ مِنْ فَرَبِكَ زَيْدًا "I wonder at thy striking Zayd"; وَأَنْ تَصُومُوا (= صِيَامُكُمْ) خَيْرٌ لَكُمْ "and that ye fast, is better for you"; here أَنْ تَصُومُوا is the subject.

(c) When حَتَّى "until, that, so that, etc." denotes a simple time limit, or the mere result of an act, without any implied design or expectation, it is followed by the Preterite or the Aorist Indicative, as: مَارُوا حَتَّى طَلَعَتِ الشَّمْسُ "they journeyed till the sun rose"; مَرَضَ حَتَّى لَا يَرْجُوهُ "he is

¹ مِنْ فَرَبٍ زَيْدٍ would be ambiguous, as فَرَبٌ may be either active or passive in

meaning. You cannot say مِنْ فَرَبِكَ زَيْدٌ as two *muzāf ilayh*¹ cannot come together.

so ill that they have no hope for him.” But when ^{هَـ}حَتَّى expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as : ^{هَـ}لَا بُدَّ مِنَ الْقَامِلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا “ we must meditate before we speak,

in order that words may be appropriate ” ; ^{هَـ}فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَرَ لِي أَبِي “ I will therefore not quit the land (of Egypt) until my father give me leave.”

(d) When فَ introduces a clause expressing the result or effect, it is equivalent to ^{هَـ}حَتَّى and takes the Subjunctive. The preceding clause must contain : (i) an Imperative or its equivalent ; or (ii) express a wish or hope or request ; or (iii) ask a question ; or (iv) be a negative clause. Examples :—

(i) ^{هَـ}زُرْنِي فَكْرِمَكَ (or) ^{هَـ}وَأَكْرِمَكَ “ visit me and I will honour thee ” (= “ if thou visitest me, I will honour thee ”) : ^{هَـ}لَا تَوَاضِعْنِي فَأَهْلِكَ (or) ^{هَـ}وَأَهْلِكَ “ do not punish me, so that (or lest) I perish.”

(ii) ^{هَـ}لَيْتَ لِي مَالًا فَاتَّصَدَّقَ (or) ^{هَـ}وَأَتَّصَدَّقَ مِنْهُ “ would that I had money, that I might give part of it in alms ! ” ; ^{هَـ}يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ (or) ^{هَـ}وَأَفُوزَ عَظِيمًا “ O would I had been with them, that I might have won great gain ! ” :

^{هَـ}لَعَلِّي أَحْجُ فَأُزُورَكَ (or) ^{هَـ}وَأُزُورَكَ “ perhaps I may go on pilgrimage so as to visit thee ” : ^{هَـ}أَلَا تَغْزِلُ عِدَدَنَا فَتُصِيبَ (or) ^{هَـ}وَتُصِيبَ خَيْرًا “ wilt thou not alight with us, and thou wilt meet with good treatment ” : ^{هَـ}هَلَّا تَأْتِي إِلَيْنَا فَتُكْرِمَكَ “

^{هَـ}وَتُكْرِمَكَ (or) “ will thou not come to us ? we will honour thee.”

(iii) ^{هَـ}هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ (or) ^{هَـ}وَأَمْضِيَ إِلَيْهِ (iii) “ is Zayd at home, that I may go to him ? ” (= “ tell me if, whether, Zayd is at home so that I may go to him ”).

(iv) ^{هَـ}لَا يَقْضَى عَلَيْهِمْ فَيَمُوتُوا (or) ^{هَـ}وَيَمُوتُوا “ sentence is not passed upon them that they die ” ; ^{هَـ}مَا نَأْتِيْنَا فَتَحْدِثُنَا (or) ^{هَـ}وَتَحْدِثُنَا “ thou never comest to us to tell us something.” Vide also § LVI (d).

Remark I.—The Imperative must not be an interjection like *مَهْ* “hold thy peace,” nor an adverb like *سَكُوتًا* “hush.”

Remark II.—Sentences like the above are often equivalent to conditional sentences.

(e) It will be noticed from the above, that *وَ* takes the Subjunctive in the same circumstances as *فَ*. It is then styled *وَ* *المصاحبة* “the *wāw* of simultaneousness”; it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to *مَعَ أَنْ*.

(f) *أَوْ* when it is equivalent to *إِلَّا أَنْ* “unless that,” or *إِلَى أَنْ*, or *حَتَّى* “until that,” takes the Subjunctive, as: *لَأَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ* “I will certainly kill the unbeliever unless he turn Muslim”: *لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي* “I will stick to thee till thou givest me my due.”

(g) *إِذَنْ* or *إِذَا* “in that case, well then,” if it begins a clause that expresses some future result of a previous statement and is not separated from its verb except by *لَا* or an oath, takes the Subjunctive. For example, to the remark, “I will come to see thee to-morrow,” the reply might be *إِذَنْ وَاللَّهِ أَكْرِمُكَ* etc. But to the remark “I will visit Zayd,” if the answer were, “Well then Zayd will treat thee with respect,” the Indicative would be used (*إِذَنْ زَيْدٌ يَكْرِمُكَ*), as *إِذَنْ* is separated from the verb by *زَيْدٌ*; so too in the reply *إِذَنْ وَاللَّهِ لَتَنْدَمَ* “then by God, thou wilt assuredly repent it,” the Indicative is used, as *لَ* is interposed.

§ XLVI. Optative Mood.

(a) Is expressed by *لَوْ* with the Preterite, or less commonly with the Aorist. If negative, then *لَا* precedes these tenses. It is especially used after verbs like *وَدَّ* and *أَحَبَّ* “to like,” etc.: *يَا لَيْتَ* or *لَيْتَ* “is also used.” Examples: *وَدِدْتُ لَوْ أَنَّى* “I would he had come”; *أُرِيدُ لَوْ يَأْتِي* “I wish he would come”;

وَلَوْ تَرَىٰ اِذْ وَقَفُوا عَلٰى رَبِّكُمْ
 “and if thou couldst see (= couldst thou but see)

when they are set before their Lord!”; لَيْتَ هَذَا = لَوْ كَانَ هَذَا الْفَتَىٰ¹ أَخَاكَ
 اَلْفَتَىٰ² اِخْوَك “Oh that this were thy brother.”

(b) An infinitive without a verb may also be used, as: لَعْنَةُ اللّٰهِ عَلَيْهِ
 “God’s curse on him!” Vide also § XLIV (a) (4) and §§ LVI and LVII.

§ XLVII. Government of Verb.

(a) The object of an action is put in the Accusative.

(b) (1) Some verbs take two accusatives, viz. causals II and IV (فَعَّلَ or أَفْعَلَ); verbs of giving, thinking, knowing, seeing, finding, making into, and others,³ as: عَلَّمْتُ زَيْدًا الْعَرَبِيَّ “I taught Zayd Arabic”; حَسِبْتُهُ سَارِقًا “I thought him (to be) a thief”; مَسَخْتُ الرَّجُلَ حِمَارًا “I turned the man into an ass”; رَأَيْتُهُ نَائِمًا “I saw him asleep.” In the last example نَائِمًا may be the acc. of state or condition.

(2) Note that سَمِعْتُ الْحَاكِمَ ضَاحِكًا may mean either “I heard the Governor laughing”, or “I heard of the Governor laughing, I heard (some one told me) that the Governor laughed.”

(c) Some verbs of *coming* and *entering* govern the accusative, as: جَاءَنِي زَيْدٌ “Zayd came to me”; دَخَلَ الْمَسْجِدَ “he entered the mosque”; دَخَلَ فِي الْعِجْرَةِ “he closeted himself in the room, he entered and stayed”; ادْخُلُوا الْبَابَ “enter ye the gate” (فِي الْبَابِ could not be said).

Remark —But verbs of *going* generally require a preposition.

(d) Some intransitive verbs become transitive with a preposition, as: ذَهَبَ بِالْكِتَابِ “he brought him the news”; ذَهَبَ “he went”, but ذَهَبَ بِالْخَبَرِ

¹ Accusative (اَلْفَتَى).

² Nominative (اَلْفَتَى).

³ Verbs of thinking, knowing, finding, seeing, counting, are called أَعْمَالُ الْقَلْبِ; or ‘Verbs denoting a Mental Process.’

“he took away the book.” In the Imperative $\text{لِنَذْهَبْ} = \text{إِصْنِ بِنَا}$ “let us go” (of *one* or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as: $\text{جِيءَ النَّبِيَّ بِنَاسٍ مِّنَ الْعَرَبِ}$ “the book was taken away (by some one)”; $\text{ذُهِبَ بِالْكِتَابِ}$ “people from amongst the Arabs were brought to the Prophet.”
Vide § XLVIII (b) and (g).

Remark.—As آتَى “to come” takes the acc. of the person, آتَى (stem IV) is doubly trans., and takes the acc. of both the person and the thing.

(e) Some transitive verbs change their meaning with the preposition used, as: بَعَثَ خَادِمًا “he sent a servant,” but $\text{بَعَثَ بِالْكَلْبِ}$ “he sent the dog” (*i.e.* some one in charge of the dog); the direct accusative could not be used here: أَرْسَلْتُهُمْ “I sent them,” but $\text{أَرْسَلْتُ إِلَيْهِمْ}$ “I sent *for* them,” and $\text{أَرْسَلْتُ إِلَيْهِمْ مَكْتُوبًا}$ “I sent a letter to them”: شَغَلْتُ بِهِ “I busied myself with him (or with it),” but شَغَلْتُ عَنْهُ “I put the matter aside” (*i.e.* occupied myself elsewhere away *from* it): دَعَا لَهُ “he prayed to God *for* him,” but دَعَا عَلَيْهِ “he prayed *against* him,” (*i.e.* called down curses on him).

(f) *Vide* also Participles and the Infinitive § L.

§ XLVIII. The Passive.

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as: $\text{لَمْ يَقدَّرْ عَلَى اخْتِذِهِ}$ “he could not be captured,” “but لَمْ يَقْدِرْ ” $\text{أَخَذَهُ السَّلْطَانُ عَلَى أَخْذِهِ}$ “He was killed by a tiger,” must be expressed ‘by the Active Voice, as the agent is mentioned.

(b) *Intransitives* that indicate *action* and not state, may have a passive, as: ذُهِبَ بِهِ “he was taken away”; سَارَ “he marched,” سِيرَ سَيْرًا “a march was marched,” *i.e.* “it was marched a march.” *Vide* § XLVII (d) and (c) (iv).

¹ Active Voice.

² Adverbial accusative; *vide* (c) (iv).

(c) (i) The subject of the Passive verb, if expressed, is in the nominative, as: قُتِلَ زَيْدٌ “Zayd was killed”; قُتِلُوا “they were killed”; مَا قُتِلَ إِلَّا زَيْدٌ “none was killed except Zayd.”

(ii) In مَرَّ بِزَيْدٍ “Zayd was passed by” [lit. “it was passed by Zayd,” vide (g)], the logical subject is a preposition with its noun.

(iii) An undefined *declinable* noun if used as a proper name may be the subject, as: صَامَ رَمَضَانَ “the fast of Ramaẓān was kept”; صَامَ رَمَضَانَ “he kept the fast of Ramaẓān”.

(iv) A *declinable* noun used adverbially may be the subject, provided it is restricted by an adjective, as: سِيرَ سَيْرٌ حَسَنٌ “a good march was marched; سِيرَ (without an adjective) would be wrong; but vide last example in (b). So too, the passive of جَلَسَ لَدَى زَيْدٍ “he sat by Zayd,” or of سَمِعَ لَدَى “he recited the ‘glory to God,’” would be wrong as neither لَدَى nor سَمِعَ is declinable.

(d) If a transitive verb governs two accusatives, the second remains in the accusative in the *Passive*, as: سَمَّى ابْنَهُ مُحَمَّدًا “he named his son Muhammad”; سَمِيَ ابْنُهُ مُحَمَّدًا “his son was named Muhammad”; أَعْطَى زَيْدًا “Zayd was given a dirham”; أَعْطَى زَيْدًا دِرْهَمًا “he gave Zayd a dirham,” but زَيْدٌ مَظْنُونٌ شَجَاعًا “Zayd is thought brave.”

For verbs taking two accusatives vide § XLVII (b).

(e) The verb قَالَ governs only one accusative and when it means “to say” requires the direct narration after it; (but when it means “to order” it may take the direct or indirect): يُقَالُ لَهُ مُحَمَّدٌ “he is called Muhammad,” stands for يُقَالُ لَهُ إِنَّهُ (هُوَ) مُحَمَّدٌ “it is said of him ‘he is Muhammad’”; note the omission of هُوَ in the first example.

(f) When a verb in the active governs with a preposition, the construction is the same in the passive, as: ادَّعَى عَلَيْهِ (or عَلَيْهِا) “he made a claim against him (or her)”; passive ادَّعِيَ عَلَيْهِ (or عَلَيْهِا).

(g) The Passive (even of neuter verbs) is sometimes used impersonally (in the *masc. singular*), as: *قُضِيَ عَلَيْهِ* *lit.* “it was finished on him”, i.e. “he died”; *الْمَيِّتَةُ عَلَيْهَا* “the deceased woman”; *غَضِبَ عَلَيْهِ* “he fell under the wrath of”; *هِيَ مَغْضُوبٌ عَلَيْهِا* = “she is cursed by God”; *الْمَغْضُوبُ عَلَيْهِمُ* “those cursed by God (the Jews)”; *غَشِيَ عَلَيْهِ* “he fainted”; *هِيَ مَغْشِيَةٌ عَلَيْهَا* “she has fainted.” In *مُيِّتَ عَلَيْكُمْ* “ye have been blinded,” the feminine is used, perhaps because *أَعْيُنُ* “eyes” is understood. *Vide* also § XLIX.

(h) Note the following ways of expressing passive state:—*عَجِبْتُ مِنْ أَكْلِ* “I wonder at the dates being eaten, at the eating of the dates”; *زَيْدٌ مَضْرُوبٌ غُلَامُهُ* “Zayd’s slave (is) beaten,” *vide* § L (d).

Remark.—All verbs, transitive or intransitive, active or passive, may take their own abstract nouns (infinitives), or their Noun of Number of Times, or their Noun of Kind or Manner (§ X), as: *عَدَّاهُمْ عَدًّا* = “He hath numbered them with an exact numbering”; *رَضَّ عِظَامَهُ رَضًّا* = “he crushed his bones to pieces”: *vide* § XLI (c) (1).

§ XLIX. The Impersonal Verb.

(a) The impersonal “it, one, they, you” is expressed as follows:—

(1) By the Passive, as: *يَسَارُ إِلَيْهِ فِي وَاقْتِ الضَّرُورَةِ* “they journey to him in the time of necessity”; *سِيرَ إِلَيْهِ فِي وَاقْتِ ضَرُورَةٍ* “they journeyed to him in . . .”; *قِيلَ إِنَّ آلِهَةَ دُونِ* “they [the Christians] say that God has a son.”

This impersonal passive must have a complement, such as *إِلَيْهِ* or *إِنَّ* etc., as in the examples just given.

¹ *إِنَّ* must precede a Nominal Sentence; it usually follows the verb *قَالَ* after which

neither *أَنْ* nor *كَيْفَ* can be used. If a verb immediately follows *قَالَ* it is direct narration without any introductory particle.

(2) By the 3rd pers. pl. active, as: ^{قَالُوا} “they say, it is said”; ^{قَدْ اِنْتَفَقُوا} “and they (the learned, or people) are agreed about this question.”

(3) By the second person singular or plural active, as: ^{هُوَ طَوِيلٌ جِدًّا تَقُولُ إِنَّهُ} “he is very tall, *you* (or one) might say he is a palm-tree” = “he is as tall as a palm”; ^{أَوَأَيْتَ مَنْ يَعْمَلُ الْمَاءَ خَمْرًا} “do you (does any one) think it possible that anyone can change water into wine?”

(4) By a cognate subject, as: ^{قَالَ الْقَائِلُ} or ^{قَالَ الْقَائِلُ} “someone has said”; ^{سَأَلَ سَائِلٌ} “it has been questioned”; ^{رَوَى رَاوٍ} “it has been related”; ^{صَدِيقَةٌ جَمِيلَةٌ لَمْ يَرَى الْرَاوِعَ مِثْلَهَا} “a pretty girl, whose like has never been seen.”

Remark.—The cognate participle is used in other constructions also, as: ^{لَا أَسْمَعُ نَصِيحَةَ نَاصِحٍ} “I don’t listen to the admonition of anyone.”

(5) By an intransitive, as: ^{فَصَارَتْ (ذَهَبَتْ) مَثَلًا مَنْ ضَحَكَ ضَحْكًا} “hence the proverb, so *it* passed into a proverb; ‘he that ridicules is ridiculed’”; the subject to the feminine verb is ^{مَقُولَةٌ} or ^{جَمَلَةٌ} understood.

(b) Such impersonals as “it rains,” etc., are expressed by ^{مَطَرُ الْمَطَرِ} “the rain rains”; ^{لَلَّحَتِ السَّمَاءُ} “the sky snows.” Sometimes the subject ^{السَّمَاءُ} is omitted and the fem. verb only used.

Remark.—In such expressions, as: ^{يَنْبَغِي} “it is necessary,” ^{يَجِبُ} “it is necessary,” ^{يَجُوزُ} “it is allowed,” the subject is the following clause introduced by ^{أَنْ} (with the Subjunctive).

§ L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) THE ACTIVE PARTICIPLES may indicate time past, present, or future, as: ^{مَنْ قَاتَلَ زَيْدًا} = “who killed Zayd”; or “who is going to kill Zayd”; ^{إِنِّي صَائِمٌ} “I am fasting, or going to fast”; ^{إِنِّي فَاعِلٌ ذَلِكَ غَدًا} “I am

¹ *Vide* footnote 1 on p. 822.

going to do this to-morrow” ; أَنَا قَادِمٌ “ I am coming, I am on the point of coming, I will come.”

(2) If used for *past*¹ time, they govern the genitive, but in other cases² they may *also* govern the accusative. They may also govern by a preposition.

Ex.: هَذَا ضَارِبُ زَيْدٍ = “this is the man who *struck* Zayd” ; هُوَ الْقَاتِلُ “he is going to kill the man,” but هُوَ قَاتِلُ الرَّجُلِ “he is the killer of the man,” and هُوَ قَاتِلٌ رَجُلًا “he is going to kill a man” ; هُوَ عَالِمٌ بَعْلُومٍ “he knows about many arts, etc.” ; اَلطَّالِبُ لِلْعِلْمِ “the striver after knowledge” ; مَا زِلْتُ مُحِبًّا لِلْإِسْلَامِ “I have not ceased to love Islam” = اَلْقَاتِلُ الْقَاتِلُ النَّاسِ = قَاتِلُ النَّاسِ : مَا زِلْتُ أَحِبُّ لِلْإِسْلَامِ “one that kills people,” and اَلَّذِي يَقْتُلُ = اَلَّذِي يَقْتُلُ النَّاسَ (or) اَلنَّاسِ = “he who kills”.

(3) If a verb governs two or three accusatives, its active participles usually have the same government, though they may govern the first object in the genitive, as : أَنَا كَاسِي زَيْدًا ثَوْبًا فَخِيرًا “I will dress Zayd in a splendid robe” ; هَلْ أَنْتَ ظَنَّ عَمْرًا (or) ظَنَّ عَمْرًا عَاتِلًا “dost thou think ‘Amr intelligent?’” هَذَا مُعَلِّمٌ زَيْدًا عَمْرًا مُنْطَلِقًا “this one informs Zayd that ‘Amr is going away.”

(4) When referring to present or future time (but not to past), the active participle as a *muzāf* may be defined by اَلْ، as : قَاتِلُ النَّاسِ or اَلْقَاتِلُ النَّاسِ “one who kills people” ; اَلْقَاتِلُ النَّاسِ or اَلْقَاتِلُ النَّاسِ “he who kills people” = يَلُومُنِي = لَائِمِي “one who reproaches me,” and اَلَّذِي يَلُومُنِي = اَللَّائِمِي “he who reproaches me.”

¹ The governing word cannot then have اَلْ.

² The governing word *may* have اَلْ.

(b) (1) The Subject of a Verbal Noun is in the genitive, and its *Object* is either in the accusative or else has the preposition **لِ**, as: **قَتَلَ زَيْدٌ مُحَمَّدًا** (or **لِمُحَمَّدٍ**): (the fact of) “Zayd’s killing Muhammad”; **حُبِّى الْوَطَنَ**. (*ḥubbiy^a l-waṭan^a*) or **حُبِّى لِلْوَطَنِ** “my love of my country.”

(2) When a verbal noun governs a genitive, it may have a passive sense, *vide* § XLVIII (*h*). If however such a governed noun is separated from the *muzāf*, it must be in the accusative, as: **إِطْعَامُ يَتِيمٍ** “feeding an orphan, an orphan’s being fed,” but **أَوْ إِطْعَامُ فِي يَوْمِ ذِي مَسْغَبَةٍ يَتِيمًا** “or to feed, in a day of famine, an orphan,” since a *genitive* can never be separated from its governing word.

(3) Nouns that have a similar force to the vl. noun can also be construed with the gen. of the subject, and the acc. of the object, as: **وَعِيدُ الْحَبَارَى الصَّقْرَ** “the hubara-bustard’s threatening the Saker Falcon,” where **وَعِيدٌ** is used for the Infinitive **إِعْدَاءٌ**.

(c) To express an act now taking place either the AORIST or the PRESENT PARTICIPLE may be used.

(d) THE PASSIVE PARTICIPLE is sometimes used impersonally, *vide* § XLVIII (*g*). It may govern the nominative, like its verb, as: **زَيْدٌ مَضْرُوبٌ غَلَامَةً** “Zayd’s slave was beaten”: **زَيْدُ الْمَضْرُوبِ غَلَامَةً** “Zayd of the beaten slave,” (but **زَيْدٌ مَضْرُوبٌ غَلَامَةً** “Zayd has been beaten by his slave”).

Remark.—The English Present and Past tenses can be rendered by the Arabic Pres. and Past Participles.

(e) (1) VERBAL ADJECTIVES or PARTICIPLES are sometimes used for verbs; they may be in any case, *but their subject must be in the Nominative*, as: **يَقَمُّ عَذْبٌ رِيْقَةً** “with a mouth whose saliva is sweet”

1 Prop. *ḥubbi al-waṭan^a*; but as the *a* of *al* is *hamzat^w l-waṣl*, it is dropped, and as the *y* of **حُبِّى** is *sākin*, it cannot be joined to the *lām* of *al*, which is also *sākin*. It is a rule that to make a *sākin* letter *mutāḥarrik*, either *fatḥah* or *kasrah* is added. Here (after *y*) *fatḥah* is euphoni-
us.

= رَأَيْتَ هَٰذَا دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا ; بِقَمْعٍ عَذْبٍ رِيْقَةٍ = "I saw there animals of various colours" = رَأَيْتَ دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا : vide Adjectives § XXXVIII (a) and (d).

(2) The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly ضَرَابٌ عَمْرًا and فَعُولٌ) may govern like the vl. noun [vide (b) (1)], as: ضَرَابٌ عَمْرًا "one who beats 'Amr'"; ظَلُمَ قَوْمَهُ "a great tyrant to his tribe"; جَمَاعَةٌ لِلْكَتَبِ "a great collector of books."

§ LI. Concord of Verb.

(a) The verb is *Masculine Singular* before the regular masculine plural, and usually before the masculine dual.

(b) It is *Feminine Singular* before a feminine singular *immediately* following it; generally before broken plurals *immediately* following it; and before the regular feminine plural, and the feminine dual.

(c) It is either *Masculine* or *Feminine Singular* :—

(i) before a singular feminine *not immediately* following it: (ii) before collectives destitute of reason (but for female *persons* the feminine is preferable): (iii) before all broken plurals; but if they denote male persons it is usually masculine; so too if the broken plural does not immediately follow the verb.

(d) Other verbs following the first verb, agree logically, according to the thought in the writer's mind.

(e) When the subject *precedes* the verb, as it usually does in modern Arabic, the concord is natural.

(f) If the verb has several subjects, it may either be put in the plural or else agree with the nearest subject in number and gender.

(g) The verb often agrees with the *logical* subject, as: وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ "even though every sign should come (be shewn) unto them": here the verb agrees with the genitive آيَةٍ.

(h) The verbs نَعَمَ "how good" and بئسَ "how bad," generally take the masculine form, vide § LXI.

§ LII. Prepositions.

(a) (1) بِ Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by, take بِ. It may be used with a predicate in negative sentences; vide § XLII (a).

و and ت [Vide § XXXII (b)] are used without any verb.

(2) It may be used with إِذَا “see! behold”, as: فِإِذَا هُوَ بِأَسَدٍ “and suddenly a lion appeared”; إِذَا جَاءَ قَدْ حَضَرَ = إِذَا بِجَاءٍ قَدْ حَضَرَ; vide § XXXII

(b) and footnote. بِأَبِي أُنْتُ وَأُمِّي “may my father and mother be sacrificed for thee, at the price of my father and mother thou art ransomed (= thou art very dear to me).”

(3) (b) لِ¹ expresses the Dative. It is used in dates, for ‘on’: هَذَا وَقَعَ لِ¹ “this happened on the five³ nights that passed from Ramazān,” i.e. “this happened on the 5th night of Ramazan”; also لِ¹خَمْسٍ ۖ خَلَوْنَ مِنْ رَمَضَانَ; vide § XXVIII (f).

It is used for “by” before the names of editors or authors.

It signifies “for the benefit of” as opposed to عَلَى, as: دَعَوْتُ لَهُ “I prayed for him” (but دَعَوْتُ عَلَيْهِ “I cursed him”); لِي عَلَيْكَ دِينَارٌ “you owe me a dinar.”

It denotes the purpose or cause. Vide also § LIII “To Have.”

Remark.—The phrase لِلَّهِ أَبُوكَ means “what a man thy father was!”; vide § LX.

(c) عَلَى “over, on, against.”

Note the following idioms: عَلَيَّ بِهِ “bring him here to me,” but عَلَيْهِ بِهِ “you must stick to him, not leave him”; بِاللَّهِ عَلَيْكَ “I conjure thee by God”; عَلَيْكَ زَيْدًا “seize thou Zayd”; عَلَيْكَ بِطَاعَةِ الْوَالِدَيْنِ “it is incumbent on thee to obey thy parents”; عَلَيْكَ بِالْجَمَاعَةِ “you must

¹ لِ as a conjunction = لِأَنَّ “in order that, so that,” and takes the Subjunctive.

² *Khalaun*^a 3rd pers. pl. fem. of Pret. of يَخْلُو - خَلَا “to be empty.”

³ In modern Arabic اللَّيْلَةُ الْخَامِسَةُ would be used.

⁴ But لِخَمْسَةٍ fem., “on the 5th day.”

never separate yourself from the majority, you must act as others do” ;
 عَلَيْكَ بِالْوَلَدِ “you must look after the boy” ; عَلَيْهِ دَيْنٌ “he owes me a debt” ;
 إِنْ أَرَدْتَ أَنْ تَصِيدَ بِالشَّوَاهِينِ فَعَلَيْكَ بِالْبَحْرِيَّةِ “if you want to train Shāhīns, then
 you must keep the Peregrine species” ; بِنَاءَ عَلَى “according to” ;
 عَلَى أَنْ “on the supposition or condition that” ; عَلَى قَدْرِ الْإِمْكَانِ “so far as possible” ;
 عَلَى “willingly” ; عَلَى الرَّأْسِ وَالْعَيْنِ “according to rank” ; عَلَى قَدْرِ الرَّتَبِ
 “publicly” ; رُوِّسَ الْأَشْهَادُ “in spite of” ; عَلَى ظُلْمِهِمْ “in spite of
 of their ill-doing.”

(d) عَنْ “away from”, is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs مِنْ can also be used. It is also used with verbs denoting to uncover, reveal, open, and ask (= “about concerning”).

It also = “on the authority of”, as : عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ قَالَ “it is related on the authority of ‘Umar, that the Prophet of God said —”.

Note the idioms فَضَى اللَّهُ عَنْهُ “May God be pleased with him !” ; نَصَلًا عَنْ “apart from” ; عَنْ قَلِيلٍ “after a little while” ; مَاتَ عَنْ وَلَدٍ صَغِيرٍ “he died, leaving a young child” ; قُتِلُوا عَنْ آخِرِهِمْ “they were slain to the last man.”

(e) (1) مِنْ is used with verbs denoting to go out, to free, to forbid, be near, approach, wonder at, rejoice at, be pleased with. With verbs of selling or giving in marriage, it is used for “to,” as : بَاعَ مِنْهُ فَرَسًا “he sold to him a horse.”

(2) مِنْ “some of, of, any”, as : شَرِبْتُ مِنْهُ “I drank some of it” ; هَلْ مِنْ إِلَهٍ “is there any God ?” ; مَا مِنْ إِلَهٍ “there is not any God, there is no

¹ *Min* is here practically a substantive and the object of the verb.

God ” (= إِلَه) ” ; مَا لَكُمْ مِنْ وَلِيٍّ ” “ ye have no backer ” ; مِنْهُمْ مَنْ يَقُولُ هَكَذَا ” “ there are some among them who say thus ” ; أَنْتَ مِنْهُمْ ” “ thou art one of them.”

(3) Note these idioms:—مِنْ سَنَتَيْنِ = مِنْ سَنَتَيْنِ ” “ since two years, two years ago ” : تَاجِرٌ مِنَ التَّجَارِ ” “ a certain merchant ” ; سِلْسَلَةٌ مِنْ ذَهَبٍ ” “ a chain made of gold ” ; مَا عِنْدِي مِنَ الْمَالِ ¹ ” “ all I possess ” ; مَا تَعْمَلُ مِنَ الْحَسَنَاتِ ” “ whatever good deeds thou doest.”

Remark.—A pleonastic مَا is often suffixed to مِنْ and عَنْ - مِنْ.

(f) (1) فِي ” “ in, among,” etc., is used with verbs of speaking (about), thinking (over), desiring (for), yearning (after), multiplying (by). “ Multiply three by seven ” is اضْرِبْ ثَلَاثَةً فِي سَبْعَةٍ.

(2) It sometimes expresses motion into, as: وَقَعَ فِي بَرَكَةٍ ” “ he fell into a tank ” ; وَقَعَ فِي أَيْدِيهِمْ ” “ he fell into their hands ” ; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا ” “ he set out with 50,000 men.”

(g) مَعَ ” “ with, just at, besides, etc.”, as : مَعَ طُلُوعِ الشَّمْسِ ” “ exactly at sunrise ” ; مَعَ أَنِّي كُنْتُ مَرِيضًا ” “ besides (the fact of) my being sick ” ; مَعَ ذَلِكَ ” “ in spite of that ” ; مَعَ هَذَا ” “ in spite of this, with all this ” ; مَعَ أَنَّ ” “ although, in spite of the fact that ” ; أَلْخَضِرُ مَعَهُ وَتَدٌ ” “ compared to him Elias² is a tent-peg.”

Remark.—The accusative مَعًا = “ at the same time,” (not in company with).

(h) (1) The preposition بَيْنَ ” amongst, between ” (a noun in the accusative, but مِنْ بَيْنِ genitive “ from amongst ”) has to be repeated

¹ But مَا عِنْدِي مِنْ مَالٍ ” “ I own no property.”

² The wandering Jew of the Muslims.

if one or more of the words governed by it is a *pronoun*, as: *بَيْنِي وَبَيْنَكَ* “betwixt me and (betwixt) thee”; *بَيْنِي وَبَيْنَ أَخِيكَ* “between me and thy brother.” But *مَا الْفَرْقُ بَيْنَ نَبِيِّ وَرَسُولٍ* “what is the difference between *nabiyy* and *rasūl*?”

(2) *بَيْنَ* and *بَيْنَمَا* are also used for *بَيْنَ*.

(3) Note the idioms:—*بَيْنَ يَدَيْهِ* “before him”; *جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ* “both rich and poor came to me”; *هُوَ بَيْنَ عَالِمٍ وَجَاهِلٍ* “he is between learned and ignorant, half and half”; *بَيْنَ بَيْنٍ* “middling, fair”; *أَلْقَوْهُ بَيْنَ قَتِيلٍ وَأَسِيرٍ* “the tribe was partly slain and partly taken captive,” *vide p. 773*.

(i) *دُونَ* “on this side of (opp. to *وَرَاءَ*), under, without, besides, other than, less than,” as: *دُونَ النَّهْرِ* “on this side of the river”; *دُونَ كِتَابِكَ قِرْطَاسٌ* “under your book is a paper”; *لَأَقْتُلَنَّ زَيْدًا وَمَا دُونَهُ مِنَ الْعَرَبِ* “I will certainly kill Zayd and all besides him of the Arabs”; *دُونَ (or دُونِ) دُونَ (or دُونِ) ذَلِكَ* “without that”; *أَلْعَشْرَةَ وَمَا وَرَاءَهَا* “ten or less,” (but *أَلْعَشْرَةَ وَمَا دُونَهَا* “ten or more”).

Remark.—*دُونَكُمْ* and *دُونَكُمْ* are interjections and = *إِيَّاكُمْ* and *إِيَّاكَ* “beware!” But *دُونَكُمْ* followed by a noun equals *خُذْ* “take,” as: *عَلَيْكَ زَيْدًا = دُونَكَ زَيْدًا* “seize Zayd”; *دُونَهُ* “seize him.”

(j) *نَحْوُ* preposition “towards” (and adverb “as for example”), and “according to,” as: *نَحْوُ قَوْلِهِ* “as he says”; but *نَحْوُ* as a substantive = *مِثْلُ* “like,” as: *رَجُلٌ نَحْوُ (or نَظِيرُ or مِثْلُ) أَسَدٍ* “a man like a lion”; *مَرَرْتُ بِرَجُلٍ نَحْوِ أَخِيكَ* “I passed by a man resembling your brother.”

¹ *نَحْوُ* is seldom used for “like” as it is ambiguous, and liable to be mistaken for the preposition; but *نَحْوُ ذَلِكَ* (which may be in any case) is used for “so on, such like.”

As a substantive it also means “about” (of numbers).

(k) إِلَى “up to,” also shows that one thing is added to another, as: هَذَا إِلَى هَذَا “add this to that.” It is used with زَادَ “to augment”; with adjectives signifying love or hatred used in a passive sense, as: حَبِيبٌ and قَرِيبٌ “dear”; أَحَبُّ “dearer”; أَبْغَضُ “more hateful” etc.; and with قَرِيبٌ etc. signifying “near” as opposed to بَعِيدٌ “far from,” as: فَإِنَّهُ أَقْرَبُ إِلَيَّ “for this comes nearer to reverence.”

Note the phrases: إِلَى آخِرِهِ (contracted إِلَى) “et cetera, and so forth,” هَذَا إِلَيْهِ “this is entrusted to him.” (تَنَحَّ =) إِلَيْكَ عَنِّي or إِلَيْكَ “stand off!”

(l) مِنْذُ (vide p. 771 and footnote 3) may be construed with either the nominative or the genitive, the latter being generally used for a yet unexpired period of time, as: مِذَّ عَامٍ أَوَّلٍ “since last year”; مَا كَلِمَتُهُ مِذَّ شَهْرِنَا هَذَا “I have not spoken to him since (the beginning of) this month”; مِذَّ الْيَوْمِ or مِذَّ يَوْمِنَا “since this morning, to-day.”

(m) For the repetition of a preposition after وَ vide § LV (k).

(n) Vide also § LIII.

(o) مِنْذُ and لَدُنْ or مِذَّ may be directly connected with a following proposition, as: مَا رَأَيْتُهُ مِنْذُ خُلِقَ “I have not seen him since he was born”; مِنْذُ رَحَلَ الْقَوْمُ “since the tribe departed.” But the other prepositions require the interposition of أَوْ - أَوْ or مَا, as: إِلَى أَنْ كَبُرْتُ “till I grew up”; مَعَ أَنْ الْهَدْمَ أَسْهَلُ مِنَ الْبِنَاءِ “though it is easier to destroy than build”; دَمَا¹ أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا “that was because they disobeyed”; بَعْدَ مَا قَضَى فَلَانٌ “after So-and-so perished.”

¹ The redundant مَا after كَى is rare.

§ LIII. To Have.

“To have” is expressed by the prepositions ^لعِنْدَ or ^لعِنْدِي according to the idea of possession. Thus ^{مَعَ} means “in company with or about the person,” as: ^{سَاعَةٌ}مَعِيَ “I have *with me* a watch,” but ^{سَاعَةٌ}عِنْدِي “I *have* a watch.”

^ل also means actual *possession*, as: ^{سَاعَةٌ}لِي “I *own* a watch,” but ^{عِنْدِي}سَاعَةٌ “I have (my own or some one else’s property) a watch”; ^{أَلَمَالٌ}لِزَيْدٍ “the property that belongs to Zayd.”

^ل is used for immaterial things, as: ^{لِي}عِلْمٌ “I *know*”; it also = “of” after an indefinite noun, as: ^{لِي}صَاحِبٌ “a friend *of* mine.”

^{عِنْدِي}مَالٌ = “I have money (generally, i.e. on me or at home),” but ^{لَدِي}مَالٌ “I have money with me, on my person.”

Remark.—^{لَدِي} differs from ^{عِنْدِي} in being restricted to *material* objects, as: ^{هَذَا الْقَوْلُ عِنْدِي} (not ^{لَدِي}) صَوَابٌ “this assertion is right, in my opinion.”

§ LIV. Exceptive, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a *positive* clause, ^{إِلَّا} “except” (not a preposition), governs the accusative, as: ^{أَكْرَمَنِي الْقَوْمَ إِلَّا زَيْدًا}. After a *negative* clause, the exception is rarely in the accusative; but generally, the same case follows ^{إِلَّا} that precedes it, as: ^{مَا سَمِعْتُ بِشَيْءٍ إِلَّا صَوْتَكَ} or ^{مَا سَمِعْتُ إِلَّا بِصَوْتِكَ} “I heard nothing but thy voice, I heard thy voice only.”

After the ^{لَا} of general negation, the *exception* is nominative, since it is the logical subject, as: ^{لَا إِلَهَ إِلَّا اللَّهُ} “there is no god but the God.”

^{عِنْدِي} comes from ^{عِنْدَ} “opinion, intention.”

(ii) سَوَى “except” is an ordinary preposition and is indeclinable.

(iii) غَيْرُ (“besides, except, but”) is a noun or pronoun *vide* § XXVI (t), and is declinable: غَيْرُ is a preposition only: both are used in the sense of ‘except.’ غَيْرُ must itself be in the same case as the thing excepted would be if مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ (= لَا زَيْدٌ) were used, as : قَامَ الْقَوْمُ غَيْرُ زَيْدٍ (= لَا زَيْدٌ) ; and مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ (= لَا زَيْدٌ) . In مَا جَاءَ غَيْرُ زَيْدٍ “none came but Zayd”, غَيْرُ is a noun”; so too in مَا مَرَرْتُ مَا مَرَرْتُ بِأَحَدٍ غَيْرٍ (غَيْرٍ or غَيْرِ) but in بِغَيْرِ زَيْدٍ the word may be treated either as a preposition or a noun.

(iv) عَدَا , خَلَا , and مَا عَدَا govern either the gen. or the acc. ; but مَا عَدَا (“what goes beyond”) and مَا خَلَا (“what is free from”) usually take the accusative. Rarely حَاشَا preceded by مَا.

Remark.—حَاشَا is also as a Interjection (q.v.) “far be it from.”

(v) إِنَّ may precede any part of speech, and as a particle of denial is frequently followed by an exceptive clause, as : إِنَّ مِنْ رَجُلٍ إِلَّا هُوَ مَيِّتٌ : “there is none amongst men that does not die” ; إِنَّ يَنْبَغُونَ إِلَّا الظَّنَّ وَإِنَّهُمْ لَا يَخْرُصُونَ : “they follow naught but doubt, and they do naught but guess.” *Vide* p. 783.

(b) ADVERSATIVE CLAUSES:—

(i) لَا is used after an affirmative or a command, as : جَاءَنِي زَيْدٌ لَا عَمْرٍو : “Zayd came to me, not ‘Amr’” ; خُذْ زَيْدًا لَا عَمْرًا : “take Zayd, not ‘Amr.’”

(ii) لَكِنَّ or لَكِنْ (often preceded by وَ) rectify or emend a previous statement and are more particularly opposed to a negative proposition or a prohibition, as : جَاءَنِي زَيْدٌ لَكِنْ عَمْرًا لَمْ يَجِئْ : “Zayd came to me, but ‘Amr did not come.” لَا تَضْرِبْ زَيْدًا لَكِنْ (بَلْ) عَمْرًا : “do not beat Zayd, but (beat) ‘Amr.’”

¹ This is better than غَيْرُ زَيْدٍ (= لَا زَيْدٌ).

² لَكِنْ has no governing power. It has the same meaning as in Persian, and the distinction between it and بَلْ is not drawn as in Urdu, *vide* Phillott’s “Hindustani Manual,” Lesson 60 (c).

(iii) ¹ بَلْ (= “nay, not so, rather, but”) is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: ² قَامَ زَيْدٌ بَلْ عَمْرٌ “Zayd stood up, nay it was ‘Amr’”; ³ مَا قَامَ زَيْدٌ بَلْ عَمْرٌ “Zayd did not stand up, but (nay rather) ‘Amr stood up’”; ⁴ إضْرِبْ زَيْدًا بَلْ عَمْرًا “beat Zayd, not so—‘Amr’”; ⁵ لَا تَضْرِبْ زَيْدًا بَلْ (الْكِنْ) عَمْرًا “do not beat Zayd. but (=nay rather) (beat) ‘Amr.’”

(c) RESTRICTIVE CLAUSES are introduced by ⁶ إِنَّمَا; *vide* § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE CLAUSES.—(i) The particle ⁷ أ may be prefixed to ⁸ ف - وَ - إِنْ. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by ⁹ أَوْ or ¹⁰ أَمْ, as: ¹¹ وَمِنْ الْعَجَائِبِ عَجَبٌ مَنْ هُوَ جَاهِلٌ أَهْوِ السَّعِيدِ أَمْ الشَّقِيِّ أَمْ كَيْفَ يَخْتَمُ عَمْرُهُ “one of the strange things is the self-conceit of him who does not know *whether* he will be saved or damned, or how his life will end.”

It is frequently omitted in an alternative question, as: ¹² أَنَا الْمَلِكُ شَقْتُمْ أَوْ؟ “I am king, whether ye like it or not.”

If both clauses depend on the same verb, the verb is placed between, as: ¹³ عَنَيْتَا ٤ كَانْ أَوْ؟ فَفَقِيرًا “whether he be rich or poor”; *vide* also ⁵ أ under § XXXIV (a).

¹ ¹ لَكِنْ has no governing power. It has the same meaning as in Persian, and the

distinction between it and ² بَلْ is not drawn as in Urdu; *vide* Phillott's “Hindustani

Manual,” Lesson 60 (c).

² For ³ أَشَقْتُمْ.

³ For ⁴ أَعْنَيْتَا.

⁴ It is said that ⁵ أَوْ implies ignorance, in a simple question, as: ⁶ أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌ؟

“does either Zayd or ‘Amr happen to be with you?”; if ⁷ أَمْ were substituted it *should* simply that the questioner knows one is with you and asks which of the two it is.

(ii) The particle ^{هَلْ} may be preceded by ^{وَ} and ^{فَ} and ^{ثُمَّ}, but it cannot be prefixed to these particles, nor to ^{إِنْ}. It cannot introduce a negative nor a conditional clause, nor, in general, a nominal clause whose predicate is a finite verb. It may be followed by ^{أَمْ} or ^{أَوْ} in alternative clauses, but before ^{أَمْ} it must be repeated, as: ^{هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ} “did he revile any one, or was he reviled?”; ^{سَأَلْتُ أَسِيدَ هَلْ ثَأَرْتُ بِوَأْتِلِ أَمْ هَلْ شَفَيْتُ النَّفْسَ مِنْ بَلْعَالِهَا} “ask Usayyid whether I have taken my blood-revenge on Wā'il, or whether I have cured my soul of its grief.” Vide also § XXXIV (b), p. 783.

(iii) The negative interrogatives are, ^{أَلَا} and ^{أَلَمْ} and (the particles of incitement and reproof) ^{أَلَا} ^{لَوْ مَا} ^{هَلَا} and ^{لَوْلَا}; vide § XLIII (f).

(iv) The interrogative pronouns ^{مَنْ} “who?” and ^{مَا} “what?” may stand in any case, as: ^{مَنْ أَنْتَ} “who art thou?” (but ^{مَا أَنْتَ} “what art thou, what is thy position, etc.”); ^{بَنْتُ مَنْ أَنْتَ} “whose daughter art thou?”; ^{مَنْ قَتَلْتَ} “whom hast thou slain?”; ^{فِيمَ كُنْتُمْ} “in what state were ye,” etc., etc.

They may be constructed as nominatives absolute, their proper place being in such a case only, supplied by a pronoun (^{رَاجِعُ} or ^{عَائِدُ}), as: ^{قُلْ مَنْ يَدِهِ (= يَدِ مَنْ) مَلَكُوتُ كُلِّ شَيْءٍ} “Say, In whose hand is the kingdom over everything?”

More lively forms are ^{مَاذَا} and ^{مَنْذَا}, which may occur even before ^{الَّذِي}, as: ^{مَنْذَا (or مَاذَا) تَقُولُ} “what is it (that) thou sayest?”; ^{مَنْذَا (or مَنْذَا)} “who is it (that) has given orders?”

Though ^{مَنْ} and ^{مَا} are substantives, they cannot govern a genitive, nor be used in apposition.

¹ The relative adjective ^{أَلَمَنِ} = “of what tribe?”

After interrogative ^{مَنْ}, the verb is usually masculine but may be feminine, as: ^{مَنْ كَانَتْ أُمُّكَ} “who was thy mother?”

The *interrogative* ^{مَا} is rarely used of persons, but the relative ^{مَا} is not infrequently used for ^{مَنْ}.

Vide also under Relative Sentences § LV.

(c) (i) For ^{أَيُّ} *vide* § XXVI (o) (3), p. 757, and § XL (b), p. 797.

The interrogative ^{أَيُّ} may be used for ^{أَيَّة} fem. and ^{أَيُّون}, pl., as: ^{مَنْ أَيْ} “and no soul knows in what land it shall die”; ^{وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ} “of what tribe art thou?”; ^{قَبِيلَةٍ أَنْتَ} “of what people art thou?”

(ii) When ^{أَيُّ} expresses astonishment, *vide* LX (d), it is always masc. sing., and the noun it governs, if undefined, is in the genitive. If the preceding noun is indefinite, ^{أَيُّ} agrees with it in case, as: ^{جِئْتَنِي بِرَجُلٍ أَيْ رَجُلٍ} “thou hast brought me a man (and) what a man!” But if the preceding noun is definite, ^{أَيُّ} is put in the accusative of state (^{حَالٌ}), as: ^{جَاءَنِي زَيْدٌ أَيْ رَجُلٍ} “Zayd came to me, what a man he is!” The first substantive may be implied by the verb, as: ^{إِنْتَكَبُوا [نَكَيَّةٌ] أَيْ نَكَيَّةٌ} “how they have been tormented!”

§ LV. Relative Sentences.

(a) A relative clause qualifying a *definite* antecedent is introduced by the adjective ^{الَّذِي}, and the relative clause generally contains a pronoun (called ^{عَائِدٌ} or ^{رَاجِعٌ}) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: ^{جَاءَ الرَّجُلُ الَّذِي هُوَ كَرِيمُ النَّفْسِ}; here ^{هُوَ} is expressed, as there is no verb in the relative clause: ^{جَاءَ الْفَتَى الَّذِي يَغْنِي} “the youth who

sings, came” ; here the pronoun is contained in the verb: جَاءَ الرَّجُلُ الَّذِي
 مَاتَ أَبَوْهُ ; here the pronoun is expressed, as the pronoun hidden in مَاتَ
 cannot refer to the antecedent: جَاءَ الرَّجُلُ الَّذِي ظَنَنْتُمْ أَنَّهُ مَيِّتٌ “the man came
 whom you thought dead” : دَكَانِي : “the man whom I saw” : الَّذِي رَأَيْتَهُ
 “my shop which had belonged to my father.”

(b) Before adjectives, the article اَلْ may stand for الَّذِي, as : جَاءَنِي الرَّجُلُ
 الْحَسَنُ الْوَجْهَ “the man came to me the (who is) handsome of the face”
 (= جَاءَنِي الرَّجُلُ الَّذِي هُوَ حَسَنُ الْوَجْهِ, or = الَّذِي حَسَنُ وَجْهًا), vide Adjectives
 § XXXVIII (d).

There is in Arabic no *possessive* “whose”¹; “the man whose beard is
 long” is expressed by الرَّجُلُ الطَّوِيلُ لِلْحَيْةِ “the man the long of the beard” ;
 here اَلْ = الَّذِي : this may also be expressed by الرَّجُلُ اَلَّذِي لِحْيَتُهُ طَوِيلَةٌ.
 Other ways of expressing this are : الرَّجُلُ الطَّوِيلُ لِلْحَيْةِ “the man, the long
 as to the beard” ; الرَّجُلُ الطَّوِيلُ لِحْيَةٍ (or لِحْيَتِهِ) “the man, the long as
 to beard (or his beard)” ; الرَّجُلُ الطَّوِيلُ لِحْيَةٍ (or لِحْيَتِهِ) “the man, the long
 of bread (or of his beard).”

(c) Also, before a participle that is a *muzāf*, اَلْ = “who,” as : الْقَاتِلُ الرَّجُلِ
 “the killer of the man” = الرَّجُلُ الَّذِي قَاتَلَ الرَّجُلَ ; vide § L (a) (4).

¹ But interrogatively مَنْ اَلَّذِي كِتَابُهُ هَذَا “whose book is this?” = هَذَا كِتَابُ مَنْ.

Note the following: “I am at the house of the same person as thou art” اَنَا عِنْدَ مَنْ أَنْتَ ;

“I passed by the same person Sulayman did” مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانٌ.

² Here too the article اَلْ = الَّذِي.

(d) The pronoun is occasionally omitted in the accusative, as: ^{هَذَا الرَّجُلُ} هذا الرجل (d) "this (is) the man whom I beat." *Vide* also (h).

(e) When the antecedent is *indefinite*, there is no relative, as: ^{رَأَيْتُ كِتَابًا كَانَ} رأيت كتابا كان "I saw a book (which was) in thy hand"; ^{كَانَ لَهُ ابْنٌ سَمِيَ} كان له ابن سمي (or يسمي) "he had a son (who was) called Muhammad"; ^{رَجُلٌ يُقَالُ لَهُ مُحَمَّدٌ} رجل يقال له محمد "a man (who was) called Muhammad"; ^{بِئْسَ الْقَتْلُ} بئس القتل "on the day (that) he was killed"; ^{قَوْمٌ يُؤْمِنُونَ} قوم يؤمنون "people believing, people that believe" Such a sentence is called ^{مَقْدَةُ} مقدة 'an adjectival sentence.'

The relative is also omitted when the antecedent has the generic article, as: ^{كَمِثْلِ الْخَيْلِ تَشْرَبُ بِالصَّغِيرِ} كمثلي الخيل تشرب بالصغير "like the horse (horse-kind) that drinks by whistling."

(f) Relative clauses that do not qualify a noun, are introduced by ^{مَنْ} من, or ^{الَّذِي} الذي, or by ^{مَا} ما, as: ^{إِنَّ الَّذِينَ آمَنُوا.. لَهُمْ جَنَّاتٌ} إن الذين آمنوا.. لهم جنات "verily they that believe will have gardens"; here, either ^{مَنْ} من or ^{الَّذِي} الذي could be substituted, or ^{مَنْ} من. *Vide* § XXVI (p).

Remark.—When ^{الَّذِي} الذي stands for ^{مَنْ} من or ^{مَا} ما, it is a noun and = "he who,"³ that which, whoever, whatever"; but as an adjective it means "who, which, that," referring to an antecedent.

(g) The *substantive* ^{مَنْ} من "he who, those who," is generally followed by the singular verb (usually in the Preterite to indicate a general truth); but if the idea is plural, the succeeding verbs are plural:—

^{وَمِنْ النَّاسِ مَنْ يَقُولُ... وَمِنْهُمْ مَنْ يَدْعُونَ اللَّهَ... وَمِنْهُمْ مَنْ يَدْعُونَ اللَّهَ... وَمِنْهُمْ مَنْ يَدْعُونَ اللَّهَ...} "and from amongst the people there are some who say (sing.)... but these are not believers; they deceive God"; ^{وَمِنْهُمْ مَنْ يَسْمَعُونَ إِلَيْكَ} "and from amongst them are some who listen (plural) to thee"; ^{مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ} "whoever of the Arabs entered (or may enter) Syria...."

¹ Note the concord.

² ^{مَرَرْتُ بِالسَّامِيِّ مَرَّةً} مررت بالسامى مرة "I passed by the same person as Sulaymān did."

Note that **أَيُّ** and **الَّذِي** are always definite [for the use of **أَيُّ** vide

§ XXVI (o) (3), and § XL (b)], whilst **مَنْ** and **مَا** are either definite or indefinite ; thus **مَنْ جَاءَ** = either “he who comes or one who comes”; **مَا لِي** = either “that which I have or something I have.”

Though **مَنْ** and **مَا** are indeclinable, the pronoun referring to them must agree in gender and number, as: **رَأَيْتُ مِنَ النِّسَاءِ مَنْ لَا تَعْجِبُنِي** “I saw a woman who did not please me.”

(h) The accusative **هَمْ**—**هُم** etc. (**الْعَائِدُ**) can also be omitted after **مَنْ**, and **مَا**, as: **أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا** “shall I fall down before one whom thou hast made of clay?”; here **خَلَقْتَهُ** could be used. Vide (d).

(i) The indeclinable substantive **مَا** = “that which, all that,” as: **فَانْكِحُوا مَا** “marry what pleases you from amongst the women”; **عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا** “I wonder for what thou didst strike Zayd”; **نَدِمْتُ عَلَى مَا قُلْتُ** (or **قُلْتُهُ**) “I repent what I said”; **إِنْ قَضَيْتَ حَاجَتِي كَانَ لَكَ عَلَىَّ مِنَ الْجَمِيلِ** “if thou fulfillest my need, I shall be indebted to thee for such a pleasure that the kings of the earth could not repay a grain of it.”

(j) An indefinite antecedent may be repeated, especially after **كُلُّ**, as: **رَأَيْتُ حَمَامَاتٍ (و) كُلُّ مِنْهَا (or كُلُّ حَمَامَةٍ) حَمْرَاءُ** “I saw some pigeons, each of which was red.”

(k) Further examples of relative sentences:—

“What is past is gone, and what is hoped for is hidden, and thine is the hour in which thou art” **مَا مَضَى فَاتَّ وَالْمَوْمَلُ قَبِيبٌ وَلَكَ السَّاعَةُ الَّتِي أَنْتَ فِيهَا** ;

“That is not a thing to be (*which is*) mentioned” لَيْسَ ذَلِكَ شَيْئاً يُذَكَّرُ “Verily
 with the measure *with which* you measure it will be measured to you” إِنَّ
 بِالْكَيْلِ الَّذِي تَكِيلُونَ بِهِ يَكَالُ لَكُمْ “This is the boy *to whom* we have given the money”
 هَذَا هُوَ الْوَلَدُ الَّذِي أُعْطِيَتْهُ الدَّرَاهِمُ “He *whose* tongue is long has little intelligence”
 مِنْ لِسَانِهِ طَوِيلٌ عَقْلُهُ قَلِيلٌ “The girl smiled, she *in whose* hand there was a
 flower” قَدْ تَبَسَّمتِ الْإِثْنَةُ الَّتِي فِي يَدَيْهَا زَهْرَةٌ “I saw girls in *whose* hands were
 flowers” شَاهَدْتُ بَنَاتٍ فِي أَيْدِيهِنَّ زَهْرٌ “This youth, *whose* father we know, is
 clever” هَذَا الشَّابُّ الَّذِي نَعْرِفُ أَبَاهُ شَاطِرٌ “Mount Lebanon, from the summit of
which you see the Mediterranean, is a high mountain” حَبْلُ لُبْنَانَ الَّذِي تَرَوْنَ
 مِنْ قَعَمَةِ الْبَحْرِ الْمَتَوَسِّطِ حَبْلٌ عَالٍ “Those *who* spend their wealth (in alms
 giving)” الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ “And *who* does a greater wrong than *he who*
 hinders the temples of God from having His name mentioned in them?”
 وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يُذَكَرَ فِيهَا اسْمُهُ “He made known to me *all*
 that he was leaving” هَرَفَنِي بِجَمِيعِ مَا يَتْرُكُهُ “A day *in which* there shall be no
 bartering, nor friendship, nor intercession” يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ “We
 were removed to another room, *which* had been sprinkled with rose-water”
 تَقَلَّفْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رَشِيَ بَيَاءُ الْوَرْدِ.

Remark.—A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is *nominal*, the predicate is sometimes co-ordinated with the word qualified, as: رَأَيْتُ دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا (= أَلْوَانُهَا مُخْتَلِفَةٌ).

(b) *Vide* also under Interrogative Sentences.

§ LVI. Conditional and Concessional Sentences.

(a) (1) If a condition is possible or likely, it is introduced by one of the ^{شَرْطُ}حُرُفُ الشَّرْطِ or Conditional Particles ^{إِنْ}إِنْ or ^{إِذَا}إِذَا (before a verbal clause): if impossible or purely hypothetical, by ^{لَوْ}لَوْ (or in nominal clauses ^{لَوْ أَنَّ}لَوْ أَنَّ).

After ^{لَوْ}لَوْ etc., the verbs in both clauses have the signification of either an English Pluperfect Subjunctive, or an Imperfect Subjunctive. After ^{إِذَا}إِذَا or ^{إِذَا مَا}إِذَا مَا, of a Present Tense.

Either Preterites or Aorists (Jussives) may be used in both clauses, for the English Present or Future, or one in one and one in the other: there are thus four ordinary possible combinations. In the Apodosis, the Subjunctive and Indicative form of the Aorist can sometimes be used. *Vide* (c).

If a Preterite is to retain a past sense in the Protasis of a likely condition, ^{إِنْ كَانَ}إِنْ كَانَ is used.⁸ In impossible conditions, the Preterite, or ^{لَوْ كَانَ}لَوْ كَانَ with the Preterite, is used for the Pluperfect. After ^{لَوْ}لَوْ the Apodosis may be introduced by ^{فَ}فَ.

After ^{إِذَا}إِذَا conditional, the Jussive is seldom used. With ^{لَوْ}لَوْ, the Preterite, or very rarely the Aorist Indicative, is used in both parts. *Vide* also § XLIV (a) (8).

Remark.—The Subjunctive Aorist always refers to future time: if the *present* is Intended, the Indicative must be used.

(2) The Apodosis (^{جَوَابٌ}جَوَابٌ or ^{جَزَاءٌ}جَزَاءٌ) is *generally* introduced by ^{فَ}فَ, or less often by ^{وَ}وَ.

(b) If the Protasis (^{شَرْطٌ}شَرْطٌ) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: (^{أَضْرِبَكَ}أَضْرِبَكَ or ^{تَضْرِبُنِي فَضْرِبَكَ}تَضْرِبُنِي فَضْرِبَكَ) “if you hit me, I’ll hit you.” *Vide* (h) and (i).

(c) If the Protasis is a Preterite and the Apodosis an Aorist, the Aorist may be apocopated or not, preferably not, as: (^{أَضْرِبَكَ}أَضْرِبَكَ or ^{إِنْ ضَرَبْتَنِي فَأَضْرِبَكَ}إِنْ ضَرَبْتَنِي فَأَضْرِبَكَ)

¹ ^{إِذَا}إِذَا is temporal but conditional, *vide* § LVII (a) and (b).

² ^{لَوْ}لَوْ is also used to express a wish (= “if only”); *vide* § XLVI, Optative Mood, and § XLVII, p. 847. ^{وَلَوْ}وَلَوْ = “even if, although”; *vide* examples on p. 846.

³ *Vide* also (e) (2) and (3).

(d) After **فَ**, the *first* Aorist is usually not apocopated, as: **رَبِّ لَوْ لَا**

أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَمْدَقَ وَ أَكُنْ مِنَ الصَّالِحِينَ “O! God, hadst thou not delayed me only up to a speedy death, I would have given alms, and would have been of the just” (said by the Infidel at the time of death).

(e) (1) Clauses that are introduced by **إِنْ** “if”, **مَنْ** “if anyone”, **مَا** “if

anything”, **مَهْمَا** “whatsoever”; **كَيْفَ** “how?”; **كَيْفَ مَا**, “howsoever”; **مَتَى** “when”, **مَتَى مَا** (or **مَتَامَا**) “whenever”; **أَيَّ** “which, if any”; **أَيُّمَنْ** “whoever”; **كُلِّمَنْ** “every one who”; **كُلَّمَا** “whatsoever (*also* whenever²)”; **حَيْثُ** “where”; **حَيْثُمَا** “wherever”; **أَيْنَ** “where”; **أَيْنَمَا** “wherever”, are considered as Protases, and the Preterite or Jussive is used with them for the English *Present* or *Future*, as: **مَنْ جَالَ نَالَ** “whoso seeketh findeth, if anyone seeks he finds” = **مَنْ يَجْلُ يَنْلُ**.

(2) If the Preterite is to have the signification of the *Perfect*, **كَانَ** or one of its ‘sisters’ must be inserted *between* the particle and the verb, and the Apodosis (**جَزَاءٌ**) must be introduced by **فَ**, as: **إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قَبْلُ** “if his shirt is (has been) torn in front, she has spoken the truth.”

(3) But if the Preterite is to have the signification of the English *Past* (or Preterite) Tense, **كَانَ** or a ‘sister’ introduces its clause and is followed by **إِنْ**, as: **كَانُوا إِنْ بِالْغَوَا بَلَّغُوا** “if they exerted themselves to attain an object, they attained it.”

Remark.—The temporal clause introduced by **إِذَا** is often nearly identical in meaning with a clause introduced by **إِنْ**; but rarely is **إِذَا** construed with the Jussive like **إِنْ**. *Vide* § LVII (a).

(f) The particles mentioned in (e) (1) take *two* apocopated Aorists (Jussives).

¹ *Vide* Conjunctions § XXXIII, p. 776, note 3, and § LVII (a).

² **كُلَّمَا** in the sense of “whenever” may be used with the Preterite in a *past* sense: also it does not in this sense apocopate the Aorist.

(g) The Jussive (without **ف**) may follow a Conditional Imperative, as: ¹ **زَوْنِي أَكْرَمَكَ** "visit me (= if you visit me), I will honour you."²

(h) The Jussive with **إِنْ** may occur in the Protasis, and the Preterite in the Apodosis. *Vide* (b).

(i) Unlike **إِنْ**, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.

(j) "If not" is **لَمْ** or **إِنْ لَمْ** or **لَا** with the Jussive; or for past time **لَوْلَا** with the Preterite, or **لَوْ لَمْ** with the Jussive.

(k) The Apodosis is introduced by **فَ** in the following cases:—

(i) In a nominal clause;³ (ii) in a verbal clause where the Preterite expresses past time, especially with **قَدْ** (were **فَ** omitted the time would be future); (iii) in a verbal clause beginning with **هَـ** - **سَ** - **سَوْفَ** ("not") or **لَنْ**, or **قَدْ**; (iv) in a clause expressing a command, prohibition, or wish; (v) in a final clause after interrogation, as: **هَلْ لَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا** "have ye any knowledge that ye can show us?"; (vi) in a verbal clause with a defective Preterite (**عَسَى** - **لَيْسَ** etc.).

(l) **لَ** for **فَ** is always used in the apodosis after a long or involved protasis. With **لَمْ** and **لَا**, the use of **فَ** is optional. If **فَ** is inserted, **لَا** requires the Aorist Indicative.

¹ Or **فَأَكْرَمَكَ** *fa-ukrimaka*.

² The following may also be considered conditional:—Prohibitive sentences; Precative sentences expressing polite invitation, urgent request, desire; hope (as "perhaps he will come and we will honour him"); interrogative, as: **مَنْ سَأَلَ فَأَعْطَيْهِ دِرْهَمًا** = "if there is any beggar, then I will give him a dirhem" (*lit.* who is a beggar so that I may—?).

³ In this case after a conditional **إِنْ**, the interjection **إِذَا** "behold!" may be substituted for **فَ**,

(m) As stated above, **لَوْ** is followed by the Preterite ; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive : **لَوْ يُوَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ**

مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى “if God *were* desirous of calling to account mankind, he would not be leaving on the earth any moving thing, but he giveth them respite to a named time.”

(n) For further examples of Conditional Sentences *vide* § LVII (f).

§ LVII. Temporal, Conditional, etc., Clauses.

(a) **مَتَى** “when” is strictly *conditional*,¹ as : **مَتَى تَذْهَبْ أَذْهَبْ** “when you go, I’ll go” (i.e. if you don’t go, I won’t); but **إِذَا** “when, if”, is also *temporal*, as : **إِذَا ذَهَبْتُ إِلَيْهِ وَجَدْتُهُ نَائِمًا** “when (if) I go to him, I find him sleeping”; **إِذَا** always refers to present or future time, even with the Preterite¹: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as : **وَاللَّيْلِ إِذَا**² **يَغْشَى** “I swear by the night when it covers, and the day when it shines out.” *Vide* § LVI, p. 842 (e).

مَتَى and **مَتَمَامًا** are followed either by the Preterite or by the Jussive, but **إِذَا** by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of **إِذَا**, and the use of the Preterite instead of the Aorist after **كَانَ** in the sense of “used to, to be wont to”; **كَانَ إِذَا خَرَجَ لِقَائِهِ بِالْبَابِ** “he *used*, when he went out, to meet him at the door.”

(c) For past time, **لَمَّا** “when, after,” is used, and the verb is usually rendered in English by the Pluperfect. For **إِذْ**, *vide* § XXXIII, p. 776.

(d) **حَتَّى** can be used, either with the Preterite, or with the Aorist Indic. or Subj., *vide* § XLIV(c). Note the **حَتَّى**, and the order, in the following : **تَبَعْنِي حَتَّى**

¹ **مَتَى** is also interrogative, “when?”

² If **إِذَا** begins a clause, it is followed by the Preterite.

حَتَّى إِذَا دَخَلَ الدَّارَ أَدْرَكَهُ “ I followed him until I overtook him, as he entered the house.”

(e) “as long as” is followed by a Preterite, with *present* or *future* meaning, as: اَلنَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا فَاهْلُونَ “men are careless as long as they live in this world”; اَلْهَمُّ مَا دَعَوْتُهُ اَجَابَ “Care answers, as often as (wherever) you call it.” *Vide* p. 778.

If the Preterite is to have a *past* signification, كَانَ is inserted as in § LVI (e) (2) and (3).

The negative “as long as not” is expressed by مَا لَمْ with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences: —

“When (if) he *spoke*, he spoke eloquently” كَانَ إِذَا تَكَلَّمَ أَبْلَغَ “Accept my excuse readily or (at least) be indulgent, if I *have committed* a fault” فَهَيِّدِ الْعَذْرَ أَنْتَ ظَالِمٌ “You are unjust, if you have done it” وَأَوْ فَسَّاسٍ إِنْ كُنْتَ أَجْرَمْتَ أَوْ جَفَيْتَ إِنْ فَعَلْتَ فَأَنْتَ ظَالِمٌ (= إِنْ فَعَلْتَ فَعَلْتَ); “What will you do if we do not allow you to be in a position (to do) that?” مَاذَا تَفْعَلُونَ إِذَا لَمْ نَدْعَكُمْ تَتَعَمَّنُونَ مِنْ ذَلِكَ “If you wish, send some to see if (whether) one of your people has seen her” إِنْ شِئْتَ فَأَرْسِلْ أَحَدًا لِيَنْظُرَ إِذَا كَانَ أَحَدُ قَوْمِكُمْ رَأَاهَا إِذَا أَلَمَ بِالْإِنْسَانِ مُصِيبَتَانِ فَالْأَوْلَى “When two misfortunes befall a man, the best thing is to choose the lighter” إِنْ بَخَّخْتُ أَسْهَلَهَا إِذَا بَقِيتَ “If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death” بِمِصْرَةٍ عَلَى فِنَادِي فَسَادُ ذِي جَزَاءٍ مِصْيَانِي إِلَى يَوْمِ مَوْتِكَ “Be not grieved for me, O dear one, if these wretches make me drink the cup of death, for if I die, I die honoured before thine eyes; and if God allots me a fair portion, I am thine and thou art mine” لَا تَحْزَنِي عَلَيَّ أَبَاتُهَا الْعَزِيزَةُ إِذَا أَسْقَانِي هَوَاحِشِ الْإِسْقِيَاءِ

كَأْسِ الْبُخْورِ لِأَنِّي إِنْ مِتُّ أَمِتُّ شَرِيفًا أَمَامَ عَيْنَيْكَ وَإِنْ قَسَمَ لِي اللَّهُ نَصِيبًا حَسَنًا فَأَنَا لَكَ وَ

أَنْتِ لِي ; “ If it had not been for the number of officers who were round him,
 that crowd would have killed him on the road ” لَوْلَا كَثْرَةُ الضَّابِطِينَ الَّذِينَ كَانُوا حَوْلَهُ
 لَكَانَ ذَلِكَ الْجُمْهُورُ قَتَلَهُ نِي الطَّرِيقِ ; “ If you had not been worse than the two of
 them, you would not have entered between them ” لَوْلَمْ تَكُنْ شَرًّا مِنْهُمَا لَمَا دَخَلْتَ
 يَجِبُ أَنْ أَوَاعِي ” I must consider my neighbour *even if* he act unjustly ” يَمْنَهُمَا
 الْجَارُ وَلَوْ جَارَ ; “ when the light of the morning had dawned, my spirit was
 refreshed, *although* I had despaired of deliverance ” لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ انْتَعَشْتُ
 رُوحِي وَإِنْ كُنْتُ قَدْ بَيْسْتُ مِنَ الْخَلَائِصِ ; “ If he prove obstinate, then woe to him ”
 إِنْ عَصَى نَوَيْلُ لَهُ ; “ If they become Muslims, they *have come* to the right path :
 and if they turn away, only the bringing of the message is laid upon thee ”
 إِنْ أَسْلَمُوا فَقَدْ اهْتَمَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ
 حَالَمَا عَلِمَ الْعَرَبُ بِقُدُومِنَا ” When¹ the Arabs knew of our
 arrival, they hastened joyfully to meet us and shouted at the top of their
 voices, ‘ Welcome to the guest, welcome to the guest, ’ أَسْرَعُوا لِلِقَائِنَا فَرِحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصْوَاتِهِمْ يَا هَلَا بِالضَّيْفِ يَا هَلَا بِالضَّيْفِ
 يَا لَيْقَنِي مَتَّ لَمَّا كُنْتُ عَائِمًا ” that I had died when I was swimming in the sea ”
 فِي الْبَحْرِ ; “ When I came to the place of my sojourn, I threw myself on
 my couch, but alas! it was a night in which I did not taste sleep
 for a single moment ” إِنَّ صَلَاتِي إِلَى مَحَلِّ إِقَامَتِي طَرَحْتُ نَفْسِي عَلَى سَرِيرِي وَلَكِنْ
 تَبَا لَهَا مِنْ لَيْلَةٍ لَمْ أَذُقْ فِيهَا الْكَرَى دَقِيقَةً وَاحِدَةً ; “ How can I forget thee when I
 have seen the tears of love flow from thy narcissus eyes? ” كَيْفَ أَقْدِرُ أَنْ
 أَسْلُوكَ وَقَدْ نَظَرْتُ دَمْعَ الْمَحَبَّةِ تَذَرِفُ مِنْ عَيْنَيْكَ الْفَرَجَسِينِ
 وَكَانَ إِذَا رَكِبَ جَوَادَةً ” And when he rode his
 steed, it was as though he and the saddle were one piece ”

¹ As soon as.

كَانَهُ وَالسَّيْفُ تَطْعَمَةً وَاحِدَةً : "I had not finished my speech *when*¹ I heard the sound of firing" : لَمْ أَتَدْرِكْ مِنْ كَلَامِي حَتَّى سَمِعْتُ صَوْتَ إِطْلَاقِ بَارُودٍ : "Had I known that I should meet thee in this place, I would have done my best to receive thee" : لَوْ عَرَفْتُ أَنَّكَ سَأَصَادُكَ فِي هَذَا الْمَكَانِ لَكُنْتُ بِذَلِكَ كُلِّ جَهْدِي فِي اسْتِقْبَالِكَ : إِذَا أَظْهَرَتِ الْعَصِيَانُ بَطْنَهُمَا الْقِسَاوَةَ : "And if thou couldst see² when they are set before their Lord!" : وَلَوْ تَرَى إِذْ يَقُولُ : عَلَى رَبِّهِمْ .

§ LVIII. Copulative Sentences, and State or Condition.

(a) For the differences between وَ - فِ - and ثُمَّ, vide § XXXIII (a) and (b).

Note also the following examples of ordinary copulative constructions:—

(i) "I and Jacob were present, I was present and Jacob" : حَضَرْتُ أَنَا وَيَعْقُوبُ . Here أَنَا could not be omitted; but if there is a suffixed pronoun in the accusative, the subject need not be repeated in a separate form, as : أَكْرَمْتُكَ وَزَيْدٌ : "I and Zayd have honoured thee."

(ii) "Your, and your fathers', Lord" : رَبِّكُمْ وَرَبِّ آبَائِكُمْ : in such cases the governing word (here رَبِّ) is usually repeated. "Thy book and Zayd's" : كِتَابُكَ أَنْتَ وَزَيْدٌ : rare construction.

(iii) "The king's sons and daughters" : بَنُو الْمَلِكِ وَبَنَاتُهُ .

(iv) "To me and his brother" : لِي وَلِأَخِيهِ . In such cases the preposition must be repeated.

(v) "He killed him and her" : قَتَلَهَا وَ قَتَلَهُ , or قَتَلَهُمَا .

(vi) For omission of وَ with predicates in a nominal sentence, vide § XLII (d) (1), Remark, p. 807.

(b) The negative لَا after وَ:—

• ¹ Until.

² = Couldst thou but see.

لَمْ يَبْقَ أَبِي وَلَا أُمِّي “Neither my father nor my mother remains alive”

here وَلَا equals لَمْ تَبْقَ and saves a repetition. In, “there has been neither combat nor dispute between us” وَمَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ, the first لَا might be omitted.

“It was impossible for me to do anything or to conclude anything” مَا اسْتَغْنَى أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا: here the وَلَا would usually be inserted, and as in the first example, it saves the repetition of a clause.

(c) Single verbs and whole sentences are often connected by وَ and فَ, where in English more definite particles would be used, as: اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ “God knows *but* (whilst) ye do not know.” This is practically a *جمله حالیه*, vide (e).

(d) Note the use of وَ and فَ in such sentences as سَجَدَ فَأُطَالَ “he prostrated himself for a long time” (= أَطَالَ السُّجُودَ); vide also § LXII (a) (5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by وَ, as already shown in § XLIV (b) (3) and Remark II. and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this:—

(i) NOMINAL.—“Zayd rose up weeping” قَامَ زَيْدٌ وَهُوَ بَاكِ, or قَامَ زَيْدٌ وَبَكَى. “Ye lied wittingly, ye lied knowing the while that ye did so” قَامَ زَيْدٌ يَبْكِي (= the verbal clause قَامَ زَيْدٌ وَبَكَى). كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ: this could be made verbal by the omission of وَأَنْتُمْ, or by the substitution of وَقَدْ.

Remark.—Occasionally the nominal clause is merely appended, as: لَقِيتُهُ جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ “I met him wearing a coat of embroidery”; “Zayd came, his hand on his head.”

(ii) VERBAL with AORIST.—The Aorist alone may be used [vide (i)], or it may be introduced by وَقَدْ, as: لَمْ تُؤْذُنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ “why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you?”

It is negated by **وَمَا**, or by **لَا** (without **وَ**), or in a past sense by **لَمْ** or **لَمْ** and the Jussive, as: **وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ** “but they deceive only themselves, without knowing it.”

(iii) **VERBAL** with **PRETERITE**.—The clause is generally introduced by **هَذَا عَنَّا وَمَا وَ قَدْ** or **وَكَانَ وَ قَدْ**; but occasionally **وَ** or **قَدْ**, or both, are omitted. Ex. **هَذَا عَنَّا وَمَا وَ قَدْ** **قَالَ إِنِّي يَكُونُ لِي عَلَامٌ**; “such is her singing, now that she is grown old”; **وَكَانَتْ امْرَأَتِي عَاقِرًا وَ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا** “he [Zacharias] said, ‘How shall I have a son as my wife is barren, while I have reached such a great age?’”

It is negated by **وَمَا** or rarely by **مَا**, as: **جَاءَ زَيْدٌ وَمَا رَكِبَ** “Zayd came without having ridden”; **جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ** “Zayd came without his father having stood up.”¹

(f) **حَتَّى** is sometimes a simple copulative (and not a preposition), as: **سَرْتُ حَتَّى دَخَلْتُ الْكُوفَةَ** = “I journeyed on and at last entered *al-Kūfah*.”

Vide also § XXXII (c), XXXIII (b), p. 778, and XLV (c).

§ LIX. Asyndeton.

In narrative, connectives are often dispensed with: **صَالُوا جَالُوا عَلَى الْأَعْدَاءِ** “they attacked and rushed on the enemy”; **قُمْ أَخْرِجْ وَ اذْهَبْ إِلَيْهِ** “rise, go forth, and go to him”; in these cases **وَ** or **فَ** could be inserted before two Imperatives. After several Imperatives without “and”, the conjunction **وَ** is usually inserted before the last.

§ LX. Verbs of Wonder, Surprise, Admiration, etc. (أفعال التعجب).

(a) (1) There are two special forms, to express wonder or admiration, *viz.*, (i) **مَا أَفْعَلَ** (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: **مَا أَحْسَنَ زَيْدًا** “how quick is his walking!”; **مَا أَهْوَجَ سَيْرُهُ** “what a good man Zayd is! or how goodly is Zayd!”; (ii) **أَفْعَلْ بِ** (the 2nd pers. sing.

¹ *Vide* also XLI (c) (5), Remark III.

masc. Imperat. of IV), as: ^{أَكْرَمَ} ^{بِزَيْدٍ} “how generous is Zayd!” The thing admired must immediately follow these forms.

No. (i) means literally “what has made Zayd (so) good?,” and No. (ii) “Try your ability of making good upon Zayd” (i.e. “make him more good if you can.”)

Past time is expressed as follows: ^{مَا كَانَ أَحْسَنَ} ^{زَيْدًا} “how good Zayd was!”, or ^{مَا كَانَ زَيْدٌ} ^{أَحْسَنَ} ^{مَا كَانَ زَيْدٌ} = “what has made good that which Zayd was?”

(2) The complement of these forms may be a clause introduced by ^{أَنَّ} or ^{مَا}, as: ^{مَا أَحْرَى} ^{بِذِي اللَّبِّ} ^{أَنْ يُرَى} ^{صَبُورًا} “how fit it is for a man of intellect to seem patient.”

Remark I.—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like ^{مَاتَ} or ^{فَنَى}, which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like ^{نَعِمَ} and ^{نَيْسَ}, or defective in meaning as ^{كَانَ}; nor from quadraliterals. Grammatically, too, they are not formed from derivatives of the triliteral, nor from the passive voice, nor from verbs signifying colours or defects, though this rule is occasionally violated.

When a verb of surprise cannot be formed from a root, some form of circumlocution is employed.

Remark II.—The diminutive of ^{مَا أَحْسَنَهُ} “how good, or goodly, he is!” (^{مَا أَحْسَنُهُ}) occurs, and also of ^{مَا أَمْلَحَهُ} “how handsome he is!” and of ^{مَا أَحْلَاهُ} “how sweet it is!”

(b) If the second radical is ^و or ^ي, there is no permutation, as: ^{مَا أَلْيَنَ} ^{صَوْتَهَا} “how soft her voice is!” (not permutated as ^{مَا أَلَّانَ}); ^{مَا أَجْوَدَ} ^{زَيْدًا} “how bounteous is Zayd!” (not ^{مَا أَجَادَ}).

(c) Other forms are: ^{لِلَّهِ} ^{دَرَّةٌ} ^{فَارِسًا} “what a fine horseman he is!”,

¹ From ^{جَادَ} - ^{يَجُودُ}.

² The literal translation appears to be, “To God may his milk be, while he is a horseman.”

(here ⁸ “his” is in the genitive case): **لِلَّهِ دُرٌّ زَيْدٍ قَارِئٍ** “what a good reader Zayd is!”: **لِلَّهِ دُرٌّ مِّنْ قَالٍ** “how exquisitely the poet has said!”

(d) A noun repeated in the genitive and separated by **أَيُّ** often expresses admiration, as: **رَجُلٌ أَيُّ رَجُلٍ** “what a man!,” *vide* p. 757(3).

§ LXI. Verbs of Praise and Blame (**أَتَمَّالُ الْمَدْحِ وَالذَّمِّ**); and Approximate (and Inceptive), and Potential Verbs.

(a) **نَعَمْ** “how good” and **بَيْسَ** “how bad” are generally indeclinable, though some grammarians do decline these words:—**نَعَمْ الصَّاحِبُ زَيْدٌ** “excellent is the companion Zayd,” i.e. “Zayd is an excellent companion.” This has the same meaning as: **نَعَمْ صَاحِبًا زَيْدٌ** “excellent as a companion is Zayd.” These require a definite agent.

(b) Also indeclinable is **حَبِّدَا** “bravo! or how good!”; which is said to be derived from **حَبَّ** “it is agreeable” and **ذَا** “that”: it must be followed by a nominative, which is in apposition to **ذَا**.

(c) **سَاءَ** “how bad” must agree with the agent in *gender* and *number*; **سَاءَ قَرِينًا** “what a bad companion he is!”, **سَاءَتْ مَصِيرًا** “how bad an abode it (Hell, *fem.*) is!”

(d) **مَا** “that, which, what” can be added to all except **حَبِّدَا**, as: **نَعَمْ مَا** **فَعَلْتَ** (or **نَعِمًا**) “good is what thou didst!”

(e) **بَيْسَ** etc. = **لَا نَعَمْ**.

(f) **حَسَنَ** (fully declinable) has the same constructions as **نَعَمْ**. It may also have the same construction as **سَاءَ**, and often occurs with this construction in the Quran for **نَعَمْ**.

¹ **سَاءَ** is also a transitive verb “to offend.”

(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with أَنْ).

(i) First, those that express that an action is on the point of taking place (“he nearly, or almost, or well nigh—”), as: يَكَادُ - كَادَ [أَنْ] (1st pers. sing. Pret. يُوْشِكُ - أَوْشَكَ [أَنْ]); rarely followed by أَنْ and the Subjunctive; (كَادَتْ; Act. Part. كَائِدٌ); rarely followed by أَنْ and the Subjunctive; (Act. Part. مُوْشِكٌ); rarely used in the Preterite, is personal or impersonal: and كَرَبَ used in the Preterite only; is rarely followed by أَنْ with the Subjunctive. Examples: كَادَ الْفَارِسُ يَسْقُطُ “the horseman nearly fell” (*vide* also p. 784); يُوْشِكُ زَيْدٌ أَنْ يَجِيَّ and يُوْشِكُ زَيْدٌ يَجِيَّ (both personal), or يُوْشِكُ أَنْ يَجِيَّ (impersonal, the subject of يُوْشِكُ being the following clause) “Zayd is on the point of coming.”

(ii) Those that express hope, expectation, or possibility, as: عَسَى (أَنْ) (1st pers. sing. عَسَيْتُ, and rarely عَسَيْتَ), used personally or impersonally like أَوْشَكَ q.v.; it may be preceded by its noun or not, with which it may agree in number and person or not; it is usually followed by أَنْ and the Subjunctive; it may also be used with an acc. suffixed pronoun عَسَاؤُ “perhaps he” etc.; it is sometimes used with the negative مَا: إِخْلَوْلَقِ أَنْ: (rare) “it is likely, probable, that—”; may be used personally or impersonally: حَرَى أَنْ (rare). Examples: أَلْزَيْدُونَ عَسَاوُ etc., etc. “perhaps Zayd, may, will, stand up”; أَلْزَيْدُونَ عَسَاوُ (or أَلْزَيْدُونَ عَسَى أَنْ يَقُومُوا) etc. “perhaps the Zayds will stand up”; عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ “perhaps ye may be averse from a thing, though it be good for you”; عَسَاكَ أَنْ تُفْرَمَ, or عَسَاكَ قَائِمٌ (compare لَعَلَّ p. 785).

(iii) Those that express commencement, as: أَنْشَأَ - قَامَ - أَقْبَلَ - مَلَقَ - طَفِقَ - “to begin.” These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ يَلُومُهُ “he began to reproach him”; هَبَّتْ تَلُومُنِي “she began reproaching me.” *Vide* also

§ XLIV (b) (5), p. 814. Rarely these verbs take a verbal noun with the prepositions **بِ** or **فِي**, as: **أَخَذْنَا فِي الْمَسِيرِ** “we begun to travel.” [But **أَخَذَ بِ** = “to call to account, to capture in the act,” when there is no **أَل**].

Remark.—It will be noticed that **كَادَ** and **أَوْشَكَ** excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, **عَسَى** excepted, all must precede the noun, and the noun must precede the predicate; that, if not followed by **أَنْ**, the Indicative is used.

(h) POTENTIAL VERBS.—(i) **يَقْدِرُ** - **قَدَرَ** is followed by the Aor. Indic., or by **أَنْ** with the Subjunctive, as: **مَا أَقْدِرُ أَمْشِي** “I cannot walk”; **لَا يَقْدِرُ يَكْمِلُ** “he cannot complete this work”; **مَا قَدَرْتُ أَنْ أَقْرِبَ لَهُ** “I could not get near him”: (ii) **أَمْكَنَ** “to enable etc.”, with a suffixed pronoun, followed by the same constructions, as: **مَا يُمَكِّنُنِي (أَنْ) أَفْعَلُ** “I cannot do it”;—**يُمْكِنُ أَنْ** “it is possible that —”; **غَيْرُ مُمْكِنٍ عَلَيْهِ** “it is not possible to do this.”

Remark I.—Compare the phrase:—**هَلْ لَكَ أَنْ** “can you—?”

Remark II.—“Can” in the sense of “to know how to do,” is expressed by **يَعْرِفُ** - **عَرَفَ**, as: **يَعْرِفُ يَكْتُبُ** “he can write.”

§ LXII. Appositives (**الْوَاوِعُ**).

(a) Words in Apposition are put in the same case, as: **جَاءَ زَيْدٌ الْكَرِيمُ** “there came Zayd, the generous one.”

The Arabs distinguish five kinds of Apposition:—

(1) The Descriptive or Qualificative Apposition (**الْمُسَمِّىةُ**, or **الْمُسَمَّيَةُ**). The

idea of رَجُلٌ كَرِيمٌ is “a man, a generous being¹” rather than “a generous² man.” Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: مَرَرْتُ بِرَجُلٍ “I passed by a man, a generous being” and مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوُهُ “I passed by a man whose father is a generous being”; vide § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عَظْفٌ, or عَظْفُ النَّسَقِ), i.e. where words are joined by the particles (conjunctive or disjunctive) وَ “and,” فَ “and,” ثُمَّ “then,” حَتَّى “even to,” أَوْ “or” (disjunctive), أَمْ “or” (after “whether”), أَمْثَا “either,” لَا “not” (simple negation, as in “Zayd came, not Amr”), بَلَّ “nay, rather,” لَكِنْ “but.”

(3) Explanatory apposition (صَافٍ الْبَيَانِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in يَسْقَى مِنْ مَاءٍ صَدِيدٍ “he shall be given to drink water (i.e.) pus.”

(4) Permutative Apposition or the Apposition of Substitution (الْبَدَلُ).

(5) Corroborative Apposition (التَّوَكُّدُ) vide § LXIII.

Remark.—Even two finite verbs in the same tense may be regarded as in Apposition, as in: قَامَ سَجَدَ لَهُ (for قَامَ نَسَجَدَ لَهُ) “he arose (and) prostrated himself before him”; عَنَى أَحْسَنَ = “he sang well”; compare p. 785 (7) and p. 848 (d). In يُرْسِلُ يَعْلِمُ, the second verb may be an example, either of Apposition or of ‘State’ (الْعَالُ). But if the first verb were in the Preterite, and the second in the Aorist, the second could indicate ‘State’ only, and would be equivalent to a participle in the Accusative; vide § XLI (c) (5), p. 800.

(b) There are four kinds of Apposition of Substitution:—

¹ Concrete idea.

² Abstract idea.

- (1) جَاءَ زَيْدٌ أَخُوكَ “Zayd thy brother came”¹ as; — بَدَلَ الْكَلِّ مِنَ الْكَلِّ “the people, great and small, came to me.”
- (2) أَكَلْتُ الرَّقِيفَ “kiss him, his hand”; — قَبِلَهُ أَيْدٍ as; — بَدَلَ الْبَعْضِ مِنَ الْكُلِّ “I eat the loaf, only half of it.”
- (3) مَدَحْتُ زَيْدًا ثَوْبَهُ “I praised Zayd, his garment only.” as; — بَدَلَ الْأَشْتِمَالِ
- (4) رَكَبْتُ الْفَرَسَ الْبَغْلَةَ “I rode the mare, no I mean the mule.” as; — بَدَلَ الْغُلَطِّ وَالنَّسِيَانِ

(c) A substantive or adjective in apposition to a Vocative, may be in the Nominative or Accusative, as: يَا مُحَمَّدَ النَّبِيِّ “Oh! Muhammad, the Prophet”; يَا أَخِي الْعَزِيزُ. If however the word in apposition governs another word, it must be in the Accusative (*vide* § XLI (c) (9)), as: يَا أَخِي عَبْدَ اللَّهِ; يَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ. If occurring between two proper names loses its *hamzah*, the noun to which it is in apposition may be either in the Nominative or Accusative, as: يَا عُمَرَ بْنَ الْخَطَّابِ “Oh ‘Umar the son of *Khattāb*!”

(d) The Infinitive as an intensive adjective may stand in apposition to a noun, as: رَأَيْتُ مَلَكَةً عَدْلًا “I saw a queen a personification of justice” (*i.e.* “justice itself”); رَأَيْتُ الْمَلَكَةَ الْعَدْلَ “I saw the queen, her who is justice itself.” One grammarian at least treats such an infinitive as an adjective and makes it agree with its noun, but such a construction is usually condemned. However such expressions as فَرَسٌ طَرِيفٌ “a well-schooled mare” are found, though incorrect. This infinitive should be masc. sing. only.

(e) Note the following examples of Apposition:—

¹ But جَاءَ أَخُوكَ زَيْدٌ “thy brother, Zayd, came” (*i.e.* ‘not thy brother So-and-so or So-and-so’), is عَطْفُ الْبَيَانِ.

(1) *Size*. طَرِيقٌ مِائَةُ ذِرَاعًا “a street 100 yards long”; ثَمَاشٌ ذِرَاعٌ “a yard of stuff”; ثَمَاشٌ ذِرَاعَانِ “two yards of stuff.” But رَجُلٌ طَوْلُهُ سِتَّةَ أَقْدَامٍ “a man six feet high”; (here طَوْلُ could not be omitted).

(2) *Likeness*. رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ “a man like a woman”; “I saw a man like a woman.”

If كَمِثْلٍ is substituted, أَلَّذِي هُوَ is understood, as: [أَلَّذِي هُوَ] رَأَيْتُ رَجُلًا كَمِثْلِ امْرَأَةٍ.

(3) *Material*. سَلْسَلَةٌ حَدِيدٌ “a chain made of iron,” (= سَلْسَلَةٌ حَدِيدٍ). But when the noun is *indefinite*, as in the example, it is better to use مِنْ, as: سَلْسَلَةٌ مِنْ ذَهَبٍ (= سَلْسَلَةٌ ذَهَبٍ) “a gold chain.” If *definite*, the genitive alone can be used, as: سَلْسَلَةُ الذَّهَبِ “the golden chain.”

(4) The substantives *Kull*^{un}, *Kāffat*^{un} and *Jamī*^{un} - كُلٌّ كُلُّهُ and جَمِيعٌ جَمِيعُهُ, either govern the genitive or else stand in apposition, as: كُلُّ الْبَيْتِ or أَلْبَيْتُ كُلُّهُ “the whole house”; كُلُّ النَّاسِ “the whole of the people”; كُلُّ نَاسٍ “every people”; أَلْنَّاسُ كُلُّهُمْ “all the people” or نَاسٌ كُلُّهُمْ “all the world.” Vide also § XXXVIII (h).

Remark I.—“Every person” = كُلُّ وَاحِدٍ (مِنَ النَّاسِ) or كُلُّ مِنَ النَّاسِ.

Note that before a definite noun, كُلٌّ means “the whole or all,” as: أَلْيَوْمُ كُلُّهُ “the whole day,” and أَلْحَيَوَانَاتُ كُلُّهُ “all the animals”; but that before an indefinite noun, it means “each or every,” as: كُلُّ يَوْمٍ “every day.”

(5) So too with *Ba*^{un} بَعْضٌ “portion” in the sense of “some, a part”; أَلْنَّاسُ بَعْضُهُمْ or بَعْضُ النَّاسِ.

(6) *Ghayr*^{un} غَيْرٌ “another than.” جَاءَ رَجُلٌ غَيْرُهُ “another than he came”; جَاءَتْ امْرَأَةٌ غَيْرُهَا.

(7) *Ibn*^{بن}, lit. "son." رَجُلٌ ^{ثَلَاثِينَ} سَنَةً "a man thirty years of age."

(8) *Kunniyyat*^{كنية}, subs., the distinguishing part of an Arab's name ("father or son of So-and-so, mother or daughter of So-and-so"), or some nickname, is put in apposition.

(9) So too with *Laqab*^{لقب} "title, nickname," as: أَبُو هُرَيْرَةَ, lit. "father of a kitten" (a nickname for one of the Companions who was fond of cats):¹

§ LXIII. Emphasis or Corroboration (التَّكِيدُ or التَّوَكُّيدُ).

(a) This is also called CORROBORATIVE APPPOSITION. It is either: (i) *لفظي*, i.e. repetition of a word or clause, or repetition by a synonym; or (ii) *معنوي*, i.e. repetition by special words, such as "he himself", "both of them," "all of them."

(b) The following examples illustrate the first:—

جَاءَنِي زَيْدٌ "Zayd, Zayd came to me."

ضَرَبَهُ ضَرْبَهُ زَيْدٌ "Zayd struck him, struck him."

نَعَمْ نَعَمْ "yes, yes!"

جَاءَ رَاكِضًا رَاكِضًا "he came running, running".²

ضَرَبْتَ أَنتَ "thou hast struck, thou."

رَأَيْتُكَ إِيَّايَ

or

رَأَيْتُكَ أَنتَ³

} "I saw thee, thee."

¹ Such nicknames are also given to animals and lifeless things, as: أُمُّ عَامِرٍ

"mother of 'Āmir" (the hyena); ابْنُ أَوَى "son of a seeker of shelter" (i.e. the jackal); بِنْتُ الْعَنَبِ "daughter of the vine" (i.e. wine); أَبُو رُكْبَةٍ "father of the knees" (a fever in which there is pain in the knees); أَبُو سَلَامَةٍ (local) "father of safety" (i.e. the shark). Nicknames given to animals and lifeless things are styled لَقَبٌ.

² But in Hindustani *daurīā daurīā pahunch-gayā* = "he ran the whole way till he arrived."

³ The pronoun may always be so repeated separately in its nominative form.

$\left. \begin{array}{l} \text{مَرَرْتُ بِكَ بِكَ} \\ \text{or} \\ \text{مَرَرْتُ بِكَ أَنْتَ}^1 \end{array} \right\} \text{“I passed by thee, by thee.”}$

$\text{إِنَّ زَيْدًا إِنَّ زَيْدًا}^2$ “verily verily Zayd”

$\text{أَنَا صَائِمٌ أَنَا صَائِمٌ}$ “I am fasting, I am fasting.”

$\text{جَاءَ لَيْثٌ لَيْثٌ}$ “a lion came, a lion.”

$\left. \begin{array}{l} \text{أَدْبَرُوا وَلِيَّ الْجَيْشِ} \\ \text{or} \\ \text{أَدْبَرَ الْجَيْشُ وَلِيَّ} \end{array} \right\} \text{“the army retreated, retreated.”}$

نَعَمْ جَازٍ “yes, certainly.”

(c) In the phrase ($\text{إِنَّمَا قَامَ أَنَا}$ or نَحْنُ) “there only stood up I (or we), none rose but me (or us)”, the first personal pronouns follow a verb that is 3rd pers. sing. masc.

(d) By the use of special words, emphasis or apposition takes place in the sense ($\text{الْثَّائِدُ الْمَعْنَوِي}$). Such words are نَفْسٌ (pl. أَنْفُسٌ), and عَيْنٌ (pl. أَعْيُنٌ) “self”; كُلٌّ , or جَمِيعٌ , or $\text{كُلُّهُ$ “totality, all,” with an affixed pronoun agreeing with the noun; the elative أَجْمَعٌ (a diptote) “altogether”; and the dual noun كِلَانٍ masc., and كِلْتَانِ fem. “both”, with an affixed pronoun. Examples: $\text{رَأَيْتُ الْقَوْمَ أَجْمَعٌ}$ (أَجْمَعِيْنَ or كُلَّهُمْ) “I saw the people, all of them”, or $\text{رَأَيْتُ الْقَوْمَ كُلَّهُمْ أَجْمَعِينَ}$ (more emphatic than the previous); $\text{جَاءَ هُوَ نَفْسَهُ}$ (or عَيْنَهُ or بِنَفْسِهِ) “he himself came.”

Remark.— كُلٌّ is used in the singular only.

¹ Not بِكَ .

² Not إِنَّ زَيْدًا .

§ LXIV. Paradigms.

TABLE I.

(A.)

PARADIGM OF I STEM OF THE SOUND OR STRONG (مَصِحٌّ OR سَالِمٌ) VERB

قَتَلَ, "HE KILLED."

Infinitive قَتْلٌ; Participle قَاتِلٌ.

Active Voice (المعروف).

Person.	Number.	Preterite or Perfect Tense (or State).	AORIST TENSE (OR IMPERFECT STATE).					Impera- tive. ³
			Indica- tive.	Subjunc- tive.	Jussive, ¹ or Apocopa- ted Aorist.	Energ. I. ²	Energ. II. ²	
{ 3. masc.	Sing.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلُنْ	يَقْتُلُنْ	—
		قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلِي	تَقْتُلُنْ	تَقْتُلُنْ	—
{ 2. masc.	,,	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلُنْ	تَقْتُلُنْ	اقْتُلْ ³
		قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلُنْ	تَقْتُلُنْ	اقْتُلِي ³
1. c.	,,	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلُنْ	أَقْتُلُنْ	—
{ 3. masc.	Dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	wanting	—
		قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	wanting	—
2. ,,	,,	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	wanting	اقْتُلَا ³
{ 3. masc.	Plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ	—
		قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	wanting	—
{ 2. masc.	,,	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ	اقْتُلُوا ³
		قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	wanting	اقْتُلْنَ ³
1. ,,	,,	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلُنْ	نَقْتُلُنْ	—
For Derived Forms <i>vide</i> Table IV.								

For Derived Forms *vide* Table IV.¹ Strengthened by **ل**, it supplies the missing persons of the Imperative. After **لَا**

"not," it expresses prohibition or wish.

² The energetic is used in command, prohibition, affirmation, interrogation. For greater emphasis **ج** "truly, surely", is usually prefixed.³ The Jussive must be used for *prohibition*, as no negative particle can precede the Imperative.

TABLE I—(concluded).

(B.)

OTHER MEASURES OF SIMPLE STRONG VERB.

Active Voice.

Person.	Number.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).					Imperative.	Infinitive.
			Indicative.	Subjunctive.	Jussive or Apocopated Aorist.	Energ. I.	Energ. II.		
3. masc.	Sing.	جَلَسَ	يَجْلِسُ	يَجْلِسُ	يَجْلِسُ	يَجْلِسُ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
"	"	رَفَعَ	يَرْفَعُ	يَرْفَعُ	يَرْفَعُ	يَرْفَعُ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
"	"	فَرَّقَ ¹	يَفْرِقُ	يَفْرِقُ	يَفْرِقُ	يَفْرِقُ	يَفْرِقُ	افْرِقْ	فَرْقٌ
"	"	خَسَّنَ ²	يَخْسِنُ	يَخْسِنُ	يَخْسِنُ	يَخْسِنُ	يَخْسِنُ	اخْسِنْ	خَسُونَةٌ and خَسَانَةٌ

Note.—If the second vowel of the Preterite is *u*, it remains *u* in the Aorist; but if it is *i*, it changes to *e*, except in seven verbs, in which it may be either *e* or *i*, viz.: نَعِمَ, “it was pleasant”; حَسِبَ, “he thought”; بَيَسَ, “he despaired,”; يَبَسَ, “it dried”; فَضَلَ, “he excelled”; قَنِطَ, “he despaired”; عَرِضَ, “he appeared.”

¹ 2nd m. فَرَّقَتْ² 2nd m. خَسَّنَتْ

TABLE II.

PARADIGM OF SOUND OR STRONG VERB قُتِلَ "HE WAS KILLED"

Infinitive *Nil*¹; Participle مَقْتُولٌ.Passive Voice (أَلْمَجْهُولُ).²

Person.	Num-ber.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).		
			Indicative.	Subjunctive.	Jussive. ¹
{ 3. masc...	..	Sing.	قَتَلَ	يَقْتُلُ	يَقْتُلْ
			تَقْتُلُ	تَقْتُلِي	تَقْتُلِي
{ 3. fem.	,,	قَتَلْتَ	تَقْتُلِينَ	تَقْتُلِي
			قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي
{ 2. masc...	..	,,	قَتَلَ	يَقْتُلُ	يَقْتُلْ
			تَقْتُلُ	تَقْتُلِي	تَقْتُلِي
{ 2. fem.	,,	قَتَلْتَ	تَقْتُلِينَ	تَقْتُلِي
			قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي
1. c.	قَتَلَ	يَقْتُلُ	يَقْتُلْ
{ 3. masc...	..	Dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا
			تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا
{ 3. fem.	,,	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا
			قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا
2. c.	قَتَلَ	يَقْتُلُ	يَقْتُلْ
{ 3. masc...	..	Plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا
			تَقْتُلُونَ	تَقْتُلُونَ	تَقْتُلُوا
{ 3. fem.	,,	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ
			قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ
2. masc...	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا
2. fem.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ

¹ The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by *لِيَقْتُلْ* and the Jussive, as: *لِيَقْتُلْ* "let him be killed."

² All forms of the Verb have an Active and a Passive, except intransitives of the measure *فَعْلٌ*, and the Stems IX (*أَفْعَلٌ*), XI (*إِفْعَالٌ*), and XV; and also those verbs of the measures *فَعْلٌ* and *فَعْلٌ* that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V (*تَفَعَّلٌ*), VII (*إِنْفَعَلَ*), and VIII (*اِفْتَعَلَ*) is that the idea of the Passive Voice is purely passive, but the idea of these Stems is something effective or sequential.

The subject of an Active Voice is an agent whose act may or may not affect an object; the subject of a Passive Voice is either the object of the Active Voice or else the abstract idea of the act.

TABLE III.

PARADIGM OF THE QUADRILITERAL¹ VERB (قَمَطَرَ (فَعَلَ رُبَاعِيَّ) "TO TIE UP;
BE ASSEMBLED."²

Active Voice.

Tense.		I Stem.	II Stem (=5th Stem of triliterals).	III Stem (=9th of triliterals).	IV Stem (=7th of triliterals).
Preterite	..	قَمَطَرَ ²	نَقَمَطَرَ ³	إِقْمَطَرَ ⁴	أَقْمَطَرَ
Aorist	..	يَقْمَطِرُ	يَنْقَمَطِرُ	يَقْمِطِرُ	يَقْمِطِرُ
Imperative	..	قَمِطِرْ	نَقْمِطِرْ	إَقْمِطِرْ	أَقْمِطِرْ
Participle	..	مَقْمِطِرٌ	مَنْقَمِطِرٌ	مَقْمِطِرٌ	مَقْمِطِرٌ
Infinitive	..	قَمِطْرَةٌ and قَمِطَارٌ	نَقْمِطْرَةٌ	إَقْمِطَارٌ	أَقْمِطَارٌ

Passive Voice.

Preterite	..	قَمِطِرَ	نَقْمِطِرَ	أَقْمِطِرَ	أَقْمِطِرَ
Aorist	..	يَقْمِطَرُ	يَنْقَمِطَرُ	يَقْمِطَرُ	يَقْمِطَرُ
Imperative	..	—	—	—	—
Participle	..	مَقْمِطَرٌ	مَنْقَمِطَرٌ	مَقْمِطَرٌ	مَقْمِطَرٌ
Infinitive	..	—	—	—	—

¹ There are numerous onomatopoeic quadriliterals, as: وَلَوْلَ "to howl (in mourning)."

² Measure فَعْلَل. Another example is تَرَجِمَ "to translate."

³ Measure تَفْعَلَل. Another example is تَسْلُطَنَّ "to become Sultān" (from سُلْطَانٌ "to appoint Sultān").

⁴ Measure اِفْعَلَل. Another example is اِطْمَأَنَّ "to be quiet, to quiet oneself; to be low (of land)."

TABLE IV.
PARADIGM OF STEMS I TO X OF THE STRONG VERB قَتَلَ.

Tense, etc.	I	II	III	IV	V	VI	VII	VIII	IX	X
<u>Preterite Active</u>	قَتَلَ	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَلَ	نَقَاتَلَ	اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَ	اِسْتَقْتَلَ
Aorist	يَقْتُلُ	يَقْتُلُ	يَقَاتِلُ	يَقْتُلُ	يَقْتُلُ	يَقَاتِلُ	يَقْتُلُ	يَقْتُلُ	يَقْتُلُ	يَسْتَقْتِلُ
Imperative	اَقْتُلْ	قَتْلُ	قَاتِلْ	أَقْتُلْ	تَقَتْلُ	نَقَاتِلْ	اِنْقَتِلْ	اِقْتَتِلْ	اِقْتُلْ	اِسْتَقْتِلْ
Participle	قَاتِلٌ	مُقْتَلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَتَقَتِّلٌ	مَتَقَاتِلٌ	مِنْقَتِلٌ	مِقْتَتِلٌ	مِقْتَلٌ	مَسْتَقْتِلٌ
Infinitive	قَتْلٌ	قَتْلٌ or قَتَالٌ or قَتْلَةٌ - تَقْتِيلٌ	مَقَاتَلَةٌ or قَتَالٌ	اِقْتَالٌ	تَقَتْلٌ	تَقَاتِلٌ	اِنْقَتَالٌ	اِقْتَتَالٌ	اِقْتَالٌ	اِسْتَقْتَالٌ
<u>Preterite Passive</u>	قَتِلَ	قَتِلَ	قَوِيْلٌ	أَقْتِلَ	تَقَتِّلَ	نَقَتِّلَ	اِنْقَتِلَ	اِقْتَتِلَ	—	اِسْتَقْتِلَ
Aorist	يُقْتَلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يُقْتَلُ	—	يُسْتَقْتَلُ
Participle	مَقْتُولٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَتَقَتِّلٌ	مَتَقَاتِلٌ	مِنْقَتِلٌ	مِقْتَتِلٌ	—	مَسْتَقْتَلٌ

¹ See footnote 2 to Table II, p. 861.

TABLE V.

PARADIGM OF I STEM OF DOUBLED (مَضَاعِفُ) VERB فَرَّ "HE FLED."

Infinitive فَرَّ; Participle فَارٌّ.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	<i>Sing.</i>	فَرَّ	يَفِرُّ	يَفِرَّ	يَفِرَّ (يَفِرْ)	—
3. fem.	"	فَرَّتْ	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	—
2. masc.	"	فَرَرْتُ ¹	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	فِرْ (فِرْ)
2. fem.	"	فَرَرْتُ ¹	تَفِرِينَ	تَفِرِي	تَفِرِي	فِرِي (فِرِي)
1. c.	"	فَرَرْتُ	أَفِرُّ	أَفِرَّ	أَفِرَّ (أَفِرْ)	—
3. masc.	<i>Dual.</i>	فَرَا	يَفِرَانِ	يَفِرَا	يَفِرَا	—
3. fem.	"	فَرَا	تَفِرَانِ	تَفِرَا	تَفِرَا	—
2. c.	"	فَرَرْتُمَا	تَفِرَانِ	تَفِرَا	تَفِرَا	فِرَا (فِرَا)
3. masc.	<i>Plur.</i>	فَرَوْا	يَفِرُونَ	يَفِرُوا	يَفِرُوا	—
3. fem.	"	فَرَرْنَ	تَفِرُونَ	يَفِرْنَ	يَفِرْنَ	—
2. masc.	"	فَرَرْتُمْ	تَفِرُونَ	تَفِرُوا	تَفِرُوا	فِرُوا (فِرُوا)
2. fem.	"	فَرَرْنَ	تَفِرْنَ	تَفِرْنَ	تَفِرْنَ	فِرْنَ ² (فِرْنَ)
1. c.	"	فَرَرْنَا	نَفِرُّ	نَفِرَّ	نَفِرَّ (نَفِرْ)	—

Note.—So too are conjugated مَدَّ - مَدَّ "to prolong"; مَلَّ - مَلَّ "to tire of," etc.

It may be noted that whenever the second of the assimilated letters would be quiescent, these letters are resolved or separate, otherwise the rule that two quiescent letters cannot occur together, would be violated.

¹ Two other forms of the 2nd Pers. Pret. are admissible, viz. فَرَرْتُ or فَرَرْتُ.

² In the pl. fem., the *hamzat* "l-waṣl" is restored, as a word cannot begin with a quiescent letter.

TABLE VI.

PARADIGM OF I STEM DOUBLED VERB—(continued).

Passive Voice.

Person.	Number.	Preterite.	AOBIST.		
			Indicative.	Subjunctive.	Jussive.
3. masc. ..	<i>Sing.</i>	فَرَّ	يَفْرُ	يَفْرُ	اِ يَفْرُ - يَفْرُ
3. fem. ..	"	فَرَّتْ	تَفْرُ	تَفْرُ	تَفْرُ - تَفْرُ
2. masc. ..	"	فَرَرْتَ	تَفْرُ	تَفْرُ	تَفْرُ - تَفْرُ
2. fem. ..	"	فَرَرْتِ	تَفْرِينَ	تَفْرِي	تَفْرِي
1. c.	"	فَرَرْتُ	أَفْرُ	أَفْرُ	أَفْرُ - أَفْرُ
3. masc. ..	<i>Dual</i>	فَرَا	يَفْرَانِ	يَفْرَا	يَفْرَا
3. fem. ..	"	فَرَتَا	تَفْرَانِ	تَفْرَا	تَفْرَا
2. c.	"	فَرَرْنَا	تَفْرَانِ	تَفْرَا	تَفْرَا
3. masc. ..	<i>Plur.</i>	فَرَوْا	يَفْرُونَ	يَفْرُوا	يَفْرُوا
3. fem. ..	"	فَرَوْنَ	يَفْرُونَ	يَفْرُونَ	يَفْرُونَ
2. masc. ..	"	فَرَرْتُمْ	تَفْرُونَ	تَفْرُوا	تَفْرُوا
2. fem. ..	"	فَرَرْتُنَّ	تَفْرُونَ	تَفْرُونَ	تَفْرُونَ
1. c.	"	فَرَرْنَا	نَفْرُ	نَفْرُ	نَفْرُ - نَفْرُ

¹ The Energetic forms are يَفْرُ and يَفْرُونَ. Pass. Part. m. مَفْرُور, f. مَفْرُورَةٌ.

TABLE VII.

PARADIGM OF DERIVED STEMS OF فَرَّ.

Tense, etc.	I	III	IV	VI	VII	VIII	X
Preterite <u>Active</u>	فَرَّ	فَارَّ ¹	أَفَرَّ	تَفَارَّ	إِنْفَرَّ	اِفْتَرَّ	اِسْتَفَرَّ
Aorist ,	يَفِرُّ	يِفَارُّ	يُفِرُّ	يَتَفَارَّ	يَنْفِرُّ	يُفْتِرُّ	يُسْتَفِرُّ
Imperative ,	اِفْرِرْ	فَارِرْ	اَفْرِرْ	تَفَارِرْ	اِنْفِرِرْ	اِفْتَرِرْ	اِسْتَفِرِرْ
Participle ,	فَارٍ	مِفَارٍ	مُفِرٍ	مَتَفَارٍ	مَنْفِرٍ	مُفْتِرٍ	مُسْتَفِرٍ
Infinitive	فَرًّا ¹	فِرَارًا	اِفْرَارًا	تَفَارًا	اِنْفِرَارًا	اِفْتِرَارًا	اِسْتِفِرَارًا
Preterite <u>Passive</u>	فُرِيَ	فُورِيَ	أُفِرَّ	تُفَوَّرَ	أُنْفِرَّ	اِفْتُرَّ	اِسْتُفِرَّ
Aorist ,	يُفَرُّ	يُفَارُّ	يُفَرُّ	يَتَفَارَّ	يَنْفَرُّ	يُفْتَرُّ	يُسْتَفَرُّ
Participle ,	مُفَرٌّ	مُفَارٌّ	مُفِرٌّ	مَتَفَارٌّ ¹	مَنْفَرٌّ	مُفْتَرٌّ	مُسْتَفَرٌّ

Note.—The remaining Stems present no irregularity. Some verbs, as: فَطَّ “to be curly”; لُبَّ “to be intelligent”; شَرَّ “to be bad”; فُكَّ “to be in one’s dotage,” and some others of the measures فَعَلَ or فَعُلَ may also occur in uncontracted forms.

¹ The forms فَارَّ, تَفَارَّ, etc. as well as فَرَّ (for فَارَّ), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.

TABLE VIII.

Hamzated (أَفْعَلُ المَهْمُوزُ) VERBS, DIFFERENT FORMS.

(A.)

Forms having *Hamzah* for the First Radical.

Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	أَقَرَّ	يَأْتِرُ	أَوْتِرْ	أَتِرْ	أَتْرُ	to quote,
"	"	أَمَلَّ	يَأْمَلُ	أَوْمَلْ	أَمَلْ	أَمَلْ	and } to hope.
"	"	أَرَجَّ	يَأْرَجُ	إِيْرَجْ	أَرَجْ	أَرَجْ	
"	"	أَسَلَّ	يَأْسَلُ	[أَوْسَلْ]	أَسَلْ	أَسَلْ	to exhale strong odour.
"	"						to be slender.

Passive Voice.

3rd masc.	Sing.	أُتِرَ	يُتَرُ	—	مَأْتِرٌ	—
"	"	أُمِلَّ	يُؤْمَلُ	—	مَأْمُولٌ	—
"	"	أُرِجَّ	يُؤْرَجُ	—	مَأْرُوجٌ	—
"	"	[أُسِلَّ]	[يُؤْسَلُ]	—	[مَأْسُولٌ]	—

Note.—Speaking generally, when the *alif* supporting the *hamzah* is preceded by — or َ characteristic of the form, the *alif* is changed into the corresponding semi-vowel : *vide* Aorists Passive above.

The verbs أَخَذَ “to take,” أَمَرَ “to command,” and أَكَلَ “to eat,” drop their first radical in the Imperative of Stem I, as : خَذْ , etc.

In Stem VIII (أَفْعَلُ), the verb أَخَذَ assimilates its *hamzah*, as : يَتَخَذُ - اِتَّخَذَ.

The tense inflections are the same as those of the Sound verb.

¹ But from يَأْتِرُ - أَتِرْ the Imperative is إِيْتِرْ .

TABLE VIII—(continued).

(B.)

Forms having *Hamzah* for the Second Radical.· *Active Voice.*

Person.	Num-ber.	Preterite.	Aorist.	Impera-tive.	Parti-ciple.	Infini-tive.	
3rd masc.	Sing.	سَأَلَ	يَسْأَلُ يَسْأَلُ يَسْأَلُ	اسْأَلْ	سَائِلٌ	سَوْأَلٌ مَسْأَلَةٌ تَسْأَلُ	to ask.
„	„	سَلِمَ	يَسْلَمُ	اسْلَمْ	سَالِمٌ	سَأَمٌ سَأَمَةٌ سَأَمَةٌ	to be averse.
„	„	لَوَمٌ ¹	يَلْوِمُ	اَلْوِمْ	لَائِمٌ	لَوْمٌ مَلَامَةٌ لَامَةٌ	to be of low origin; be miserly.

Passive Voice.

3rd masc.	Sing.	سُئِلَ	يُسْأَلُ	—	مَسْئُولٌ مَسْئُولٌ	—	to be asked.
„	„	سُلِمَ	يُسْلَمُ	—	مُسْلَوٌ	—	—
—	—	—	—	—	—	—	—

Note.—The verb سَأَلَ has in its Jussive يَسْأَلْ (or يَسْأَلُ), and يَسَلْ (without *hamzah*); and in its Imperative اسْأَلْ, fem. اسْلِي, etc., as well as اسْأَلْ, etc.

All changes in this table and the table of derived forms, are governed by the rule that *hamzah*, when it begins a *syllable* (not a word), takes as its prop the weak consonant that is sister to the short vowel by which it is pointed, and if that weak consonant be ي, the dots are omitted.

The inflections are the same as for the Sound verb.

¹ But يَلْوِمُ - لَامٌ (Inf. لَامٌ) “to dress or bind up a wound, accuse of being low (in character or origin),” and يَلْوِمُ - لَامٌ (Inf. لَوَمٌ - مَلَامٌ - مَلَامَةٌ) “to blame.”

TABLE VIII—(continued).

(C.)

Forms having *Hamzah* for the Third Radical.*Active Voice.*

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	بَرَأَ	يَبْرَأُ	اِبْرَأْ	بَارِئٌ	بَرَأَ بَرَوْ بَرُوءٌ	to create.
"	"	هَنَأَ	يَهْنِئُ	اِهْنِئْ	هَانِئٌ	هَنَأَ هَنَاءٌ	to congratulate.
"	"	خَطِئَ	يَخْطِئُ	اِخْطِئْ	خَالِئٌ	خَطِئَ خَطَاءٌ	
"	"	جَرَأَ	يَجْرَأُ	اَجْرَأْ	جَارِئٌ	جَرَأَ جَرَاءٌ	to be brave or bold.
"	"						

Passive Voice.

3rd masc.	Sing.	بُرِيَ	يُبْرَأُ	—	مَبْرُوءٌ	—
"	"	هُدِيَ	يُهْنِئُ	—	مَهْنُوءٌ	—
"	"	خُطِئَ	يَخْطِئُ	—	مَخْطُوءٌ	—
"	"	—	—	—	—	—

Note.—All changes in this table and the table of derived forms, depend on the rule already given in the Note to B.

The inflections are the same as for the Sound verb.

TABLE IX.
PARADIGM OF DERIVED FORMS, OF HAMZATED VERBS, PRINCIPAL PARTS.

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	Stems V or VIII, or the Passive of I, are substituted. <i>Vide</i>		
Aorist	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ	§ III, Stem VII, Remarks.		
Imperative	فَعِّلْ	فَعِّلْ	فَعِّلْ	فَعِّلْ	فَعِّلْ			
Participle	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ			
Infinitive	فَعْلَانٌ	فَعْلَانٌ	فَعْلَانٌ	فَعْلَانٌ	فَعْلَانٌ			
<u>Preterite Passive</u>	فُعِّلَ	فُعِّلَ	فُعِّلَ	فُعِّلَ	فُعِّلَ			
Aorist	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ			
Participle	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ			

Preterite Active	سألَ	سَأَلَ	سَأَلْ	سَأَلْتُ	سَأَلْتُمْ	سَأَلُوا	سَأَلُوا	سَأَلُوا	سَأَلُوا	سَأَلُوا	سَأَلُوا
Aorist	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل
Imperative	سأل	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ	سَأَلْ
Participle	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل
Infinitive	تسأل	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ	تَسْأَلُ
Preterite Passive	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ	سُئِلَ
Aorist	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل	يسأل
Participle	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل	مسأل

Also يُسألُونَ and so on.

Sometimes contracted to يُسأل.

TABLE IX—(continued).

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	تَبَرَأَ	بَارَأَ	أَبْرَأَ	تَبَرَأَ	تَبَرَأَ	أَبْرَأَ	أَبْرَأَ	إِسْتَبْرَأَ
Aorist	يَبْرِي	يَبْرِئُ	يَبْرِئُ	يَبْرِئُ or يَبْرَأُ	يَبْرَأُ	يَبْرِئُ	يَبْرِئُ	يَسْتَبْرِئُ
Imperative	يَبْرِئْ	يَابْرِئْ	أَبْرِئْ	تَبَرَأْ	تَبَرَأْ	أَبْرِئْ	أَبْرِئْ	إِسْتَبْرِئْ
Participle	مَبْرِئٌ	مَبْرِئٌ	مَبْرِئٌ	مَبْرِئٌ	مَبْرِئٌ	مَبْرِئٌ	مَبْرِئٌ	مَسْتَبْرِئٌ
Infinitive	تَبْرِئَةٌ	مَهَارَةٌ	إِبْرَاءٌ	تَبْرِئٌ	تَبَارُءٌ	إِبْرَاءٌ	إِبْرَاءٌ	إِسْتِبْرَاءٌ
<u>Preterite Passive</u>	بُرِيَ	بُرِيَ	أُبْرِئُ	تُبْرِئُ	تُبْرِئُ	أُبْرِئُ	أُبْرِئُ	أُسْتَبْرِئُ
Aorist	يُبرَأُ	يُبَارَأُ	يُبْرَأُ	يُبْرَأُ	يُبْرَأُ	يُبْرَأُ	يُبْرَأُ	يُسْتَبْرَأُ
Participle	مَبْرُأٌ	مَبْرَأٌ	مَبْرَأٌ	مَبْرَأٌ	مَبْرَأٌ	مَبْرَأٌ	مَبْرَأٌ	مَسْتَبْرَأٌ

! Measure ^{مَبْرَأٌ}مَبْرَأٌ. Defective verbs with their third radical و or ى have also this measure for the Infinitive of Stem II

TABLE X.

PARADIGM OF ASSIMILATED VERBS (فَعَلَ مُثَالٌ, or مَعَتَلَ الْقَاءَ).¹

First Radical و, and ی.

	First Radical و Aorist ا.	First Radical و Aorist ا.	First Radical و Aorist ا.	First Radical ی ی
I. Preterite <u>Act.</u>	وَصَلَ	وَدَعَ	وَسَخَ	بَسَرَ
	(to arrive)	(to let alone)	(to be dirty)	(to be docile)
Aorist ,,	يَصِلُ	يَدَعُ	يُوسِخُ	يُبَسِّرُ
Imperat. ,,	صِلْ	دَعْ	اَوْسِخْ, اِبْجَلْ	اِبْسِرْ
Infinitive	صِلَةٌ - وَصْلٌ وَصُولٌ	دَعَةٌ, وَدَعٌ	وَسْخٌ	بَسْرٌ
Aorist <u>Pass.</u>	يُوصَلُ	يُودَعُ	يُوسِخُ	يُبَسَّرُ
IV. Preterite <u>Act.</u>	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَبْسَرَ
Aorist ,,	يُؤْصِلُ	يُؤْودِعُ	يُؤْوسِخُ	يُؤْابْسِرُ
Partic. ,,	مُؤْصِلٌ	مُؤْودِعٌ	مُؤْوسِخٌ	مُؤْابْسِرٌ
Infinit.	إِصْالٌ	إِودَاعٌ	إِيسَاخٌ	إِيسَارٌ
VIII. Preterite <u>Act.</u>	انْصَلَ	انْدَعَ	انْسَخَ	انْبَسَرَ
Aorist ,,	يَنْصِلُ	يَنْدَعُ	يَنْسِخُ	يَنْبَسِرُ
Pret. <u>Pass.</u>	انْصُلُ	انْدَعُ	انْسِخُ	انْبَسِرُ
X. Preterite <u>Act.</u>	اسْتَوْصَلَ	اسْتَوْدَعَ	اسْتَوْسَخَ	اسْتَوْبَسَرَ
Infinit.	اسْتِصَالٌ	اسْتِودَاعٌ	اسْتِيسَاخٌ	اسْتِيسَارٌ

Note.—Verbs that take *kasrah* (—) in the Aorist as the characteristic vowel, drop the initial و, as : وَصَلَ “to arrive”: Aor. يَصِلُ; Impera. صِلْ.

¹ A division of the Weak verb.

Some with *fathah* (—), have the same peculiarity, as: وَفَعَّ “to place”; Aor. بَقَعَ; Impera. ضَعَّ. In the Infinitive of most, the و is dropped and ة suffixed.

A few verbs with *zammah* (ُ) and *fathah* (—) in the Aorist, preserve the و, as: وَجَلَّ - وَجُلَّ “to be afraid.”; بَوَّلَّ - بَوَّلَّ “to be insalubrious.

Doubled verbs retain the و, as: يَوَدُّ - وَدَّ “to love.”

In the Aorist Passive, the و is retained even though lost in the Active, as: وَجَدَّ - وَجِدَّ “to find”; يُوجَدُّ - وَجِدَّ “to be found.”

The changes in assimilated verbs are, that when a *kasrah* (ِ) or a *zammah* (ُ) precedes a weak letter, the weak letter is changed into the homogeneous weak consonant, as: يُجَلِّ (for يُوجَلِّ), Imperative of وَجَلَّ.

In Stem VIII, the و is assimilated to its following ت, as: وَصَلَّ “to unite,” VIII اتَّصَلَ “to be continuous,” Aor. بَتَّصَلُ: بَيَّاسُ - بَيَّاسُ “to despair of,” VIII اتَّأَسَّ “to despair.”

The same rules apply for the formation of nouns; thus from وَلَدَ comes مِلَادُ “time of birth” (for مَوْلَادُ).

يَوْمَسْنُ - وَسَنَ “to slumber, also to awake.”
يُوجَلُّ - وَجَلَّ “to fear”

TABLE XI.

(A.)

PARADIGMS OF HOLLOW¹ VERBS (فعل أجوف); SECOND RADICAL².

1 Stem of قَالَ (for قَوْل) "he said"; Inf. قَوْل; Act. Participle قَائِل.

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunc-tive.	Jussive.	
3. masc.	Sing.	قَالَ (فَعَلَ)	يَقُولُ	يَقُولَ	يَقُلْ ³	—
3. fem.	"	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	—
2. masc.	"	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	قُلْ
2. fem.	"	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1. c.	"	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	—
3. masc.	Dual	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	—
3. fem.	"	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	—
2. c.	"	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُولَا
3. masc.	Plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	—
3. fem.	"	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	—
2. masc.	"	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُولُوا
2. fem.	"	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ
1. c.	"	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	—

Note.—The form فَعَلَ is conjugated in the same way, as: طَالَ (for طَوَّل)

"to be long," Aor. يَطُولُ.

¹ A division of the Weak verb.² Weak of the 'ayn.'³ For يَقُولُ; but as two vowelless letters cannot occur together, the و or ي in such cases is dropped. Hence too the Imperative قُلْ (not قَوْل).

TABLE XI—(continued).

(B.)

PARADIGM OF HOLLOW VERB; SECOND RADICAL ي.

I Stem of مَار (for سِير) “to march, travel”; Inf. مَسِيرٌ - مَسِيرٌ - مَسِيرٌ;

Act. Participle سَائِرٌ.

Active Voice.

Person.	Num-ber.	Perfect.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	مَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	—
3. fem. ..	„	مَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	—
2. masc. .	„	مَرَتْ	تَهِيرُ	تَسِيرُ	تَسِرْ	مِرْ
2. fem. ..	„	مَرَتْ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	سِيرِي
1. c.	„	مَرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	—
3. masc. ..	Dual	مَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	—
3. fem. ..	„	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	—
2. c.	„	مَرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc. ..	Plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	—
3. fem. ..	„	سَرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	—
2. masc. ..	„	سَرْنُمَا	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem. ..	„	سَرْنُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1. c.	„	سَرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	—

TABLE XI—(continued).

PARADIGMS OF HOLLOW VERB.

(C.)

I Stem. Second Radical و and ی, Passive Voice.

Passive Voice.

		AORIST.			Preterite.
		Jussive.	Subj.	Indic.	
Sing. 3 m.	..	يُقَلَّ	يُقَالِ	يُقَالُ	قِيلَ
„ 3 f.	..	تُقَلَّ	تُقَالِ	تُقَالُ	قِيلَتْ
„ 2 m.	..	تُقَلَّ	تُقَالِ	تُقَالُ	قِلْتُمْ
„ 2 f.	..	تُقَالِي	تُقَالِي	تُقَالَيْنِ	قِلْتُمْ
„ 1 c.	..	أَقَلَّ	أُقَالِ	أُقَالُ	قِلْتُ
Dual 3 m.	..	يُقَالَا	يُقَالَا	يُقَالَانِ	قِيلَا
„ 3 f.	..	تُقَالَا	تُقَالَا	تُقَالَانِ	قِيلْتَا
„ 2 c.	..	تُقَالَا	تُقَالَا	تُقَالَانِ	قِلْتُمَا
Plur. 3 m.	..	يُقَالُوا	يُقَالُوا	يُقَالُونَ	قِيلُوا
„ 3 f.	..	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	قِلْنَ
„ 2 m.	..	تُقَالُوا	تُقَالُوا	تُقَالُونَ	قِلْتُمْ
„ 2 f.	..	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	قِلْتُنَّ
„ 1 c.	..	نُقَلَّ	نُقَالِ	نُقَالُ	قِلْنَا

PARTICIPLE.

Sing. m. .. | [مَبِيعٌ ²] مَقْرُولٌ ¹

¹ For مَقْرُولٌ.² For مَبِيعٌ from بَاعَ - يَبِيعُ (= بَيْعٌ) “to sell.”

TABLE XI—(concluded).

(D.)

FURTHER PARADIGM OF HOLLOW VERBS, SECOND RADICAL **و** AND **ى**.

قَالَ (for قَوْل) “to say,”; خَافَ (for خَوْف) “to fear”; سَارَ (for سَيْر) “to travel”; يَفُودُ - قَادَ “to lead.”

	I 2nd Rad. و (فَعَلَ)	I 2nd Rad. و (فَعَلَ)	I 2nd Rad. ى (فَعَلَ)	IV 2nd Rad. و or ى	VII 2nd Rad. ى or و	VIII 2nd Rad. ى or و	X 2nd Rad. ى or و
Preterite <u>Active</u>	قَالَ	خَافَ	سَارَ	أَقَادَ	إِنْقَادَ	إِنْقَادَ	اسْتَقَادَ
2nd pers. masc. sing.	قُلْتَ	خِفْتَ	سِرْتَ	أَقَدْتَ	إِنْقَدْتَ	إِنْقَدْتَ	اسْتَقَدْتَ
Aorist	يَقُولُ	يَخَافُ	يَسِيرُ	يَقِيدُ	يَنْقَادُ	يَنْقَادُ	يَسْتَقِيدُ
Imperative	قُلْ	خَفْ	سِرْ	أَقِدْ	إِنْقِدْ	إِنْقِدْ	اسْتَقِدْ
Participle	قَائِلٌ	خَائِفٌ	سَائِرٌ	مَقِيدٌ	مَنْقَادٌ	مَنْقَادٌ	مَسْتَقِيدٌ
Preterite <u>Passive</u>	قِيلَ	خِيفَ	سِيرَ	أُقِيدَ	أُنْقِيدَ	أُنْقِيدَ	أُسْتَقِيدَ
Aorist	يُقَالُ	يُخَافُ	يُسَارَ	يُقَادُ	يُنْقَادُ	يُنْقَادُ	يُسْتَقَادُ
Participle	مَقُولٌ ¹	مَخُوفٌ	مَسِيرٌ ¹	مَقَادٌ	مَنْقَادٌ	مَنْقَادٌ	مَسْتَقَادٌ
* Infinitive	قَوْلٌ	خَوْفٌ	سَيْرٌ	إِقَادَةٌ	إِنْقِيَادٌ	إِنْقِيَادٌ	اسْتِقَادَةٌ

Notes.—(i) A few hollow verbs of the measure **فَعَلَ** preserve their **و** or **ى** and are conjugated as sound verbs, as: يَعُورُ - عَوَرَ “to be one-eyed”; يَصِيدُ - صَيْدَ “to have glanders.”

¹ For مَقُولٌ. So too from بَاعَ (= بَاعَ) the Passive Participle of I Stem is مَبِيعٌ

(for مَبِيعٌ).

(ii) Hollow verbs denoting colour or defect always retain their و or ى in Stem IX, as: ^{سَوْدَ}إِسْوَدَ “to be or become black”, Aor. ^{سَوْدُ}يَسْوَدُ; ^{بَيْضَ}أَبْيَضَ “to be or become white”, Aor. ^{بَيْضُ}يَبْيِضُ.

(iii) The و is often retained in X Stem, as: ^{نَصَرَبَ}إِسْتَنْصَرَبَ “to approve,” Aor. ^{نَصَرَبُ}يَسْتَنْصَرِبُ.

(iv) Hollow verbs that have و or ى as a third radical always retain their و, as: ^{سَوَى}سَوَى “to be worth”, Aor. ^{سَوَى}يَسْوَى.

(v) Hollow verbs that have ت or ن as the third radical, assimilate it with a following ت or ن, as: ^{مَاتَ}مَاتَ “he died”, but ^{مُتُّ}مُتُّ (for ^{مُتْتُ}مُتْتُ) “I died”; ^{كَانَ}كَانَ “he was,” but ^{كُنَّا}كُنَّا (for ^{كُنَّا}كُنَّا) “we were.”

(vi) In the measure ^{أَفْعَلُ}أَفْعَلُ, verbs with the 2nd radical weak, use the strong form, as: ^{أَسْوَدُ}أَسْوَدُ “black” (not ^{أَسَادُ}أَسَادُ).

(vii) On the measure ^{فَعَلَ}فَعَلَ is ^{طَالَ}طَالَ (for ^{طَرُلَ}طَرُلَ); Aor. ^{يَطُولُ}يَطُولُ; Impera. masc. ^{طُلْ}طُلْ, fem. ^{طُولِي}طُولِي.

TABLE XII.

(A.)

PARADIGM OF DEFECTIVE VERB (فَعَّلَ نَائِصٌ)¹, DIFFERENT FORMS.

فَعَّلَا (فَعَّلُوا = غَزَوْا) "to raid"; Inf. فَعْلُو. Last Radical و (فَعَّلَ).

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	فَعَّلَا	يَفْعَلُو	يَفْعَلُو	يَفْعَلُو	—
3. fem. ..	„	فَعَّلَتْ	تَفْعَلُو	تَفْعَلُو	تَفْعَلُو	—
2. masc. ..	„	فَعَّلَوْتَ	تَفْعَلُو	تَفْعَلُو	تَفْعَلُو	أَفْعَلُو
2. fem. ..	„	فَعَّلَوْتَ	تَفْعَلِينَ	تَفْعَلِي	تَفْعَلِي	أَفْعَلِي
1. c.	„	فَعَّلُو	أَفْعَلُو	أَفْعَلُو	أَفْعَلُو	—
3. masc. ..	Dual	فَعَّلَا	يَفْعَلَوَانِ	يَفْعَلُوا	يَفْعَلُوا	—
3. fem. ..	„	فَعَّلَتَا	تَفْعَلَوَانِ	تَفْعَلُوا	تَفْعَلُوا	—
2. c.	„	فَعَّلُوهُمَا	تَفْعَلَوَانِ	تَفْعَلُوا	تَفْعَلُوا	أَفْعَلُوا
3. masc. ..	Plur.	فَعَّلُوا	يَفْعَلُونَ	يَفْعَلُوا	يَفْعَلُوا	—
3. fem. ..	„	فَعَّلْنَ	يَفْعَلُونَ	يَفْعَلُوا	يَفْعَلُونَ	—
2. masc. ..	„	فَعَّلُوهُمْ	تَفْعَلُونَ	تَفْعَلُوا	تَفْعَلُوا	أَفْعَلُوا
2. fem. ..	„	فَعَّلُوهُنَّ	تَفْعَلُونَ	تَفْعَلُونَ	تَفْعَلُونَ	أَفْعَلُونَ
1. c.	„	فَعَّلُونَا	نَفْعَلُو	نَفْعَلُو	نَفْعَلُو	—

¹ Or مَعْلَلٌ اللام.

TABLE XII—(continued).

(B.)

PARADIGM OF DEFECTIVE VERB.

Last Radical ي (فَعَلَ).

(رَمَى = رَمَى) "to throw"; Inf. رَمَى; Act. Part. رَام m., رَامِيَّة f.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	.. Sing.	رَمَى	يَرْمَى	يَرْمَى ¹	يَرْمَ	—
3. fem.	.. „	رَمَتْ	تَرْمَى	تَرْمَى	تَرْمَ	—
2. masc.	.. „	رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْمَ	اَرْمَ
2. fem.	.. „	رَمَيْتِ	تَرْمِينَ	تَرْمَى	تَرْمَى	اَرْمَى
1. c.	.. „	رَمَيْتُ	اَرْمَى	اَرْمَى	اَرْمَ	—
3. masc.	.. Dual	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	—
3. fem.	.. „	رَمَيَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	—
2. c.	.. „	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اَرْمِيَا
3. masc.	.. Plur.	رَمَوْا	يَرْمُونَ	يَرْمَوْا	يَرْمَوْا	—
3. fem.	.. „	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	—
2. masc.	.. „	رَمَيْتُمُ	تَرْمُونَ	تَرْمَوْا	تَرْمَوْا	اَرْمَوْا
2. fem.	.. „	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	اَرْمِينَ
1. c.	.. „	رَمَيْنَا	تَرْمَى	تَرْمَى	تَرْمَ	—

¹ Energ. I يَرْمِيْن and II يَرْمِيْن.

TABLE XII—(continued)

(C.)

PARADIGM OF DEFECTIVE VERB.

Last Radical ى or (فَعَلَ).

رَضِيَ (= رَضُو) "to be pleased"; Inf. رَضِيَ and رَضَوَان and مَرْضَاة; Act. Part.

رَضِيَ m., رَضِيَّة f.

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	—
3. fem. ..	„	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	—
2. masc. ..	„	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	اِرْضَ
2. fem. ..	„	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	اِرْضَى
1. c.	„	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	—
3. masc. ..	Dual	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	—
3. fem. ..	„	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	—
2. c.	„	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	اِرْضَيَا
3. masc. ..	Plur.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	—
3. fem. ..	„	رَضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	—
2. masc. ..	„	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	اِرْضَوْا
2. fem. ..	„	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اِرْضَيْنَ
1. c.	„	رَضَيْنَا	نَرْضَى	نَرْضَى	نَرْضَ	—

TABLE XII—(continued).

(D.)

PARADIGM OF DEFECTIVE VERB.

LAST RADICAL **و** OR **ي**.

تَقْضَى "to decide"; Inf. قَضَاءٌ and قَضِيَّةٌ; Pass. Part. مَقْضٍ m., مَقْضُوتَةٌ f.¹

Passive Voice.

Person.	Num-ber.	Perfect.	AORIST.		
			Indicative.	Subjunctive.	Jussive.
3. masc. ..	Sing.	قَضَى	يَقْضَى	يُقْضَى	يُقْضَ
3. fem. ..	"	قَضِيَتْ	تَقْضَى	تُقْضَى	تُقْضَ
2. masc. ..	"	قَضَيْتَ	تَقْضَى	تُقْضَى	تُقْضَ
2. fem. ..	"	قَضَيْتِ	تَقْضَيْنِ	تُقْضَيْنِ	تُقْضَيَا
1. c.	"	قَضَيْتُ	أَقْضَى	أُقْضَى	أُقْضَ
3. masc. ..	Dual	قَضَيَا	يَقْضِيَانِ	يُقْضِيَانِ	يُقْضِيَا
3. fem. ..	"	قَضَيَتَا	تَقْضِيَانِ	تُقْضِيَانِ	تُقْضِيَا
2. c.	"	قَضَيْتُمَا	تَقْضِيَانِ	تُقْضِيَانِ	تُقْضِيَا
3. masc. ..	Plur.	قَضَوْا	يَقْضُونَ	يُقْضَوْا	يُقْضُوا
3. fem. ..	"	قَضَيْنَ	يَقْضَيْنَ	يُقْضَيْنَ	يُقْضَيْنَ
2. masc. ..	"	قَضَيْتُمْ	تَقْضُونَ	تُقْضَوْا	تُقْضُوا
2. fem. ..	"	قَضَيْتُنَّ	تَقْضَيْنَ	تُقْضَيْنَ	تُقْضَيْنَ
1. c.	"	قَضَيْتُمْ	نَقْضَى	نُقْضَى	نُقْضَ

¹ Pass. Partic. of قَضَى is مَقْضٍ m., and مَقْضُوتَةٌ f.

TABLE XII—(continued).

(E.)

PARADIGMS, DERIVED FORMS OF DEFECTIVE VERBS, 3RD RADICAL, AND ى.

	I. 3rd Radical (فَعَلَ) و	I. 3rd Radical (فَعَلَ) ى	I. 3rd Radical و or ى (فَعَلَ).	II. 3rd Radical و or ى	III. 3rd Radical و or ى	IV. 3rd Radical و or ى	V. 3rd Radical و or ى	VI. 3rd Radical و or ى	VII. 3rd Radical و or ى	VIII. 3rd Radical و or ى	X. 3rd Radical و or ى
Preterite Active ..	غَرَا	رَمَى	رَمَى	قَتَى	قَاتَى	قَتَى	تَقَتَى	تَقَاتَى	اِقْتَضَى	اِقْتَضَى	اِسْتَقْضَى
Aorist ..	يَغْرُو (يَفْعَلُ)	يَرْمِي	يَرْمِي	يَقْتُلِي	يَقَاتِي	يَقْتُلِي	يَتَقَتَّى	يَتَقَاتِي	يَقْتَضِي	يَقْتَضِي	يَسْتَقْضِي
Imperative ..	اَغْرِ	اَرِ	اَرِ	قَتِّ	قَاتِ	قَتِّ	تَقَضِّ	تَقَاتِ	اِقْضِ	اِقْضِ	اِسْتَقْضِ
Participle ..	اَغَارُ	رَامٍ	رَامٍ	مَقْتُلٌ	مَقَاتٍ	مَقْتُلٌ	مَتَقَتِّ	مَتَقَاتٍ	مَقْتَضٍ	مَقْتَضٍ	مَسْتَقْضٍ
Infinitive ..	عَزُو	رَمِي	رَمِي	تَقْضِيَةٌ	قَضَاءٌ	اِقْضَاءٌ	تَقَضٍّ	تَقَاتٍ	اِقْضَاءٌ	اِقْضَاءٌ	اِسْتِغْضَاءٌ

TABLE XIII.

PARADIGM OF DOUBLY WEAK VERB.

(A.)

(ONE RADICAL *Hamzah* AND ANOTHER A WEAK LETTER.)I. 1st Radical *hamzah* and 2nd و or ي.

أَبَ (or أَبْ) “to return”; Inf. اَوْبُ and اِيَابُ

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Aorist.
3rd masc.	Sing.	أَبَ	or يَوْبُ	يَوْبُ	—	اَوْبُ	اِيَابُ	—
			يَوْبُ.					
3rd fem.	„	أَبَتْ	تَوْبُ	تَوْبُ	—			
2nd masc.	„	أَبْتَ	تَوْبُ	تَوْبُ	أَبْ } أُوْبِي }			

Note.—So, too, are conjugated أَوَّ (for أَوْف) “to injure”; أَوَّل (for أَوَّل) “to come, return”; أَوْد (for أَوْد) “to be strong,” Stem II أَوَّه “to strengthen.”

TABLE XIII (A)—(continued).

II. 1st Radical *hamzah*, 3rd radical و or ي.

إِنْيَاكُ "to come"; Inf. أَتَى

		Preterite.	Aorist.	Jussive.	Impera- tive.	Active Parti- ciple.	Passive Preterite.	Passive Aorist.
3rd masc. Sing.		أَتَى	يَأْتِي ¹	يَأْتِ	—	آت ²	أُتِيَ	يُؤْتَى
3rd fem.	,,	أَتَتْ	تَأْتِي	تَأْتِ	—	—	—	—
2nd masc.	,,	أَتَيْتَ	تَأْتِي	تَأْتِ	إِبْتَ (from إِئْتِ) and ³ تِ; fem. إِبْتِي etc.	—	—	—

Note.—Stem IV is أَتَى "to bring"; Aor. يُؤْتِي; Juss. يُوْتِ; Impera. آتِ;

Passive Pret. أُتِيَ.

(2) So, too, are declined أَبَى "to refuse"; Aor. يَأْبِي; "to pay," II
Stem أَدَى (same meaning), Inf. تَأْدِيَة "to grieve, mourn."

¹ The Subjunctive is, 3rd m. يَأْتِي, 3rd f. تَأْتِي, etc. ² آلَانِي

³ At the end of a sentence written تِ. In pause, all Imperatives that consist of one letter are similarly written, as: رَ for رِ.

TABLE XIII (A)—(continued).

III. 2nd Radical *hamzah* and 1st و or ي.

يَاسَ "to despair"; Inf. يَأْسُ and يَاسَةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		يَاسَ	يَاسُ يِيَسُ	يَاسْ	—	يَاسٍ	—	— ¹
3rd fem.	„	يَاسَتْ	تَاسُ تِيَسُ	تَاسْ	—	—	—	—
2nd masc.	„	يَاسْتَ	تَاسُ تِيَسُ	تَاسْ	إِيَّاسْ	—	—	—

IV. 2nd Radical *hamzah* and 3rd و or ي.

رَأَى "to see"; Inf. رَأَى and رَوَيْتُ.

PRETERITE.

3rd masc. .. Sing.	رَأَى	Dual.	رَأَيَا	Plur.	رَأَوْا
3rd fem. .. „	رَأَتْ	„	رَأَتَا	„	رَأَيْنَ
2nd masc. .. „	رَأَيْتَ	„	رَأَيْتُمَا	„	رَأَيْتُمُ
2nd fem. .. „	رَأَيْتِ	..	..	..	رَأَيْتُنَّ
1st c. .. „	رَأَيْتُ				رَأَيْنَا

¹ The verb يَاسُ being neuter has no Passive Participle. But مَايُوس as Passive Participle of أَسَى is wrongly used by Persians and Indians in the sense of "disappointed."

TABLE XIII (A)—(continued).

		Aorist.	Subjunctive.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	بَرَى	يَرَى	يَر	—	رَاٍ ¹	رِي	مَرِي
3rd fem.	„	تَرَى	تَرَى	تَر	—	—		
2nd masc.	„	تَرَى	تَرَى	تَر	ر	—	(Passive Aorist يَرَى).	
2nd fem.	„	تَرِينَ	تَرِي	تَرِي	رِي			
1st c.	„	أَرَى	أَرَى	أَر	—			
3rd masc.	Dual	يَرَيَانِ	يَرَوَا	يَرَا	—			
3rd fem.	„	تَرَيَانِ	تَرَوَا	تَرَا	—			
2nd c.	„	تَرَيَانِ	تَرَا	تَرَا	رَا			
3rd masc.	Plur.	يَرَوْنَ	يَرُوا	يَرُوا	—			
3rd fem.	„	يَرِينَ	يَرِينَ	يَرِينَ	—			
2nd masc.	„	تَرَوْنَ	تَرُوا	تَرُوا	رُوا			
2nd fem.	„	تَرِينَ	تَرِينَ	تَرِينَ	رِينَ			
1st c.	..	نَرَى	نَرَى	نَر	—			

Note.—(1) In the Aorist and Imperative and in Stem IV, the *hamzah* is dropped.

(2) With a suffix, the forms are: رَاٍ “he saw him”; يَرَاهَا “he sees her,” etc.

(3) The following Derived Forms occur: III رَاِي “to dissemble,” Aor. يَرَاِي, Inf. رَاِي and رَاِي; IV أَرَى “to show,” Aor. يَرَى, Juss. يَر, Impera. رَا, Inf. أَرَا and أَرَا; VI نَرَاِي “to look at one another”; VIII إِدْرَاِي “to think.”

TABLE XIII (A)—(continued).

V. 3rd Radical *hamzah* and 1st و or ی.

وَطَىَّ “to tread”; Aor. يَطَأُ; Inf. وَطَأَ.

—o—

VI. 3rd Radical *hamzah* and 2nd و or ی.

سَاءَ or سَاءَ (for سَوَّأَ) “to be bad”; Inf. مَسَّوَّءٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	سَاءَ or سَاءَ	يَسْوُءُ or يَسْوُءُ	يَسْوُءُ	—	سَاءٌ (السَّائِي).	مَسَّيَ or مَسَّيَ	
3rd fem.	„	سَاءَتْ	تَسْوُءُ	تَسْوُءُ	—		(Passive Aorist يَسْوُءُ).	
2nd masc.	„	سَوَّأْتَ	تَسْوُءُ	تَسْوُءُ	سَوَّأْ	}		
2nd fem.	„	etc.	etc.	etc.	سَوَّأِي			

Note.—(1) IV Stem أَسَاءَ “to make bad”; Aor. يَسِي; Imperative اَسِي
Inf. اِسَاءَ; Act. Part. مَسِي.

(2) So too from أَضَاءَ (for ضَوَّأَ) “to shine, be bright”; IV Stem أَضَاءَ
“to light.”

TABLE XIII (A)—(concluded).

مَجِئُ (for جَاءَ) “to come”; Inf. مَجِئُ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		جَاءَ or جَاءَ	يَجِئُ or يَجِئُ.	يَجِئُ	—	جَاءُ (أَلْجَائِي).	جِئَ	
3rd fem.	„	جَاءَتْ	تَجِئُ	تَجِئُ	—			
2nd masc.	„	جِئْتَ	تَجِئُ	تَجِئُ	{	جِئُ		
2nd fem.	„	etc.	etc.	etc.		جِئِي		

Note.—So from هَاءَ (for هَيَّأَ), II Stem هَيَّأُ “to prepare”; Inf. تَهَيَّأُ.

—o—

مَشِئُ and مَشِئَةُ (for شَاءَ) “to wish”; Inf. مَشِئُ.

3rd masc. Sing.		شَاءَ (or شَاءَ).	يَشَاءُ (or يَشَاءُ).	يَشَاءُ	—	شَاءُ (أَلْشَائِي).	شِئَ (Passive Aorist. يَشِئُ).	مَشِئُ
3rd fem.	„	شَاءَتْ	تَشَاءُ	تَشَاءُ	—			
2nd masc.	„	شِئْتَ	تَشَاءُ	تَشَاءُ	شَاءُ			

TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

وَقَّى, “to guard”; Inf. وَقَاةٌ and وَقَى.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	وَقَّى	يَقِي	يَقِ	—	وَقٍ	وُقِيَ	مَوْقِيٌّ
2nd masc.	„	—	—	—	قِ	(الْوَقِي)	(Passive Aorist يُوْقَى).	
2nd fem.	„	—	—	—	قِي			
2nd masc.	Plur.	—	—	—	قُوا			

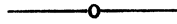
Note.—(1) VIII Stem اِتَّقَى “to fear (God).”

(2) So, too, وَفَّى “to be complete, to fulfil (a promise)”; IV Stem اَوْفَى “to fulfil a vow,” Aor. يُوْفِي, Impera. اَوْفِ, Inf. اِيفَاءٌ; وَلَّى (and وَلَى) “to be near,” Aor. يَلِي, Juss. يَلْ, Impera. لِ, Inf. وَلَّى.

TABLE XIII (B)—(continued).

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. رَوَى "to narrate"; Inf. رَوَايَةً.

		Preterite.	Aorist.	Jussive.	Impera- tive.	Active Parti- ciple.	Passive Preterite.	Passive Parti- ciple.
3rd masc.	Sing.	رَوَى	يَرُوِي	يَرُوْ	—	رَاوٍ	رُوِيَ	مَرُوِيٌّ
3rd fem.	„	رَوَتْ	تَرُوِي	تَرُوْ	—	(أَلَرَاوِي).	(Passive Aorist رُوِيَ).	
2nd masc.	„	رَوَيْتَ	تَرُوِي	تَرُوْ	إِرُوْ } إِرُوِي }			
2nd fem.	„	etc.	etc.	etc.				



رَوِيَ "to be well watered (of cattle), to quench one's thirst"; Inf. رَوَايَةً and رَوِي.

3rd masc.	Sing.	رَوَى	يَرُوِي	يَرُوْ	—	رَاوٍ	رُوِيَ	مَرُوِيٌّ
3rd fem.	„	رَوَيْتَ	etc.	etc.	—			
2nd mas.	„	رَوَيْتَ			إِرُوْ } إِرُوِي }			
2nd fem.	„	etc.						

Note.—So, too, are conjugated سَوِيَ "to be worth"; قَوِيَ "to be strong"; etc.

TABLE XIII (B)—(concluded).

حَيَاةٌ. Inf. (حَيُّوْا for حَيَّ) “to live”; حَيَّ or حَيَّيْ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle	Passive.	Passive Participle.
3rd masc.	Sing.	حَيَّيْ	يَحْيِيْ يَحْيَا	يَحْيِ	—	حَيَّ	—	—
[3rd masc.	„	حَيَّ	يَحْيِيْ]		—			
3rd fem.	„	حَيَّيْتُ	etc.		—			
2nd masc.	„	حَيَّيْتُ			اَحْيِ			

Note.—II Stem حَيَّا “to let live, greet,” Inf. نَحْيَةُ; X Stem اِسْتَحْيَا “to spare alive” (but in the sense of “to be ashamed” generally written with one ي, as: اِسْتَحْيِ), Aor. يَسْتَحْيِ.

TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical *hamzah*.

أَوَى^١ “to take refuge”; Inf. أَوِي.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		أَوَى	يَأْوِي	يَأْوِ	—	أَوٍ	—	—
3rd fem.	„	أَوَتْ	etc.	etc.	—	(أَوِي).		
2nd masc.	„	أَوَيْتَ			إِوِ			

Note.—(1) II Stem أَوَى “to show hospitality to”; IV Stem أَوَى (with same meaning).

(2) Such verbs are inflected like أَوَى and مَرَى.

أَوَى^١ (form فَعَلَ - يَفْعُلُ) is the only verb with three weak radicals that is in common use.

TABLE XIV—(continued).

B. 2nd Radical *hamzah*.

وَأَيَّ “to promise.”

		Preterite.	Aorist.	Jussive.	Impera- tive.	Active Parti- ciple.	Passive Preterite.	Passive Parti- ciple.
3rd masc.	Sing.	وَأَيَّ	يَأَيَّ	يَأَ	—	وَأَيَّ	وَأَيَّ	مُؤَيَّ
3rd fem.	„	وَأَيَّتْ	تَأَيَّ	تَأَ	—			
2nd masc.	„	وَأَيَّتَ	تَأَيَّ	تَأَ	إِ (or) إِ		Passive Aorist.	
2nd fem.	„	وَأَيَّتِ	تَأَيَّنَ	تَأَيَّ	إِي			
1st c.	„	وَأَيَّتُ	أَيَّ	أَءَ	—		يُؤَيَّ	
3rd masc.	Dual	وَأَيَّا	يَأَيَّانِ	يَأَيَّا	—			
3rd fem.	„	وَأَيَّتَا	تَأَيَّانِ	تَأَيَّا	—			
2nd masc.	„	وَأَيَّامَا	تَأَيَّانِ	قَأَيَّا	إِيَّا			
2nd fem.	„	وَأَيَّتَمَا	تَأَيَّانِ	تَأَيَّا	„			
3rd masc.	Plur.	وَأَيَّاءَ	يَأَيَّوْ	يَأَيَّوْ	—			
3rd fem.	„	وَأَيَّنَ	يَأَيَّنَ	يَأَيَّنَ	—			
2nd masc.	„	وَأَيَّعْمَ	قَأَيَّوْ	قَأَيَّوْ	أَوَا			
2nd fem.	„	وَأَيَّعْنَ	تَأَيَّنَ	قَأَيَّنَ	إَيْنَ			
1st c.	„	وَأَيَّنَا	نَأَيَّ	نَأَ	—			

Note.—Such verbs are inflected like مَأَلَّ and وَقَى.

TABLE XV.

The negative substantive verb **لَيْسَ** "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical **و** and **ي**.

1 c.	2 fem.	2 masc.	3 fem.	3 masc.	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Sing.
	لَسْتُمَا	لَسْتُمَا	لَيْسَتَا	لَيْسَا	Dual.
لَسْنَا	لَسْتُمْ	لَسْتُمْ	لَسْنَ	لَيْسُوا	Plur.

TABLE XVI.

FORMATION OF VERBAL NOUNS FROM WEAK VERBS.

Noun of Time and Place.	Passive Participle.	Agent or Active Participle.	Verbal Noun or Infinitive.	Aorist.	Preterit.
	مَدَدُودٌ	مَدَدٌ	مَدَدٌ	يَمْدُ	أَمَدٌ
	مَأْثُورٌ	أَثَرٌ	أَثَرٌ	يَأْثُرُ	أَثَرَ
	مَسْئُولٌ	سَأَلٌ	سَوَالٌ	يَسْأَلُ	أَسْأَلَ
	مَهْذُوءٌ	هَذَى	هَنَءٌ - هَذَاةٌ	يَهْذِي	أَهْذَى
مَوْعِدٌ	مَوْعُودٌ	وَعْدٌ	عِدَّةٌ - وَعْدٌ	يَعِدُ	وَعَدَ
		يَابَعَ	بَنَعَ	يَبْنَعُ	أَبْنَعَ
مَقَالٌ	مَقُولٌ	قَائِلٌ	قَوْلٌ	يَقُولُ	أَقَالَ
مَبِيعٌ	مَبِيعٌ	بَائِعٌ	بَيْعٌ	يَبِيعُ	أَبَاعَ
	مَخَوْفٌ	خَائِفٌ	خَوْفٌ	يَخَافُ	أَخَافَ
مَغْزَى	مَغْزُوءٌ	غَازٍ	غَزْوٌ	يَغْزُو	أَغْزَى
مَرْمَى	مَرْمِيٌّ	رَامٍ	رَمِيٌّ	يَرْمِي	أَرَمَى
	مَرْمُوسٌ (OR مَرْمُوءٌ)	رَضِيٌّ	رِضْوَانٌ - رِضَاٌ	يَرْضَى	أَرْضَى
	مَوْقِيٌّ	وَقِيٌّ	وَقَايَةٌ - وَقِيٌّ	يَقِي	أَقَى
	مَوْجِيٌّ	وَجِيٌّ	وَجَى	يُوجِي	أَوَجَى
	مَوْلِيٌّ	وَلِيٌّ	وَلِيٌّ	يَلِي	أَوَلَى
	مَطْوِيٌّ	طَاوٍ	طَيٌّ	يَطْوِي	أَطَاوَى
	مَرْوِيٌّ	رَاوٍ	رَيٌّ - رِيٌّ	يَرَوِي	أَرَاوَى

APPENDIX B.

(Continuation of § 125.)

The following examples of the use of the tenses will repay study:—

(1) *Vaqt-i ki dar ṣahrā mī-raft dīd ki hama-yi darakhthā uftāda* and اند وقتیکه در صحرا میرفت دید که همه درختها افتاده اند; here the plural verb gives the idea of number, but *uftāda ast* است افتاده would also be correct. Instead of the Preterite دید *dīd*, the Historical Present می بیند *chi mī-bīnad*¹ might be used by Indians and Afghans, but not by Persians. The Perfect افتاده اند *uftāda-and* shows Indefinite Past time. The Preterite would signify that the trees fell while he was looking on.

(2) *Vaqt-i ki bachcha būdam hama-yi dandānhāyam uftād* وقتیکه بچه بودم همه دندانهایم افتاد. Here the Preterite is used because the time is defined. The plural افتادند *uftādand* would not be good.

(3) *Khvāhish-i mā raftan bi-Būshahr būd lēkin bī ta'mīr kardan-i jahāz raftan namī-shud* خواهش ما رفتن به بوشهر بود لیکن بی تعمیر کردن جهاز رفتن نمی شد “we wished to go to Bushire but it was impossible to do so without repairing the ship.” *Dar shab chunīn āwāzkhā-yi muhīb-i shunīdīm ki raftan bi-sāhil mumkin na-būd* در شب چنین آوازهای مهیبی شنیدیم که رفتن به ساحل ممکن نبود “we heard such terrible noises on the land that it was impossible for us to go to the shore.”

The two Infinitives (رفتن *raftan*) are nouns; نمی شد *namī-shud* in Mod. Pers. = ممکن نبود *mumkin na-būd*.

Vulgarly in Persia رفتن بساحل *bi-sāhil rafta namī shud* is used. The Afghans frequently use this construction; probably in imitation of the Urdu.²

(4) “You ought to have acted on my advice” می بایست نصیحت مرا قبول *mī-bāyist naṣīhat-i marā qabūl karda bāshīd*.³

(5) *Shighāl harchi paydā mī-kunad duzdīda va mī-ravad* شغال هرچه پیدا میکند *duzdīda* و میبرد “the jackal steals whatever it finds.” Here the Aorist *bi-kunad* would signify that there was a doubt about the jackal finding anything; *mī-kunad* shows that finding is its occupation.

The copula و is wrong or at least a redundancy. Grammarians consider the final *ā* of the past participle a copula conjunction.

¹ *Mī-ravad* could be used for *dīd*, but might be mistaken for the Future.

² *Taqdīr se larā nahīn jāta* جانا تقدیر سے لڑا نہیں (Urdu) “it is impossible to fight against Fate.”

³ Or classically بایست قبول میگردید *bāyist—qabūl mī-kardīd*.

(6) *Agar janāb-i 'ālī ūrā yak nazar bi-farmāyīd ummīd ast ki bi-zūdi shifā yābad* اگر جنابعالی اورا یک نظر بفرمایید امید است کہ بزودی شفا یابد. Here the Subjunctive shows the doubt after 'I hope.' The Future *khawāh yāft* could be substituted to show certainty; but in this case it would be better to substitute *yaqīn ast* for *ummīd ast*.

(7) *Nām-i ān mulk¹ ki jahāz bi-ān ravanda būd fulān būd* نام آن (Afghan) "the name of the country for which the ship was about to sail was So-and-so." Here the noun of agency is, in modern Persian at any rate, incorrect. It is possibly an imitation of the Urdu construction. Substitute—*ki jahāz bi-dānjā mī-bāyis. bi-ravad* باید که جہاز بدانجا می برود or *raftanī būd* رفتنی بود; or—*ki jahāz da-shurf-i hurakat bi-dānjā būd* کہ جہاز در شرف حرکت بدانجا بود or *mushrif² bi-raftan bi-dānjā būd* مشرف بر رفتن بدانجا بود.

(8) *Ān-qadr bī-tālī' ast ki agar barāy-i āt khurdan biravad jūb mī-khushkad*, or *khūshkīd* اگر برای آب خوردن برود جوب می خشکد "he is so unfortunate that were he to go to drink water, the stream would dry up." If *būd* were substituted for *ast*, it would be followed by *mī-raft* میرفت and *mī-khushkīd*.

(9) "I did not think that he would come to-day" هیچ بخیالم نرسید کہ او *hīch bi-khayāl-am na-rasīd ki ū imrūz bi-yāyad* (or *khawāh āmad*) (or *khawāh āmad*). From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, *Shabhā nālīda-am tā marā'in farzand bakhshīda ast* شبها نالیده ام تا مرا "I wept many nights till (God) gave me this son," the Preterite would also be right. The Perfect *nālīda am* signifies, indefinite time, and *bakhshīda ast* because the son is still present. *Nālīdam* نالیدم could be used if the year or place had been stated, and it could be followed either by the Preterite *bakhshīd* بخشید or by the Perfect. The Pluperfect *nālīda būdam*, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) *Chi khūb ast ki tā rasīdan-i man bi-Shīrāz zan-am zā'ida bāshad* (or *bi-zāyad*) چه خوب است کہ تا رسیدن من بشیراز زنم زائیده باشد (or بزاید). In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of *chi khūb ast*, the Future *chi khūb khawāh būd*, or *khawāh shud* خواهد شد, could be used.

Agar اگر "if" could be substituted for *ki* "that."

¹ Better *nām-i mulk-i ki*; the two *ān* sound bad.

² In speaking an *izāfat* would often be inserted after *mushrif*.

(12) “Whatever people thought, they thought wrong” مردم هر خیالی کردند غلط بود *mardum har khayāl-i kardand ghalat būd*: the Preterite *kardand* signifies ‘on that particular occasion.’ But in مردم هر خیالی کرده *mardum har khayāl-i kardā-and ghalat ast*,¹ the Perfect signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive کرده باشند *kardā bāshand* and the meaning is “whatever they *may* have thought (but they may or may not have thought anything)—.” Similarly او کرد بیخود هرچه *harchi ū kard bi-khud kard* “whatever he did *then*, he did wrong.” *Harchi ū kardā bāshad bi-khud kardā ast* “whatever he *may* have (or have not) done at any time, was and *is* wrong.”

(13) “—that is to say I am fool enough to have believed it (if you had told me the story?)” —یا نمان آنقدر احمقم که باور میکردم *ya-nī man ān-qadr aḥmaq-am ki bāvar mi-kardam*?² Here *mi-kardam* signifies a past condition, or rather a condition that cannot be fulfilled; بکنم *bi-kunam* or خواهم کرد *khawāham kard* would signify ‘that I should believe it in the future.’ The lady speaks of her being foolish in the present time: she might have said—آنقدر احمق بودم که *ān qadr aḥmaq būdam ki*—.

In the above instances, the meaning of *mi-kardam* or *bi-kunam* is practically the same.

(14) *Kujā būdi?* کجا بودی “where were you (when I called for you)?” *Kujā būda-i?* کجا بودی “where have you been all this time?” *Ū ḥālā murda* مرده او حالا “he has just expired (I was present or the news has just been brought to me)”; but *ū ḥālā murda ast* مرده است او حالا “he is no longer living, he is already dead.”

(15) *Na ānki ‘ilāj kardā-i balki mu’jaza kardā-i* نه آنکه علاج کرده بلکه معجزه کرده “its not a cure you’ve done but a miracle.” If the time were *fixed* or *mentioned* (as yesterday, last month, last year) the Preterite would be used.

(16) “I would go through fire and water to serve you” من خود را برای *man khud rā barā-y-i shumā dar āb u ātash mi-andāzam* (not می انداختم *mi-andākhтам* which would refer to past time unless an adverb denoting present or future were used and the context showed that the clause was the apodosis of a condition), but—*vali agar jardā bi-man mi-guftid khud rā dar āb ū ātash mi-andākhтам* ولی اگر فردا من می گفتید خود را در آب و آتش می انداختم means “were you to tell me

¹ Not بود *būd*. *Ast* است = ‘is wrong still’: *būda ast* = ‘has been wrong but may be right now.’

² Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

³ *Agar mi-guftid* اگر می گفتید understood.

to-morrow, I would go through fire to serve you ”; transfer فردا *farḍā* the second clause and میگفتید *mī-guftid* will give either a past or a fut sense. In *agar dīrūz mī-guftid—mī-andākhtam* می انداختم the whole supposition becomes past.

(17) “ I forgot it up till to-day ” ام *tā imrūz farām karda am* (not کردم *kardam*), but بودم *tā dīrūz farām karda būdam* (not کردم *kardam*).

(18) *Khūb-ī dīda am. Guft khayr bād; chi dīda-ī*—(Gul.) بی دیده ام “ I have had a dream. He said ‘ I hope it was propitious one; what did you see?’ ” Here the Perfect is used as time is indefinite. Later on the addressee says دیدی که مبارک است *chi mubārak khūb ast ki dīdī*. Here the Preterite signifies that narrator in telling his dream also mentioned the date.

(19) “ Would that that young man yesterday had proved to be y. brother Ghānim ” بود *kāsh-ki javān-i dīrūzī barādar-i shumā Ghānim dar āmada būd* (or می آمد *dar āmad*): here the Pluperfect without *dīrūzī* shows that the time is past; Imperfect alone (as also the Past Habitual) might refer to past or future time but the adjective دیروزی *dīrūzī* clearly indicates past time. “ Would that that young man (now present) were your brother Ghānim ” این جوان برادر *kāsh in javān barādar-i shumā Ghānim būd*¹ (or بودی *būdī* میبود *mī-būd*); here the three tenses are indefinite as to time, but demonstrative pronoun این *in* gives the clue; باشد *bāshad* might be substituted and would indicate the present or immediate future.

(20) “ Since the time I was born I have never told a lie ” متذکره *az vaqt-ī mutavallid shudam tā hāl darūgh na-gi am*.

Here the Perfect tense ام نگفته, because the effects of the action contin

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khūānam* من *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khūānam* means “ it is my usual habit to read paper daily ” (but I may have omitted to do so occasionally). Substit *mī-khūānam* for *bi-khūānam* and the meaning is, ‘ It is custom to read and I do read regularly.’

(22) “ You ought to have sympathized with me in my distress ” *shumā mī-bāyist (ki) ān vaqt-ī muṣibat bā man ham-dardī karda bāshid*.² Instead of *bāyist* *mī-bāyist*, *bāyist* can be substituted, followed by the Imperfect دید *mī-kardid*, but this construction is used in writing only. In بود که *būd ki*

¹ *Būda būd* بود بود is not used, but would be grammatically correct.

² *Bi-kunīd* بکنید might be used but could be incorrect. -

بسوزد *khūb būd ki dar ān vaqt-i muṣibat dil-i tān* *dar haqq-i man bi-sūzad*, *būd* gives to *bi-sūzad* the idea of past time. Also, as *ki* in this second sentence is the equivalent of اگر *agar*, the clause introduced by it is in reality the protasis of condition and its verb can therefore correctly be put in the Imperfect, i.e. می سوخت *mī-sūkht* instead of بسوزد *bi-sūzad*. *Mī-sūkht* می سوخت however would in this instance be open to the misconstruction بی جهت *bi-jihat-i inki mī-sūkht* (instead of اگر می سوخت *agar mī-sūkht*) "it was well that you were sympathizing with me in—."

(23) *Kāsh mī-āmad* کاش می آمد "I would he had come": *kāsh fardā mī-āmad* (or *bi-yāyad*) "would that he would come to-morrow": *kāsh dīrūz mī-āmad* (or *āmada būd*) "would that he had come yesterday."

(24) *Chi kār kunīm ki ghaflat na-karda bāshīm* چه کار کنیم که غفلت نکرده *ya'nī ba'd az kardan-i ān kār ghaflat na-karda bāshīm* (= *ya'nī ba'd az kardan-i ān kār ghaflat na-karda bāshīm*) یعنی بعد از کردن (آن کار غفلت نکرده باشیم). Here if *bi-kunīm* were substituted after *ghaflat*, there would be no real alteration in the meaning.

(25) *Kāghaz rā navishta kardī* (Afghan) "have you written the letter (yourself), or have you had it written for you"? Similarly *navishta khvāham kard* (Afghan).

(26) "How did you imagine that I would agree to this?" *chīgūna taṣavvur kardīd ki man in sukhān rā qabūl bi-kunam* (or *khvāham kard*)? *chīgūna taṣavvur kardīd ki man in sukhān rā qabūl bi-kunam* (or *khvāham kard*)?

(27) *Hargiz na-shunīda-am ki kas-i tālib-i Shaytān shavad* هرگز نشنیده ام که کسی طالب شیطان شود "I have never heard of any one loving Satan." Here *shavad* gives the idea of indefinite time, past or present, but *shuda bāshad* would mean "I have never heard that any one ever has been in love with Satan" (past time only).

(28) "There was an earthquake a few days ago" *chand rūz ast ki zalzala shuda ast* (not *shud* ²); or *chand rūz pīsh zalzala shud*; or *az vaqt-i ki zalzala shud chand rūz ast*.

(29) "I have seen you going about barefooted for a long time" *man mī-bīnam ki khaylī vaqt ast pā barakhna rāh mī-ravī* (m.c.): here *mī-bīnam* shows that the

¹ The Imperfect with *kāsh* may refer to future or past time, but the Aorist with *kāsh* refers to future only; and the Pluperfect with *kāsh* to the past only.

² *Shud* شد is m.c., but incorrect.

person addressed is still barefooted. Substitute *dīda am* and the meaning may be that the person now has shoes.

(30) *Īn rā chigūna khwāham kusht* این را چگونه خواهم کشت “in what manner shall I kill this?”, but substitute *bi-kusham* and the meaning is primarily ‘I can’t kill it’; and secondarily ‘I intend to kill it, but what manner shall I do so?’

(31) *Wa‘da mī-kunam ki biyāyam* وعده می‌کنم که بیایم “I promise come,” but *wa‘da mī-kunam ki khwāham āmad* وعده می‌کنم که خواهم آمد “I promise that I will (and shall) come.”

(32) *Īn ṣadā-yi pā az ū khwāhad būd* این صدای پا از او خواهد بود “it must (I feel certain) be his footstep”, but *in ṣadā-pā az ū bāyad bāshad* “this ought to be (but may not be) his footstep.”

(33) *Īnjā kas-i hast ki Turkī bi-dānad* اینجا کسی هست که ترکی بداند “there anyone here who knows Turki (to know Turki)” ? Here the Aori is correct as it indicates uncertainty. In m.c. however the Present is often incorrectly substituted,¹ but in this case the meaning might also be “The one here who knows Turki.”

(34) *Ummīd-vār-am shumā bi-yāyīd* امیدوارم شما بیایید “I hope you may be able to come”; *ummīdvār-am shumā khwāhīd āmad* امیدوارم شما خواهید آمد “I hope and know that you will come.” *Ummīdvār būdam shum bi-yāyīd* امیدوار بودم شما بیایید “I hoped you might come”²; *ummīdvār būda shum khwāhīd āmad* امیدوار بودم شما خواهید آمد “I felt certain you would come.” To express certainty داشتن یاقین *yaqīn dāsham* is to be preferred *ummīd-vār būdam*.

(35) “They should have said *B’ism illāh* but they didn’t” می‌بایست *mī-bāyist b’ism illāh gufta bāshand, na-gufta-an* Had the speaker been present at the occasion, he would have said *na-guftand*.

(36) *Dar qadīm īnjā daryācha-i būda ast* قدیم اینجا دریاچه بوده است “there has been (was) a lake here formerly”: *būd* بود would signify that the writer has, or had, lived near the lake or else that he knew by tradition that there had been a lake there.

(37) *Maḡanna ki asbāb-i tūy-i ‘arrāda ghārat shuda ast* غنّه که اسباب توی عراده غارت شده است “the goods in the wagon have probably been stolen” here the Perfect, even after the word ‘probably,’ signifies it is the conviction

¹ In *Urdū* the Dubious Present Tense *jāntā ho* should be used and not the Pres. Indi

² In neither case is it known whether the person came or not.

³ Should be *shuda bāshad* باشد *shuda ast* است is really wrong though common in m.c.

of the speaker that they have been stolen, that he has no doubt of the matter. *Shuda bāshad* شده باشد would mean 'they may have been stolen.'

(38) *Ū 'arīza-i bi-man dāda ast ki pas parīrūz dar 'arḡ-i rāh-i Tiflīs bā jānvarān-i khud mī-āmada ast* او عریضه بمن داده است که پس پریروز در عرض راه تقلیسی با جانوران خود می آمده است. Here *dāda ast* signifies indefinite time: *mī-āmada ast*¹ shows that the speaker was not present. *Mī-āmad* می آمد might be substituted, but would not indicate whether the speaker was present or not.

(39) *Gūsh dādam, dādam hamān taṭwr ast ki khayāl karda am* گوش دادم دیدم همان طور است که خیال کرده ام. "I listened and found out it was even as I had thought." Here the Perfect *khayāl karda am* signifies 'as I had thought previously and still think': the Pluperfect would signify 'I had thought' (but probably do not do so now). *Kardam* کردم would mean as I had thought on one occasion. *Mī-kardam* میکردم as I had thought for some time, or frequently.

(40) *Ay nādān īn rā bād-i tund namī-gūyand: magar bi-jubhā-yi kūchak va nahr-hā-yi khurd safar-karda mī-bāshī* ای نادان این را باد تند نمی گویند مگر به چوبهای کوچک و نهرهای خرد سفر کرده میباشی (Afghan) "Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?" *Safar karda mī-bāshī* سفر کرده میباشی is apt to mislead the student: *safar-karda* سفر کرده is a compound adjective like *najāt-yā/ta* نجات یابنده and *mī-bāshī* میباشی is simply the Present Tense.

(41) *Fulān² dīrūz dushnām dāda ast* فلان دیروز دشنام داده است "So-and-so abused me yesterday." Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said *dushnām dād*.

(42) *Nāmī-dānist ki kujā mī-ravad* نمی دانست که کجا می رود "he didn't know where he was going" *namī-dānist ki kujā mī-raft* نمیدانست که کجا میرفت (not so good and more uncommon) has the same signification. *Dādam ki mutaghayyir mī-shavad va naṣīhat-i marā bi-karāhat mī-shinavad* دیدم که متغیر میشود و نصیحت مرا بکراهت میشوند "I saw that he was getting angry and was taking my advice in ill part": here the Present *mī-shavad* might indicate Future time, 'I thought he would get angry'; but *mī-shud* میشد would be open to no such interpretation.

(43) *Payghambar gufta ast* پیغمبر گفته است "the Prophet once said" (the speaker not being present). *Payghambar mī-gufta ast* پیغمبر میگفته است "the Prophet used often to say" (the speaker might have been present).

¹ "Has been coming."

² Or *fulānī*.

(44) *Iḥtimāl mī-ravad ki ū kḥwāhad āmad* احتمال می‌رود که او خواهد آمد “he will probably come.” Though the Future is often used in such cases after *ki*, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after *احتمال می‌رود iḥtimāl mī-ravad*, as there is a doubt. However *yaqīn dāram ki ū kḥwāhad āmad* is correct.

(45) *Vaqt-i ki ranj ziyāda shud* (or *ast*, or *bāshad*) *ṣawāb bīshtar kḥwāhad būd* (or *mī-bāshad*, or *ast*, or *mī-shavad*; but not *bāshad*); وقتیکه رنج زیاده شد; *vaqt-i* (ki *mī-āmadam دیدam ki chiragh-i shumā mī-sūkh* (or *mī-sūzad*) شمایسوخست (یا میسوزد)

(46) *Agar namī-tarsīdam ki dīr shavad ānjā mī-raftam* اگر نمی‌ترسیدم که دیر شود آنجا می‌رفتم. This may signify either, “Had I not been afraid that it was too late I would have gone there,” or “were I now not afraid that it would get late I would go there.” The adverbs *dīrūz* or *ḥarf* would fix the time as past or future; also if *mī-ravam* were substituted for *mī-raftam*, the Future would be clearly indicated.

(47) *Vaqt-i ki man bachcha būda am az yak-sālagi ḥarf mī-zada am* وقتیکه من بچه بوده‌ام از یک سالگی حرف می‌زده‌ام. Here *mī-zada am* shows continuance of the action up to the present.

(48) *Az qarār-i ki darvīsh mī-guft ki rūz-i pādīshāh-i bi-shikār mī-rafta ast shighāl-i dīd ān rūz rūz-i ‘Īd būda ast* از قراریکه درویش می‌گفت که روزی پادشاهی بیکار می‌رفت که دید آن روز روز عید بوده است “according to what the Darvish was saying (either on a particular day or ‘used to say’) that as a certain king was going out hunting, he saw a jackal, that day *must have been* ‘Īd.’” *Mī-rafta ast* shows that the Darvish might have been present on the occasion; the Imperfect *mī-raft* could be substituted but would indicate that the darvish was not present. Instead of *būda-ast*, it would be equally right to say *bāyad būda bāshad*.²

(49) ‘*Ajab nīst ki* (or *agar*) *bi-ravad* (or *agor*) “it is not strange if he go”; but ‘*ajab nīst ki* (not *agar*) *kḥwāhad raft*, عجب نیست که (not) خواهد رفت “it is not strange that he will (or should) go (as he will go).

(50) *Muddat-i banda muntazir-i mulāqāt-i sharīf būda am* (or *mī-bāsham*) مدتی بنده منتظر ملاقات شریف بوده‌ام (or می‌باشم) but *muddat-i st banda muntazir-i mulāqāt-i sharīf mī-bāsham* (not *būda am*) مدتیم بنده منتظر ملاقات شریف می‌باشم

¹ In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* “he must have gone”; *karda būda ast* “he must have done.” But *būda būda ast* cannot be said, though by analogy it would be the correct form.

² Or *mī-bāyist bāshad*.

(بوده am not) “ I have long been expecting to meet you ” : if *muddat-i būd* be written, it must be followed by *būda am*.

(51) *Ba'd az ānki ānjā raftam bi-shumā ittīlā'mī-diham* بعد از آنکه آنجا رفتم

بشما اطلاع میدهم “ after I have gone there I will inform you of my going ” ; here *bi-ravam* could be substituted for *raftam* : also vulgarly باشم *rafta bāsham*.

(52) *Kāghaz-i ki dar fulān tārikh bi-man navishta būdīd imrūz rasīd* کاغذیکه در فلان تاریخ بمن نوشته بودید امروز رسید “ the letter you wrote me on such and such date arrived to-day.” Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) *Gumān mī-kunam ki chīz-i az ān qism na-dāram* (or *na-dāshta bāsham*) گمان میکنم که چیزی از آن قسم ندارم (or نداشته باشم) “ I dont think I have anything of that sort.” *Na-dāram* ندارم is here Present Tense, Indicative.

THE END.

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